THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE

IDOLATROUS NATIONS.

VOLUME the FOURTH

IDOLATROUS NATIONS

OF THE

RELIGIOUS CUSTOMS

AND

CEREMONIES

OF THE

BRITISH MUSEUM

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IDOLATROUS NATIONS;

Together with

HISTORICAL ANNOTATIONS,

And ſeveral

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Equally Inſtructive and Entertaining.

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By Mr. BERNARD PICART,

And curiouſly Engraved by moſt of the BEST HANDS in *EUROPE.*

VOL. IV. PART II.

Faithfully tranſlated into ENGLISH, by a *Gentleman*, ſome Time ſince of St. *John's* College in *OXFORD.*

LONDON:

PRINTED by WILLIAM JACKSON, for CLAUDE DU BOSC, Engraver at the *Golden Head* in *Charles-Street, Covent Garden.*

MDCCXXXIII.

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THE TRANSLATOR TO THE READER.

IF there was any one Man now living, who had been ſo general a Traveller as to have viſited all the Nations we have heard of, he would be certainly mentioned with Admiration and Envy by all curious and rightly-intelligent Perſons; and if this imaginary Perſon had been bleſſed with ſound Judgment and an unprejudiced Mind, to guide him in his Obſervations throughout, he would doubtleſs be ſtiled a moſt agreeable and amuſing Companion, and a moſt rational and profound Philoſopher. But ſuch a Man as this has never yet exiſted, and in all human Probability never will.

FOR though Mathematicians in comparing the Dimenſions of our Earth with the infinite Space of the Univerſe, pronounce it to be but a Point, a mere Nothing; yet with Reference to us who move on it, it may be, properly enough, termed vaſt and immenſe. The wide extended Oceans which muſt be traverſed; the long, the uncouth Tracts of Land which muſt be meaſured, by thoſe whoſe Curioſity ſhould lead them to ſee a very conſiderable Part of the Globe, would tire the Footſteps, and exhauſt the Patience.

BUT if the Length of the Way were alone ſufficient to deter the Generality of Mankind from undertaking far-diſtant Journies and Voyages, what ſhall we ſay to the Addition of Dangers and Difficulties, which muſt be undergone and incurred at the ſame Time? Dangers of the moſt dreadful kinds, of infinite Varieties; and Difficulties inſurmountable, but by the utmoſt Intrepidity and Reſolution: For ſuch is the ſeeming Decree of Nature, ſuch the Averſion between Nation and Nation, and ſuch the Conſtruction of this our terraqueous Abode, that we are in continual Jeopardy when-

ever we exceed the Bounds of our native Soil. If we eſcape the Deaths which impend from the bare Change of Climates and ordinary Nouriſhment, others more diſmal threaten us, from the Violence of Tempeſts, the Rage of Seas, the Barrenneſs and unknown Paths of Deſarts; from Precipices, Quickſands, and Torrents; and, in fine, from the Fury of wild Beaſts, the venomous Bites and Stings of Reptiles and Inſects, and from the murderous Hands of Robbers, Savages, and frantic Zealots.

But to what Purpoſe ſhould we dwell on the Hardſhips which muſt be encounter'd by thoſe who wander far from Home? They are innumerable, which being well known, few or none have been tempted to gratify their Curioſity at ſo extravagant a Rate; and which, perhaps, in our Days, would be eſteemed little better than Knight-Errantry.

However, all Perſons of true Taſte, and a right Turn of Mind, greatly prize the Relations of Travellers, which when methodically digeſted, and drawn up with a ſtrict Regard to Truth, are of great Uſe, eſpecially when they come from the Hands of Men of Penetration and Judgment; and when attentively peruſed, have almoſt as lively an Effect on the Mind, as if we had been Eye-Witneſſes of what is communicated to us.

And it is by this Means that the Learned and the Wealthy chuſe to inform themſelves in all Matters of remote Tranſaction and Import, and grow wiſe and knowing therein, at the Expence of thoſe whom the Love of Riches, or the urgent Occaſions of Neceſſity, have driven to the uttermoſt Parts of the Earth; amongſt whom there have not been wanting Numbers of Men ſufficiently ſtock'd with Capacity and Learning, to enable them to give a handſome and rational Account of what they have ſeen and obſerved in their Travels.

From theſe the Authors of this curious Work have collected their Materials, towards the furniſhing us with a diſtinct Notion of all the Religions and religious Rites, which have hitherto been known to be practiſed; and ſeeing that this Compilation is ſo extenſive in its Compaſs, and ſo various and important in its Subjects, which relate purely to the moſt intereſting Article of Life, Religion, it muſt afford a moſt pleaſing Diverſity of Contemplation and Amuſement, and therefore, we doubt not, will be perfectly acceptable to a People whoſe conſtant Characteriſtics are Generoſity, Candor, and good Senſe; a People whoſe peculiar Happineſs it is, that they both can and dare to make uſe of their Reaſon.

And though a bare Enumeration and Repreſentation of what is here promiſed were abundantly enough to recommend it to the World, that is not all you will find here; for by a plain and natural Method of reaſoning, together with the Hints interſperſed up and down, you will alſo form to yourſelf an Idea, and a very clear and competent one too, of the Genius, Policy, Manners, and Arts of the ſeveral People ſpoken of, and alſo of the Nature and chief Productions of the Soil they live upon.

LET none think, that becauſe the Learned and the Wealthy (either too prudent or too indolent to hazard their Lives or waſte their Time) never travel beyond the Bounds of *Europe*, that therefore Nothing beyond them is worthy our Attention. There is ſcarce any Nation, even the moſt ſavage and uncouth, but may afford Matter of very ſerious Reflexion to a Man of Senſe. And ſure this cannot be doubted, when we behold the Numbers of Perſons who are impatiently eager and indefatigable in their Reſearches as to what concerns the animal and vegetable Worlds; for if we argue juſtly, moſt of them would be, and doubtleſs are, in proportion, more induſtrious in their Study of the rational World, as this infinitely excels in Dignity the two others.

BUT you may object, that, excepting Complexions and two or three outward Accidents, all Men are the ſame; and it is very true, if we conſider their Bodies only. But if we are not miſtaken, the Body is the laſt Thing conſider'd, except by thoſe who profeſs to relieve it in Caſes of Diſeaſe and Caſualty. No one ever acquired Wiſdom by a bare Contemplation on the Bodies of Men; no, that is obtained by conſidering their Intellects and Diſpoſitions, their religious and civil Inſtitutions; in which there is as great a Variety, and, conſidering that all Men have Reaſon for their Guide, to the full as unaccountable and amazing, as in any Thing elſe within the Verge of Nature.

BESIDES, how can we employ our Thoughts more commendably, than in the Purſuit of that *Proteus*, the Mind of Man, throughout all its Transformations? What Subject is there of greater Dignity, or that more nearly concerns us, than that which may help us to attain a true Knowledge of what we really are, and of the Bleſſings we really enjoy, and from thence learn how to exalt and humble ourſelves by Turns? We can judge of our Happineſs or Miſery but by Compariſon; and how ſhall we compare ourſelves with others we know Nothing of?

MANY Men otherwiſe of good Underſtanding, who have never travelled themſelves, or only read and converſed with ſuch Travellers as have carried their little Prejudices with them wherever they have been, have conceived contemptible Notions of the reſt of the World, and conſequently flatter themſelves in the higheſt Strain for the chimerical Excellence they and their own Nation have above all others. Theſe are like the *Chineſe*, who were wont (and it is likely continue the Practice) to place their own Country in the Center of their Maps, and draw little frightful Figures upon their Borders, to repreſent the Nations round about them.

BUT the Miſtake that a Man lies under in this Caſe, is attended with great Inconveniencies. It caſts a Damp upon his Curioſity; it ſtifles the generous Sparks of Humanity, which might naturally glow in his Breaſt; it ſours his Temper, and inclines him to a very confined Way of thinking; all which muſt certainly combine to make him a worſe Man in every Concern of Life, than he originally is. So natural is it for thoſe who deem themſelves the grand Favourites of Heaven, to act the moſt unworthily of the divine Beneficence! Not conſidering that God is the tender Parent of all Mankind, whereſoever diſperſed, or howſoever diſtinguiſhed; ſtrictly impartial, perfectly righteous.

A FOND Pretenſion to the ſtrongeſt God among the Heathens, and a full Perſuaſion of Election and Purity of Revelation among thoſe that have had ſublimer Notions of divine Matters, have been the Seeds of Diſſenſion and Wars in all Ages, and in almoſt all Countries; and if we ſeriouſly conſider the natural Springs and Motives that have deſolated the greateſt Part of the inhabited World by Turns, we ſhall always find Religion to be at the Bottom. And if the Difference of Religion has ſtill this ſad Effect almoſt every where, that it keeps up an unkind and unbrotherly Averſion betwixt Nations, and by influencing their Manners, diſtinguiſhes them more generally than their Complexions, is it not worth while to conſider what the various Religions are, which, at the ſame Time that they unite their Profeſſors together, and beget in them a Veneration and Eſteem for each other, make them inſupportable to their Neighbours about them, though formed of the ſame Materials, and by the ſame Almighty Hand?

IT is with Grief we ſay it, that the Chriſtians themſelves, though every Line of their Doctrine breathes brotherly Love and unbounded Charity, have almoſt ſurpaſſed all others in the Blood they have ſpilt, and the ambitious Views they have entertained. How often has the Chriſtian Dove been transformed into a ravenous Vulture? It may be hard to tell the true Cauſe why we act, both in our private Capacities as we are Men, and in our public Capacities as we are Nations, in ſuch direct Repugnance to the Precepts of our holy Law: But perhaps a very little Study would let a middling Capacity into this prepoſterous Secret.

ONE Thing is, and it ſeems to be too true, the prevailing Notion which has obtained among the ſeveral Nations that have pretended to God's ſpecial Grace and undoubted Revelation; namely, that this ſpiritual Bleſſing could not be complete without temporal Honour; and becauſe this might be equal to that, Nothing leſs than the Empire of the World could ſuffice. And hence it has come to paſs, that when Occaſion has offer'd, even the celeſtial and benign Syſtem of Chriſtianity has been conſtrued into the moſt bloody and tragical Inſtitution, that Barbarity itſelf could invent, to flatter (ſtrange!) the Sanctity of the Religion, and wild Ambition of the chief Profeſſors of it; as if the Father of many Children ſhould unnaturally fix all his Affection on ſome particular Son, and command him to murder all his Brethren, becauſe he liked not them ſo well as himſelf. But Men, it ſeems, will be Men, and though Chriſtians have been conſtantly taught to lift up their Eyes to Heaven, there to look for their Kingdom, yet they have made it ſufficiently appear, that they have not been quite ſo ſpiritually given as to content themſelves with that comfortable Proſpect. So then, were our Religion (we mean Chriſtianity in general) ſtrictly compared with our Depredations on Infidels, our cruel Perſecutions and Maſſacres of each other, and the numberleſs Abominations and Exceſſes practiſed among all Sects of us, it is likely we might make a more deſpicable Figure in the Eyes of a rational Creature, who ſhould be indifferent to all the Religions profeſſed on Earth, than the worſt of thoſe we call Barbarians.

THE *Mahometans* alſo, who though they are defective in Faith, are commendable enough for their Morals, and their Acts of Piety in ſome Reſpects; they in their Turn hope, that the whole World will be *Mahometan* one Day or other, and to bring it about, all Opportunities are embraced, and all Artifices practiſed, ſometimes bloody, ſometimes mild.

THE *Jews* alſo, though now an abject and ſeemingly-abandoned Race, and no better than Vagabonds upon the Face of the Earth, yet they live not without Expectations of lording it over *the Kingdoms of the Countries*, and in the Fury of their Zeal to trample them under their Feet.

AND now what ſhall we ſay, when we behold theſe three Religions, who profeſs in the pureſt Manner to adore and imitate the great Creator and Upholder of all Things; what ſhall we ſay, when we behold their Diſpoſitions ſo deſtructive to the Peace of the World; and at the ſame Time perceive the viſible, the univerſal Benignity of the ineffable Deity they adore, *whoſe Mercy is over all his Works?*

INDEED the Mahometans have ſome Colour of Reaſon in endeavouring to propagate their Faith with Fire and Sword, and therein to act conformably to the Genius and Precepts of their Law, which is haughty and boiſterous. But yet ſome how or other, they do not give ſo much into Perſecution as might be expected from the Heat of their Zeal, and Pride of their Ambition: The Exiſtence of the *Greek*, the *Armenian*, the *Coptic*, and other Churches under their Dominion, is an undeniable Inſtance of it.

ON the other Hand, the Chriſtians have no Commiſſion to uſe Violence in the ſpreading of their Tidings of Salvation, no Promiſe of Succeſs if they attempt it, and yet how hard do they preſs even upon each other for every trifling Difference in Matters of Faith? And how wofully, with the Peace of God in their Mouths, and the cruel Weapons of War, and Inſtruments of Torture in their Hands, have they tormented and torn to Pieces the Bodies of Men, and laid waſte whole Empires! Can Rapine and Murder become the Followers of the Prince of Peace, the Lamb of God?

WE ſee then, that in ſome meaſure the Chriſtians ſeem to obey the fierce Commandment of *Mahomet*, and the Mahometans in ſome Degree to be ſoftened by the mild and gentle Law of *Chriſt*.

THESE two are, in our Weſtern Parts of the World, called the Grand Religions; and are doing what they can to bring the reſt of Mankind into an Obſervance of their reſpective Laws; not excepting each other.

AND

And in Truth, the Mahometans, to all outward Appearance, have great Opportunities of ſpreading their Faith, from the Terror of their Arms, the Wideneſs of their Poſſeſſions, and the ſeeming Reaſonableneſs and Simplicity of their Doctrine; which in the main, teaches nothing further than the Unity of God, and that *Mahomet* is his Prophet. And this Belief, together with the Injunction of ſome Ceremonies and Practices which tend to Decency, Health, and Devotion, is eaſily conceived, and chearfully accepted, by thoſe who have been uſed to groſſer Sentiments of God and Religion.

The Chriſtians alſo have great Opportunities of preaching the Goſpel to all Nations. But if we take a brief Survey of the preſent State of the World, we may be induced to think, that if ever they make any conſiderable Acquiſitions to *Chriſt*'s Spiritual Kingdom on Earth, it muſt be the Work of Time, and wholly owing to his own divine Influence, and the powerful Co-operation of the Holy Ghoſt.

For let us look towards *Aſia*. This Quarter of the World, which, humanly ſpeaking, is the moſt conſiderable of the Four, is in great Part poſſeſſed by Chriſtians of various Denominations, and Mahometans of diſcording Sects: But the greateſt Part of it is Heathen and Idolatrous. Now the *Aſiatic* Chriſtians are over-run with ſuch Errors and Superſtitions, that the Reformation which might be made of them, might be ſtiled almoſt a total Converſion. But can this Change be wrought without the Downfal of thoſe, who at once protect them in their Opinions, and tyrannize them into their Ignorance? Then the Mahometans; how are they to be reconciled? Not by any human Means viſible to us; that muſt be the Work of Heaven itſelf, and we muſt patiently expect the bleſſed Event. And now for the great and haughty Kingdoms of the Pagans in *Aſia*; they are vaſtly remote from us; they have but very ſlender Ideas of our Power and Learning; they are obſtinately wedded to the Inſtitutions of their Forefathers and Wiſemen, under which they have enjoyed great worldly Happineſs and Grandeur; they are ſuperlatively conceited of the Brightneſs of their Lights and Underſtanding; they boaſt their Antiquity, their Arts, and their Sciences; and think too juſtly, that they inhabit the largeſt and moſt fertile Portion of the Earth, and from thence may naturally enough pronounce themſelves the Darlings of Heaven. Add to all this a Notion, which ſeems in ſome Degree to obtain among them all, and is poſitively maintained by ſome of them; That as God has ſtamped a Difference upon Nations, either by the Caſt of their Complexion, the Turn of their Countenance, or the Proportion of their Stature, delighting in the Variety of his Works; ſo from each of them he requires a different Mode of Worſhip, and gives a kind Acceptance to each. This is an odd Notion, but it muſt be owned that it carries a great Air of Humanity and univerſal Benevolence with it. In a Word, it paſſes for a common Civility with them to treat all Religions with Reſpect and Veneration; and this is conformable to what is enjoined to the *Jews*, and was the conſtant Practice of the civilized Nations of the Antients. But not to digreſs; let us ſee how theſe Nations are to be prevailed on to depart from the Cuſtoms and Opinions, which are ſo deeply, ſo religiouſly, rooted in them. Sure it cannot be expected,

that the few ignorant though well-meaning Zealots, and crafty Agents, which the Church of *Rome* ſends among them, will bring it about. No, they have Wit enough to perceive the Ignorance of the former, Subtilty enough to penetrate through the Artifices of the latter, and in general, Senſe enough to tell them, that if all Chriſtians are ſuch lewd and extravagant Companions as thoſe they have ſeen, however pure and holy their Religion may be of itſelf, it makes no Appearance in their Morals, and therefore is not for their Turn; for they are generally a grave and prudent People. We here mean the *Indian* Kingdoms and States, the *Siameſe*, the *Chineſe*, *Japaneſe* and ſome others: As for the more Northern Idolaters, and ſome of the ſmaller and remoter Iſlands ſcattered up and down on the Eaſtern Shores of *Aſia*, they are out of the Queſtion; *Firſt*, becauſe it is difficult and dangerous to get at them; and *ſecondly*, for a Reaſon which moſt will gueſs at.

AFRIC alſo is in good Part inhabited by Chriſtians and Mahometans of different Degrees of Illumination. The reſt are moſtly Savages and Barbarians, too truly and juſtly ſo call'd. The Caſe of the Chriſtians and Mahometans here, with Regard to the Weſtern Chriſtians, is the ſame as in *Aſia*. As to the other *Africans*, ſo far as we know of them, they are covered by the thickeſt Miſt of Ignorance. The *Negroe* Idolaters are involved in an Obſcurity, much darker than their own Complexion: But the bare naming of theſe laſt is ſo ſhocking, that for the Honour of the Chriſtian Name, we can proceed no farther in the ungrateful Task of mentioning them upon this Occaſion. Let it ſuffice, that inſtead of treating them with the Charity due to Fellow-Creatures, we uſe them worſe than Beaſts, debaſing the Image of God to a Level with the Aſs of Burthen; and that we foment and abet ſuch Diſorders among them, as nothing but the moſt abominable Spirit of Avarice and Irreligion could ſuggeſt.

LET us therefore ſhift the Scene to a more pleaſing Proſpect, and view what Religious Revolutions may happen in *America*, the new World. And here we have ſome rational Hope, that the cloudy Gloom, which is ſpread over the infinite Inhabitants of this new-found Continent, may one Time or other be diſpelled, and themſelves turned away from their numberleſs Errors and fearful Superſtitions; but after all it may be juſtly dreaded, that they will only change theſe for others almoſt as pernicious and diſhonourable. The *Spaniards* and *Portugueſe* have hitherto made by much the greateſt Number of Converts here; but the Chriſtians they make, may be judged of by the Chriſtianity they themſelves profeſs. To paſs this over, we may ſuppoſe, that in Times to come, and as the *European* Colonies ſpread and blend with the *Indian* Natives, their Religion and Manners, good and bad, will ſpread in Proportion; and that the many Nations which are now Savages, will put on the Face of the prevailing Chriſtians, to whom they are aſſociated, and by whom they have been or may be govern'd; but this great Change is ſo far removed from us, both in Time and Place, that we perceive nothing of it diſtinctly. Hitherto it is certain, that the Natives of *America*, both North and South, have been but little amended, if not greatly debauch'd by their Acquaintance with the *Europeans*, who have ſhewn them ſome dreadful Examples of Injuſtice and Cruelty; and have thereby, as many intel-

ligent Perſons think, rendered them more fierce and treacherous than they found them. The laſt of our Navigators that viſited the Weſtern Coaſts of *America*, gives us a very edifying Account of the Southermoſt *Californians*, and places them in a State of perfect Innocence; but at the ſame Time delivers his Opinion, That it is, becauſe they have not yet been tainted by the Intercourſe of the *Europeans* or others, nor exaſperated by the Oppreſſions of Invaſion and Tyranny.

HERE let us make a Stand, and impartially reflect with ourſelves, which ſeem the moſt naturally to incur the Wrath and Indignation of Heaven: Whether thoſe to whom God has condeſcended to reveal himſelf, and declare his ſublime Attributes, his infinite Mercy in particular, and yet dare to clothe him with all the foul and deteſtable Paſſions of the weakeſt, the moſt unworthy Mortals; or thoſe who having no poſitive Knowledge of his Spirituality and Univerſality, repreſent him under the borrowed Form of an human or any other Creature? When the ſaving Knowledge on the one Side, and the palpable Ignorance on the other, are duly pondered, the greateſt Weight of Guilt muſt be adjudged to lie on thoſe who ſhut their Eyes againſt the Light of the Sun, and pervert Juſtice and Righteouſneſs in the Name of God.

BUT we mean not to anticipate any Thing that may be found in the following Sheets, nor to dictate to you, how you ſhall think or conclude upon the Peruſal of what is therein contained; religious and other Reflections of all Sorts muſt abundantly flow in upon you at every Page.

IT remains now, that we ſay ſomething to you in Recommendation of the Work; but that were needleſs, the Title itſelf will do it with every curious Perſon. However, we may be bold to ſay thus much of the Original Compilers; that if to their Induſtry and Judgment it be owing, that we have a diſtinct and lively View of the ſeveral Methods and Practices which have entered into the Heads and Hearts of Men to inſure themſelves Happineſs in this World, and Reſt in the next; if they have put it into our Power to ſit calmly and ſedately in our Retirements, and run over the Surface of the whole Earth, and without Danger either to our Perſons or Conſciences, aſſiſt at the frantic Exceſſes of ſome, the ſorrowful Penances, ſolemn Adorations, and moſt out-of-the-way Worſhip of others; in fine, if by their Aſſiſtance we are with very little Trouble admitted to the gloomy Receſſes of the moſt remote Sanctuaries, and initiated into the moſt occult Myſteries and wild Superſtitions of all Nations, what Acceptance, what Thanks, do not they and their Labours deſerve? Nor muſt we forget the juſt Taſte and exquiſite Art of the Engraver, whoſe Care has been ſuch as to inform himſelf of all the Particulars relating to his Subjects: By which Means he has been enabled to give us, not only the moſt exact Repreſentations of Habits and Buildings, but alſo the moſt lively Pictures of the Face of each Country, and the very Countenances of every People upon every Occaſion; as is confeſſed, and has been often admired, by different Travellers of the beſt Note now living amongſt us. Therefore as no Subjects ſtand more in Need of Illuſtration than theſe; ſo hardly any have been ever ſet off with ſuch Truth and Advantage.

AND

AND now for the Body of the Tranſlation: We have little to add; except that we have done, and ſhall continue to do, our utmoſt to make it *Engliſh*, and a juſt Interpretation throughout. This is all we need, or can with Decency ſay: And therefore we now leave you to the Peruſal of the vaſt and extraordinary Matter before you, and wiſh you all the Pleaſure you can expect, and all the Fruit you can reap, from a curious Attention to what you will find in the ſucceeding Volumes.

THE Reader is deſired to take Notice, that this PREFACE *was originally intended to be placed before the firſt Volume, as an Introduction to the whole Work; but the Proprietors of this Edition have thought fit to tranſpoſe it, for no other Reaſon than that it ſeemed to be crowded in there; whereas it adds a Luſtre here, and loſes nothing of its intrinſic Merit by being removed.*

THE

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Gravelot fec. London

SUPPLEMENT

TO THE

Preceding Diſcourſes

ON THE

RELIGION

OF THE

BANIANS,

&c. &c.

The SECOND PART.

IN Order to give our Reader a ſatisfactory Account of what remains further to be ſaid on the religious Ceremonies of the *Eaſt-Indians*, it will be neceſſary for us to have recourſe to Antiquity, and to compriſe in as ſmall a Compaſs as conveniently may be, the Subſtance of what the moſt authentic Hiſtorians have wrote upon that Subject.

" THE [a] *Indians* (according to *Arrian*'s Treatiſe on " the Cuſtoms of thoſe Parts) are divided into [b] ſeven " diſtinct Claſſes. The firſt, and moſt numerous are their " Labourers, who, even in War, retain their native Integrity; and in Peace, are indefa- " tigable Husbandmen..... The ſecond are Shepherds..... The third, Merchants " and Mechanicks..... Theſe three Orders pay Tribute to their Prince; and none are " exempted but their *Armourers*, who are not only indulg'd and excus'd, but receive for " their Encouragement a certain Stipend from the Government. The fourth Claſs is

[a] We have here made uſe of *Ablancourt*'s Tranſlation, and extracted only what is moſt conformable to the Cuſtoms of the modern *Indians*.

[b] This has ſome Reference to the *Indian* Aſſemblies.

" the Militia, who are trained up to no other Buſineſs than the Study and Practice of " the Art of War..... The fifth conſiſts of Superviſors, who are obliged from time " to time to make their Reports, without Prejudice or Partiality, to the Prince him- " ſelf. The ſixth are Magiſtrates, who aſſiſt his Majeſty in the due Adminiſtration of " all State-Affairs..... The laſt, and moſt venerable Order are the *Gymnoſophiſts*. Theſe " follow no manual Employ, and pay no Tribute; but are wholly dedicated to the " Service of the Altar: And in caſe any devout *Indian* ſhould be inclined to make a pri- " vate Sacrifice to the Gods, he is obliged to ſend for one of this holy Order to offi- " ciate for him, and to implore the divine Bleſſing on his honeſt Intentions; for " otherwiſe, they imagine their Oblation fruitleſs, and no ways acceptable to the ſupreme " Being. Theſe *Gymnoſophiſts* are well skill'd in the Art of [a] Divination, and none but " themſelves preſume to profeſs it. They principally foretel the Variation of the Wea- " ther and the Seaſons: And whenever any general Calamity befals the Nation, the " People flock to them, in hopes their ſolemn Supplications for them will prevail on " the Gods to avert the Judgment..... [b] They go naked, be the Seaſon what it will; " but in the Winter, indeed, frequent the moſt ſunny Places, and in the Summer " ſhelter themſelves from the exceſſive Heats, under the largeſt [c] Trees; the Cir- " cumference of whoſe Shadows meaſures about one hundred Perches of Land, and " each Perch about eighteen Foot ſquare..... Their principal Diet is the Fruit of a " certain Tree, which is as agreeable to the Taſte, and as wholſom as the Date. On " the Top of theſe Trees grows a ſolid Subſtance, of ſome Reſemblance to the Pro- " duct of the Palm. Theſe ſeveral [d] Sects, or Claſſes, are not permitted to intermarry " with each other; or to follow two different Employments; or to relinquiſh one Order, " and aſſume the other, unleſs it be that of the *Gymnoſophiſts*, which is the moſt rigid " and auſtere.

" EVERY *Indian* is a Free-man: There is no ſuch thing as a Slave among them..... " They are for the Generality of a very hale, healthful Conſtitution..... Whenever " they happen to fall ſick, they apply themſelves to ſome skilful *Gymnoſophiſt*..... " They never erect any Monuments in Commemoration of their deceaſed Worthies, " imagining their heroic Actions a more glorious, more laſting Memorial. What little " Apparel they wear is made of Flax, which grows upon their Trees..... Their " Gentry, and other Perſons of Diſtinction, wear Ivory Ear-rings, and other Pen- " dants..... make uſe of Umbrelloes..... and comb their Beards..... Their Ar- " rows are four Foot and a half long. They have no Fire-Arms..... Their Women are " for the Generality very chaſt, and will ſeldom part with their Honour, but for an Ele- " phant, which is ſo univerſally eſteemed amongſt them, that they are rather proud, " than aſhamed of the Exchange. When a Father is inclinable to marry his Daughter, " he expoſes her to public View, and he that proves the ableſt Wreſtler, or the ſwifteſt " Runner, bears away the Prize in Triumph..... The Chace is their favourite Diverſion, " *&c.*" ..... I ſhall not trouble my Readers with the long Deſcription which my Author gives of their darling Elephants.

THE antient *Greeks* have honoured the *Indian* Gods with the Names of their own Deities, and favourite Heroes; *viz. Jupiter*, *Hercules*, and [e] *Bacchus*, who, as they ſay, conquer'd *India*, *&c.* Some Authors intimate, that their Trees were deemed ſacred, and the Objects of divine Adoration.

[a] We have Accounts at this very Day of ſeveral remarkable Inſtances of their Skill in Divination.

[b] Every Body almoſt is well acquainted with the ſurpriſing Attitudes of the *Faquirs* in the open Fields, where they are for ever expoſed to exceſſive Heats.

[c] The Tree of the *Banians*, otherwiſe, the Tree of *Shadows*. The vaſt Circumference of theſe Trees agrees very well with *Arrian*'s Account of them.

[d] This Cuſtom is ſtrictly obſerv'd to this very Day.

[e] *Bacchus*, in *Philoſtratus*'s Life of *Apollonius*, is ſtyl'd the God of all the eaſtern Nations: But *Strabo* ſmiles at all the Relations of the Conqueſts of *Bacchus* in theſe diſtant Countries, and of the Cities which he is ſaid to have built in *India*, and looks upon them all as idle and romantic.

PHILO-

PHILOSTRATUS assures us, that *Apollonius Tyanæus*, discovered upon Mount [a] *Nysa*, a Temple dedicated to *Bacchus*, and built by the God himself, surrounded with Vines, Ivy, and Laurel. In the Center of the Temple stood the awful Statue of the God, the curious Workmanship of his own Hands, in the Form of a beauteous young *Indian*, in Conformity to the Idea of the antient Heathens, who attributed an eternal [b] Bloom to *Bacchus*, and *Apollo*, as our antient [c] Writers of Romances have done to the renowned *Ogier*. In this Temple was reposited every Implement that was any way serviceable either in dressing the Vines, or forwarding the Vintage. At *Taxila*, a considerable Town in *India*, *Apollonius*, went likewise into a Temple dedicated to the Sun, where were erected the Statues of *Ajax* and *Alexander* in Gold; and that of *Porus* in Brass. [d] This Temple was incrustated within with a sort of reddish Marble, cemented with Gold instead of Mortar. The Mosaic Work of the Pavement was composed of Pearls and precious Stones. Here our celebrated Philosopher took particular Notice of the wondrous Activity of the Inhabitants; the Wisdom of their Laws; and the strict Examination of their Youth, devoted to the Study of Philosophy; the Convent of Virgins, [e] dedicated to the Goddess *Venus* near *Hyphase*; and their public Meeting-Place, not far distant from *Paraca*, which was set apart for the solemn Administration of their [f] Oath by Water. The Account which he gives us of the *Brachmans* bears a very near Resemblance to the Doctrines and Customs of the present *Bramins*; for without mentioning the *Metempsychosis*, they were as cautious how they injured or trod down the Grass; as the modern *Indians* are, how they trample upon, or crush under Foot the most contemptible Reptile. [g]

BUT to proceed a little farther in our Account of the *Brachmans*, whom we may call the Ancestors of the *Bramins*, I shall entertain the Reader with the Observations of an *English* Author on the ancient Customs of the *Indian* Philosophers. When any [h] Father, says he, devotes his Son to this sacred Order, one of the Sages pays frequent Visits to the Mother; at which Interviews Chastity and Temperance are the repeated Topicks of their Conversation. These *Brachmans* are strictly enjoined to refrain from eating any thing that ever had Life: Continence and Self-denial are Virtues strenuously recommended to their Practice; and they are not permitted to marry till they have with Patience run thro' a thirty seven Years Probation; during which time they are frugal to the last Degree, submit with Resolution to the utmost Hardships, are constantly exposed to the Injuries of the Weather, and only repose themselves, when inclined to Rest, on the Skins of Beasts, *&c.* Their Lectures are attended by their Pupils with all the outward Testimonies of the most profound Veneration. To sneeze, cough, or spit; nay to open their Lips at such a Time, was esteemed an unpardonable Offence, and an Act of the highest Presumption. At the Expiration of the aforesaid Term of thirty seven Years, they have an Act of Indulgence, are at Liberty to live after a more agreeable Manner, to enjoy the Pleasures of Life, to marry, and enrich themselves with Silver and Gold. They conceal the Mysteries of their particular Tenets from the female Sex. Man's Life they call his Conception, and the Death of a wise Man, the

[a] Those who imagine *Bacchus* to be *Moses*, find in *Nysa* the Anagram of *Sina:* In this Case the Triumphs of *Bacchus* over the *Indians* might possibly be true, supposing his Battles fought on the Coast of *Arabia* and the *Red Sea*; Countries which the Antients frequently confounded with the *Indies*.

[b] *Solis æterna & Phœbo Bacchoque juventus.* Tibul.

[c] *En Paradis trouva l'eau de Jouvence,*
Dont il se sut de vieillesse engarder.

[d] These Circumstances will not seem so wild and romantic to those, who know what immense Riches are treasured up in their *Pagods*.

[e] Turn to the Remarks on the Prostitution of the *Indian* Women at *Ixora*, in the preceding Volume; the Remark *ibid.* p. and Mr. *Dallon*'s Observations on *Sita*, Wife of *Ram*, who very probably may be the same *Indian Venus* here taken Notice of by *Philostratus*.

[f] See the Remarks in the preceding Volume, on the Oaths of the *Indians*.

[g] See the Remarks *p.* . of the Conformity of their Customs, *&c.* in the preceding Volume.

[h] Antient Authors quoted by *Cal. Rodig. Lect. Antiq. L.* 18. *c.* 31.

Day

Day of his[a] Birth. They hold a Providence, the Creation of the World, and its Corruption; meaning, in all Probability, a perpetual Flux of Matter, whereby it is reproduced, without Annihilation, under an infinite Variety of Configurations. They maintain notwithſtanding its final Diſſolution; imagine that Water was the firſt Principle of the Creation; and that beſides the four ordinary Elements, there was another, more refin'd, and peculiarly appropriated to the Heavens, and to the Stars: In ſhort, they acknowledge the Immortality of the Soul; an Opinion no ways inconſiſtent with the *Metempſychoſis*, and as a natural Conſequence of ſuch an Immortality, an impartial Diſtribution of Rewards and Puniſhments in a future State.

THERE was another religious Order, entitled the *Garmans*, which was as venerable, in the Eyes of the common People, as that of the *Brachmans*. The Fruits of the Woods and Foreſts were their ſole Subſiſtence. To this ſolitary ſavage Courſe of Life they added either a real, or pretended Contempt of all ſenſual Enjoyments. They covered their Nakedneſs with nothing but the Barks of Trees; and never aſſociated themſelves with any Perſons of Diſtinction; nor kept up any other Correſpondence with them, than only to return an amicable Anſwer by their Meſſengers, when they were conſulted on any intricate Affair of the laſt Importance. In ſhort, their principal Aim was, by the Auſterity of their Lives, and the Sanctity of their Manners, to draw down the Benedictions of the Gods on the common People.

THE Antients likewiſe make mention of certain *Mendicants*, whoſe Conduct very much reſembled that of the other modern *Joguis* and *Faquirs*. Theſe, like the *Garmans*, were equal Objects of the *Indians* Veneration, and were equally ſupported by their voluntary and liberal Contributions. Their principal Studies were Phyſick, Sorcery, and the Art of Divination. Their ſubordinate Function was the[b] Burial of the Dead. Tho' they wandered up and down the Countries, they frequently made their Appearance in Market Towns, and other Places of public Reſort; where they publiſhed their Doctrines, and drew numerous Crowds after them; and as they had no Averſion to the ſofter Sex, the Women were admitted amongſt the Number of their Pupils, with as much Freedom as the Men. Whilſt they honour'd the Towns with their Preſence, they went boldly into the Market, and furniſh'd themſelves with all the Conveniencies of Life, without Money, and without Price. Two of theſe *Faquirs* once boldly introduced themſelves into the Preſence of *Alexander*, and made a long Harangue on the heroic Virtues of Patience and Moderation; and to demonſtrate to that great Monarch, that they could practiſe as well as preach, one of theſe venerable *Sages*, tho' very old, laid himſelf down on his Back, and expoſed himſelf with invincible Courage for ſeveral Days together, to the Injuries of the Weather, and the uninterrupted Rays of the burning Sun: The other ſtood on one Foot immoveable for a conſiderable time, with his Arms extended, holding a heavy Piece of Timber over his Head by the two Extreams. There are Abundance of Stories of the like Nature, with reſpect to theſe antient *Faquirs*, which would not only be too tedious, but impertinent to relate. *Calanus*, who was burnt in the Preſence of *Alexander the Great*, was one of this religious Order.

[c] ANOTHER antient Writer takes Notice of a religious Sect, whom they call *Pramnæ*, who were perfect Cavillers, poor, pitiful Diſputants, and affected to ridicule, wherever they came, both the *Brachmans* and their Doctrines. This Author divides the *Brachmans* into three diſtinct Orders. The firſt, ſays he, were Inhabitants of the Mountains and Deſarts, who had no other Apparel than the Skins of ſavage Beaſts; who profeſt themſelves skill'd in Prophecy, and the Art of healing the moſt malignant Diſtempers

[a] This Idea may ſeem at firſt View to be inconſiſtent with the *Metempſychoſis*; but 'tis very eaſy to reconcile theſe two Opinions together.

[b] Either the Antients are very much miſtaken, or Things are ſtrangely altered; for the *Faquirs* never concerned themſelves with any of the Ceremonies relating to the Burial of the Dead.

[c] *Clitarchus.*

by

by their curious Penetration into the ſecret Virtues of Herbs and all ſalutary Roots: The ſecond affected to go ſtark naked; and yet their [a] Women, without the leaſt Emotion, conſtantly accompanied them wherever they went: The laſt, reſorted to Towns and Villages, were not ſo rude and unpoliſhed; and their Apparel, as well as Deportment, was much more agreeable, decent, and modeſt.

I IMAGINE 'twould be eſteem'd tedious, if not impertinent, to quote at large the various Remarks which *Clement Alexandrinus* has made on theſe Votaries, or *Indian* Philoſophers; I ſhall therefore only obſerve, that he charges them with paying divine Adoration to a certain Pyramid, very much reſembling the [b] *Mahadeu*, which the modern *Indians* worſhipped under that Form.

THE Antients were well acquainted with the Cuſtom of the *Indian* Women, who voluntarily reſign'd their Lives, and threw themſelves into the [c] Flames upon the Bodies of their deceaſed Husbands: Neither were they Strangers to the tedious [d] Pilgrimages of ſome of their Votaries to peculiar diſtant Waters, which they held as ſacred; their Veneration for Rivers; their Adoration of Idols; their ſolemn Dances at their Sacrifices, and their philoſophic Schools, to which Foreigners reſorted for their Improvement in all kinds of Literature both moral and divine. [e] *Hiſtaſpes*, Father of *Darius*, was educated in one of theſe learned Seminaries.

IN the Proſecution of theſe Diſſertations, we may probably make ſome additional Remarks on the Harmony and Agreement which there appears between the antient and modern Hiſtorians, with reſpect to the ſeveral Accounts which they have given of the *Eaſt Indies*.

The RELIGION *of the Kingdoms and Provinces of* DECAN, GOLCOND, CARNATE *and* BISNAGAR.

THE juſtly-admired *Engliſh* Traveller *Herbert* has been curious in his Obſervations upon the Religion of theſe *Indians*; but ſince they are much of the ſame Import with what we have already enlarged upon, we ſhall not, to avoid Tautology, offer to tranſcribe [f] them. The ſacred Writings of the *Bramins*, and the antient Tenets of the *Hetrurian* Augurs, he tells us, were very much alike, and taken, in his Opinion, in a great meaſure from the *Grecian* Fables; but we preſume 'tis much more probable, that the *Greeks* borrowed their Superſtitions from the Eaſtern Nations, and that they were inſenſibly diſperſed as far as the utmoſt Limits of *Aſia*.

IT would be no eaſy Task to give an exact Deſcription of the idolatrous Worſhip of theſe Kingdoms, and their particular Tenets. However, it will be neceſſary to add ſome Remarks to thoſe already made, and to ſupply in this Place the Deficiencies of the preceding Volume. Some Travellers make mention of two particular Sects, which bear no Reſemblance with thoſe of the *Banians*. The firſt conſiſts of certain *Indians*, who were born and bred in the Province of *Multan*, in the Kingdom of *Mogul*. The two principal Articles wherein they differ are theſe, *viz.* That theſe People kill and eat all Manner of Beaſts whatever (the Ox and the Cow only excepted) without the leaſt Reſtriction; and ſet down to their Meals in a circular Form, from which the *Banians* are abſolutely excluded. The other Sect, if it may deſerve that

[a] See the Remarks on the modern *Joguis* in the preceding Volume p. . and *Ovington*'s Voyages.
[b] *Ixora*, under the Name of *Mahadeu*. See Supplement to the preceding Volume p.
[c] *Cal. Rhodig. Lib.* 18. *c.* 31.
[d] See the Quotations in *Purchas, Lib.* 5. *c.* 1.
[e] *Ammian. Marc. Lib.* 23. *c.* 6.
[f] Voyages tranſlated into *French, Lib.* 3. Edit. of 1663.

Denomination) is that of the *Halachores*, who, for what we can find, are neither *Pagans* nor *Mahometans*. Theſe *Halachores* are the moſt contemptible Body of Men amongſt them. Into this Order they admit all ſuch as make it their Employment to cleanſe the very Sinks and Privies of their Houſes, and remove whatever is nauſeous and offenſive; an Occupation ſo very mean and deſpicable, that no Servant whatever, if we may give Credit to Mr. *Tavernier*, can be prevailed on to take a Broom in his Hand on any ſuch Occaſion. Theſe *Halachores* live on the Fragments that come from other People's Tables, and are contented with what they find, without the leaſt Regard to what Meats are lawful or forbidden. They eat Pork, and keep Aſſes for the Conveyance of their Filth and Ordure into the Fields; and accordingly the *Indians* look upon the Aſs as an impure Animal.

We have already entertained our Readers with a copious Deſcription of the various Auſterities, and ſevere Penances to which all the Pagans ſuperſtitiouſly ſubmit. [a] *Chardin* makes one Reflection on this Topick which deſerves ſome Conſideration. "The very "worſt Religions, ſays this great Traveller, are not only the moſt auſtere, but the moſt "ſtrictly obſerved." It muſt be acknowledged, indeed, that the Auſterities of the *Indians* are ſo ſurpriſing, that 'tis almoſt incredible to conceive how human Nature could ever be able, for the ſmalleſt point of Time, to ſtruggle with, and bear up under them. But how does it appear, as he pretends it does, that they owe their Riſe to a firm Belief of the *Metempſychoſis*, or any other Tenet equally ridiculous and abſurd? Is it not more rational to imagine, that they are the natural Effects of the exceſſive Heat of their Climate, ſo apt to diſorder the Brain, eſpecially of their Devotees, whoſe Solitude and auſtere Courſe of Life, for the Generality, throw them into a fatal, gloomy Frame of Mind? Do not we, whoſe Principles both moral and divine are ſo widely diſtant, aſcribe to this affected Retirement the ſurpriſing Penances of our Monks of old, which were as auſtere as could poſſibly be invented by the wildeſt Enthuſiaſt? Our antient Legends abound with innumerable Inſtances of their extravagant and romantic Practices, by which they weakly imagined that they highly honour'd the *Chriſtian* Cauſe. By ſuch Mortifications as theſe the *Stilites*, and the *Anchorets* of old imagined that they made themſelves the Favourites of the Almighty. The more ſhocking and hazardous their Devotion was, theſe Bigots thought it the more ſacred and conformable to the divine Will. However, ſhall we, becauſe their Zeal was thus unhappily miſguided, preſume to treat with Contempt and Ridicule the *Chriſtian* Doctrines of the firſt Ages? The Moderns themſelves have been guilty of equal Follies; and yet can we, without the moſt egregious Partiality and Injuſtice, make the Parallel of this Branch of [b] Chriſtianity (ſo vigorouſly attacked for two hundred Years together by the other Sects for its Practice of Penance) with the ridiculous Superſtitions of the *Eaſt-Indians?* Grant but the Re-eſtabliſhment in the other *Chriſtian* Sects of their ſolitary Retreats, *&c.* and we ſhall ſoon be convinced, that notwithſtanding the Purity of thoſe Tenets they ſo zealouſly contend for, their ſolitary Devotion will deviſe ſome extravagant Practices, which by melancholy Minds ſhall be approved of as divine Amuſements. Without diſpute, 'tis the eaſieſt thing imaginable to deviate from true Holineſs; and 'tis as indiſputable, that Fanaticiſm and Extravagance have ſprung from the beſt Religion in the World. On the other hand, it might juſtly be objected againſt *Chardin*, that the Religion of the *Weſtern Pagans* was as ridiculous to the full as that of the *Eaſt Indians*, notwithſtanding the former no ways rivalled the latter in Point of Auſterities. That Aſſertion of his, "That "the worſt Religions are the moſt ſtrictly obſerved," might ſtill be laid under very conſiderable Reſtrictions. How numberleſs are the Complaints of the antient Pagans, with Regard to the Coldneſs and Neglect of the People in Matters of Religion, the Declenſion of divine Worſhip, and the Profanation of the moſt ſacred Myſteries? Were we better acquainted with the modern Pagans, no doubt we ſhould find them as warm

[a] Tome VII. of his Voyages in 12°.
[b] The Roman Catholicks.

and

and ſanguine in their Complaints; which is a ſtanding Teſtimony, that all Religions whatever are liable to ſome Exceptions.

[a] RHEVAN, whom *Ram*, by the Aſſiſtance of *Hanuman*, depoſed, to revenge the Indignities offered to his Wife *Sita*, was the firſt Pilgrim and Patriarch of theſe *Indian* Hermits, or holy *Faquirs*. To the numerous Abſurdities already taken notice of, I ſhall add one ſtill more unaccountably extravagant. There are ſome Votaries who viſit theſe religious Sages, and moſt devoutly kiſs their very Privy-Parts, without ſo much as a ſide Glance, a conſcious Bluſh, or the leaſt Emotion whatſoever. Theſe Hermits, on the other hand, affect, whilſt they are receiving ſuch monſtrous Declarations of Reſpect, a kind of extatic Pleaſure, and a Tranquility of Mind, which we preſume is very much owing to a conſtant and confirmed Habit of complying with every Action without the leaſt Reluctance or Reſerve. Nay, the moſt ſober and diſcreet *Indians* conſult them in this prepoſterous *Cynic* Attitude; and their Female Votaries converſe with them for a conſiderable Time with the moſt indecent Freedom.

THE Fire which they burn is made of Cow's Dung dry'd in the Sun. They make uſe of no Wood for Fewel, but what is peculiarly appropriated to their Funeral Piles, becauſe no Inſects, as they imagine, will harbour in it. Had theſe *Faquirs* known the Uſe of Microſcopes, how would they have been ſurpriſed to find an infinite Number of Inſects in other Things, which they could not imagine any ways capable of the Production or Preſervation of their Beings? When they are diſpoſed to ſleep, they repoſe themſelves on the Aſhes of the Cow-dung ſpread abroad upon the Ground, and ſometimes on Ordure itſelf. Nay, ſometimes they powder their greaſy long Locks with theſe Aſhes. Fancy is all in all: There has been a Time, when ſome certain Enthuſiaſts have lain ſtark naked, in the ſevereſt Weather, on a [b] Bed of Snow, and by the pure Dint of a lively Imagination, thought themſelves ſurrounded with a numerous Family of Wives, Children, and Domeſticks. Some of theſe Devotees have been ſo indulgent to, and ſo very charitably diſpoſed towards every living Creature, that they would ſuffer themſelves to be over-run with Vermin; and others, to be ſtung and tormented by the moſt venomous Inſects, in the very Heat of Day, without the leaſt Reluctance or Reſentment. There are ſome even at this Day, who laſh their naked Bodies with Cords tagged with Points as ſharp as Needles. Theſe Votaries would frequently viſit the richeſt Families, and ſometimes the Quality themſelves, if it ſuited with their Convenience; and both the one and the other imagined themſelves peculiarly happy, and the Favourites of Heaven, when they had an Opportunity of entertaining ſuch agreeable Gueſts. At this very Day there are ſome Countries where this religious Hoſpitality is as punctually obſerved; and thus the *Indians* you ſee religiouſly keep up the ſame Cuſtom, according to the moſt authentic Accounts of our moſt celebrated Travellers, who notwithſtanding unanimouſly charge them with Folly and Extravagance. But I beg leave to ask one reaſonable Queſtion: Are the *Indians* the only People that are romantic and extravagant?

TAVERNIER aſſures us, that he has ſeen ſomewhere near *Surat*, ſeveral of theſe *Faquirs* whom we have been ſpeaking of. I ſhall give the Reader a ſhort Deſcription of them, extracted from his Narration. You may ſee, ſays he, about the Borders of *Surat*, under a ſpacious Tree where the *Banians* reſort, ſeveral Pagods, conſecrated to their Idols. The Pagod that leans againſt the Body of the Tree is dedicated to *Mamaniva*, whoſe formidable Head may be diſcerned in the Middle of the hollow Trunk. Hither reſort ſeveral Votaries, who proſtrate themſelves before this monſtrous Idol, and a *Bramin* collects at the ſame time their Free-will Offerings, which conſiſt of Rice, Millet, *&c.* Whoever

[a] See in the preceding Volume, the Diſſertation on the *Bramins*.
[b] See *Lib. Conformitatum*.

comes

comes to offer up their Supplications before this Pagod of [a] *Mamaniva*, are marked on the Forehead with Vermilion, with which they beautify and adorn their Idol. Honoured with this Mark, their Votaries imagine no evil Spirit can have the leaſt prevailing Power over them.

AT ſome Diſtance ſtands another Pagod, conſecrated to *Ram*, whoſe Figure is diſcerned within the Pagod; and the Image of a Cow ſtands conſpicuous at the Portal. There are likewiſe two other Pagods to be ſeen at a great Diſtance; one of which is alſo dedicated to *Ram*, and the other is ſet apart for the Convenience and Retirement of the *Faquirs*.

SOME of theſe *Faquirs* retire, one after another, into a gloomy Cavern, where Sunbeam never enters but through a little Hole. There they fix themſelves like Statues in one Poſture for nine or ten Days together, without the leaſt Refreſhment of Nature, one Way or another, if we may give Credit to the Narration.

OTHERS ſpend whole Years without repoſing themſelves ſo much as on the Ground; but when Sleep overpowers them, lean againſt a Cord faſtened at each End to the Branches of a Tree.

SOME of them do Penance by ſtanding ten or twelve Hours a-Day with one Foot extended, and fixing their Eyes ſteadfaſt on the Sun: At the ſame Time they have a Chafing-diſh filled with Fire in their Hands, into which they ſcatter Incenſe, in honour to ſome favourite Idol.

OTHERS are for ever ſitting, or rather ſquatting on their Poſteriors, with their Hands wreathed over their Heads in a thouſand fantaſtic Poſtures.

I PRESUME enough has by this Time been ſaid on this Topick, which by far ſurpaſſes all the Accounts which the [b] Antients have given us of the rigorous Diſcipline of the *Lacedemonians*, and their mercileſs Scourgings of their Youth for no Miſdemeanor, but the Tryal only and Exerciſe of their Patience. The Reformation of the Penitents of *la Trape* comes nothing near it, though *Buſſi Rabutin* was pleaſed to ſay, [c] "That the "Diſcipline of thoſe *Anchorets* was too auſtere ever to laſt long; that it began with "exceſſive Rigour, in order to be reduced by degrees, and eſtabliſhed under proper Re"ſtrictions; and that this monſtrous Reformation would produce as many Martyrs, as "the Tyrants." This Aſſertion however can carry no Weight with it in this Place; ſince for ſeveral Ages together, the rigorous Penances of the *Indian* Hermits have continued without the leaſt Indulgence or Abatement. We take it for granted, it is true, that theſe *Indian* Hermits have ſome ſecret Arts to lull their Senſes as it were aſleep, in order to render themſelves, in a great meaſure at leaſt, inſenſible of the exceſſive Torments which they voluntarily undergo. Were it not ſo, it were impoſſible but that Nature would ſtruggle with, and reſiſt the Violence of the Penitent's Inclination. [d] *Ovington* aſſures us, "That, as he was one Day in an Aſſembly of theſe *Faquirs*, he obſerved that they "drank Opiats infuſed in Water; the intoxicating Virtue whereof was enough to turn "their Brains." Beſides, every Body knows the Effects of Opium; that it will [e] ſtupify, and render the Patient inſenſible, who makes free with it too often, and takes it in Exceſs.

[a] See p. . of the Supplement to the preceding Volume.
[b] See the Remarks in the preceeding Volume, p. . of the Conformity of the *Indians*, &c.
[c] *Buſſi Rabutin*, Tom. II. Letter 56.
[d] Voyages. Tom. II.
[e] See what *Chardin* ſays in Tom. IV. of his Voyages, Edit in 12°.

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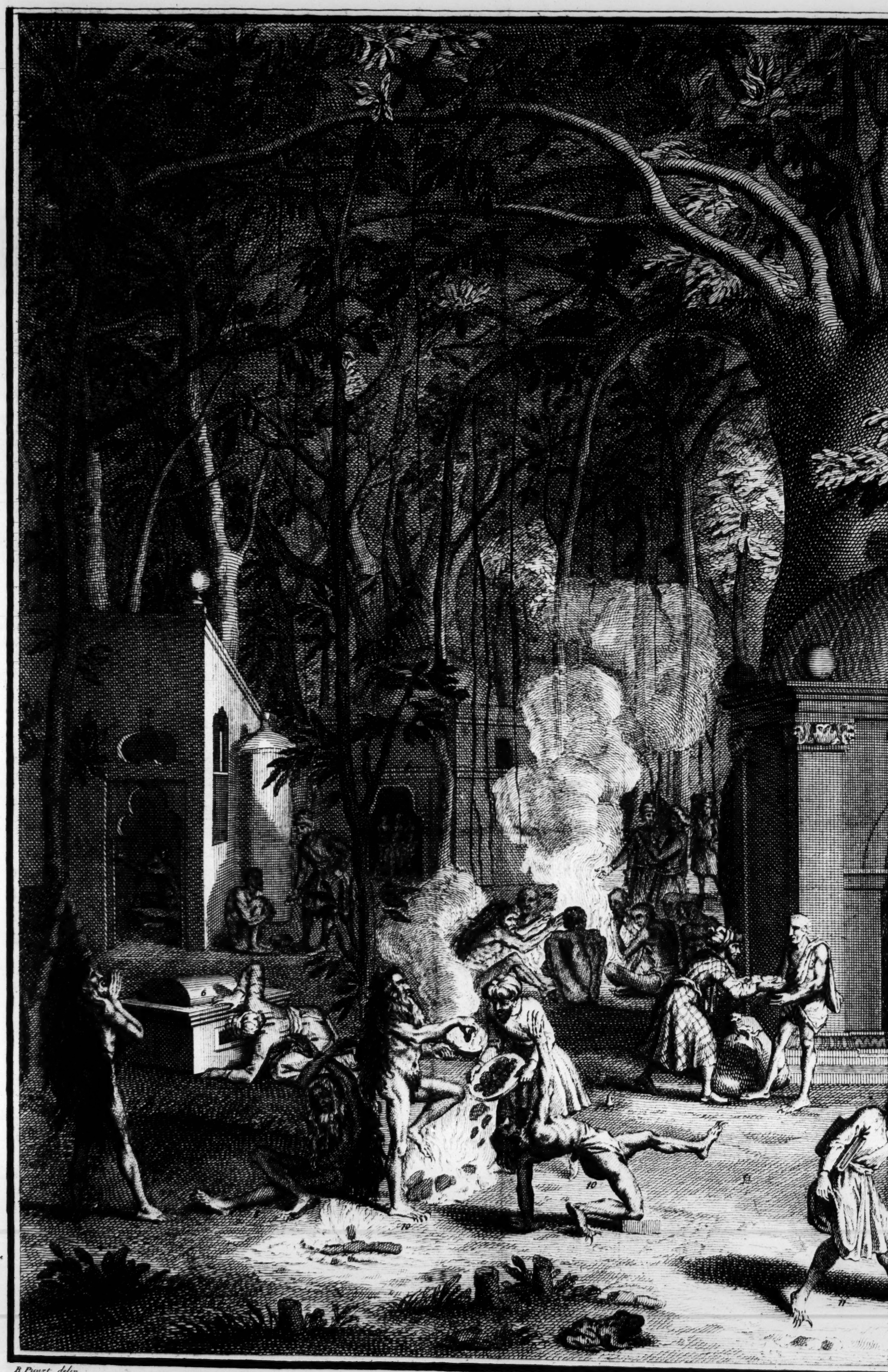

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Divers PAGODS *and the* PENITENCE *of the* FAQUIRS.

1. The great tree of ye Banians. 2. a Pagod of ye Idol Mamaniva, on one Side of which the Devotees are marked on ye forehead with vermillion, on the other Side a Bramin takes their free-will offerings of Rice &c. 3. a Pagod of Ram. 4. another Pagod dedicated to Ram. 5. a Pagod where ye penitential Faquirs retire themselves. 6. a Cavern or close ditch impervious to ye least gleam of day, only what passes through a little hole for that purpose, resorted to by a faquir several times in ye Year. 7. a Faquir Sleeping upon a Cord. 8. Faquirs that remain all their Lives in ye same attitude living by the charity of female Devotees. 9. Several Faquirs consulted, and invoked as Saints, by the women. 10. Various postures that some Faquirs are in several hours a day. 11. a Bramin with his nose & mouth muffled up, lest he should swallow the smallest Insect in drawing his breath. he likewise sweeps the ground before him as he walks lest he should treas upon any worm or other Insect. 12. Faquirs warming themselves. 13. a Faquir feeding Brute Animals out of pure charity

C. Du Bosc Fecit

Diverses PAGODES *et* PENITENCES *des* FAQUIRS.

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d, to by a faquir
female Devotees
lay. 11. a Bramin
before him as he
of pure charity

1. Le grand Arbre des Banians. 2. Pagode de l'idole Mamaniva à un des cotez on marque au front avec du vermillon ceux qui y viennent faire leurs prières, de l'autre coté un Bramin reçoit les offrandes de ris &c. 3. Pagode de Ram. 4. Autre Pagode dediée à Ram. 5. Pagode où se retirent les faquirs Penitens. 6. Espece de fosse ou se retire plusieurs fois l'Année un faquir lequel ne reçoit de jour que par une petite ouverture. 7. Faquir qui dort apuié sur une corde. 8. Faquirs qui restent toute leur vies dans cette posture des femmes leur donnent à manger par charité. 9. Plusieurs Bramins que des femmes invoquent et consultent comme des Dieux. 10. Diverses postures, dans les quelles quelques faquirs se tiennent plusieurs heures par jour. 11. Bramin qui a le nez et la bouche enveloppés crainte de faire mourir quelque petit insecte qu'il pourroit avaler en respirant c'est pourquoi il balaye devant lui pour écarter les vers, ou autres insectes sur les quels il pourroit marcher. 12. Faquirs qui se chaufent. 13. Faquir qui nourit des animaux par charité.

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'TIS well known that the antient *Egyptians* look'd upon a Circle, as the Hieroglyphick of Eternity. The *Indians*, in Conformity to this Idea, which very probably they entertained and took from them, imagine their Deity to be of an oval Form; and for this Reaſon carry in their Pagods an oval Flintſtone, which they gather up upon the Shore of the River *Ganges*. Some of them hang ſeveral of theſe oval Stones about their Necks; and thoſe who are more devout and zealous than the reſt, ſmite their Breaſts with them at the Time of divine Worſhip.

AT *Cydambaran* ſtands a *Pagod* of [a] *Perimal*. This *Perimal*, which according to ſome Travellers, is looked upon as the infinite and ſupreme Being, is worſhipped there under the Figure of a [b] *Pole*; or more properly, the *Maſt* of a Ship, at the Foot whereof is carved the Repreſentation of that celebrated *Ape Hanuman*, whoſe Hiſtory we have given you at large in the preceding Volume. The etymological Signification of the Term *(Cydambaran)* is a Chain of Gold. A Penitent of this Place, according to the *Indian Legend*, having accidentally prick'd his Foot with an Awl, let it continue in the Wound for ſeveral Years together: And though this extravagant Method of putting himſelf to exquiſite Torture was diſpleaſing to the Deity; yet the Zealot made a ſolemn Vow, that he would never deſiſt till he had the Honour to ſee him dance. At laſt the indulgent God took Compaſſion of his Pain, and comply'd with his importunate Sollicitations. He danced, and the Sun, Moon, and Stars accompany'd him. During this celeſtial Movement, a Chain of Gold dropp'd from the Foot of the Deity; and 'tis from thence that the Place takes its Name of *Cydambaran*.

WE ſhall not trouble the Reader with a Repetition of the Particulars already related of the *Pagod* [c] *Jagarnat*, which, we are credibly inform'd, is the *Metropolitan Pagod* of all the *Indies*. [d] *Herbert* makes mention of a certain *Pagod* at *Calicut*, dedicated to an *Ape*, which, in all Appearance, is no other than that, whoſe whole Story we have already related. The Porch of this *Pagod* is magnificently embelliſhed with ſeven hundred Pillars of Marble.

THE *King*, or *Samorin* of *Calicut*, has a [e] Chappel in his Palace, full of hieroglyphic Images, according to the Cuſtom of the *Indians*. But that which is moſt remarkable, ſays our laſt mentioned worthy Traveller, is a Statue, ſeated on a Throne, made red hot; whereon young Children are ſacrificed in Honour to the principal *Idol* of the *Pagod*, to whom they make their inhuman [f] Oblations. Some are thrown into the Mouth of it; others are put into its Left Hand, which is extended over a Fire. Every Morning the *Bramins* waſh this Statue with the conſecrated Water of the *Ganges*; and there are certain Days ſet apart for the particular Worſhip of this Idol. At ſuch Times they ſcatter Flowers upon its Altar, and ſteep ſome in the Blood of a Cock; which are afterwards thrown into a Silver Chafing-diſh, wherein they have a ſufficient Quantity of Frankincenſe, and with theſe conſecrated Materials thurify the *Idol*. During this Ceremony, the Prieſt animates the People to their Devotion by the tinkling of a little Bell. After this, he cuts the

[a] The ſame as *Wiſtnou*. See p. . of the Supplement in the preceding Volume.

[b] See *Purchas*, Lib. x. ch. 7.

[c] See p. . of the Conformity of the *Eaſt Indians* in the preceding Volume, and page . of the Supplement. *Tavernier* in his Voyages aſſures us, that the Income of this *Pagod* is a handſom Subſiſtence all the Year round for fifteen or twenty thouſand Pilgrims. Twenty thouſand Cows are conſtantly kept there. The High Prieſt of the *Indian Gentiles* for the Generality reſides in this *Pagod*. He taxes the Oblations of the Devotees in Proportion to their Circumſtances, and out of theſe charitable Collections, which very often amount to immenſe Sums, he not only entertains, but defrays the neceſſary Expences of the poor Pilgrims.

[d] Lib. iii. of his Voyages.

[e] *Idem*.

[f] This Sacrifice, if *Herbert*'s Account may any ways be relied on, has a great Affinity with that of the *Phœnician* and *Jewiſh* Idolaters, who offered up their Infants to *Moloch*; but that *Engliſh* Traveller is a very unfair Tranſcriber of ſome Authors, from whom *Purchas* has made his Extracts, who are altogether ſilent in this Particular: But be that as it will, we ſhall ſubmit this Circumſtance to the Cenſure or Approbation of the learned Criticks.

Throat of a [a] Cock with a Silver Knife, which he ſteeps in the Blood of the Fowl, and holding it over the Chafing-diſh, which is placed in the very Middle of the Altar, lets the Blood ſtream down into it, with Geſtures and Grimaces ſuitable to the ſolemn Occaſion. The Altar is pompouſly illumimated with large Wax-Tapers. At the Cloſe of the Sacrifice, the Prieſt takes a Handful of Corn, and retreats backwards from the Altar, fixing at the ſame Time his Eyes ſtedfaſtly upon it. When he has reached the appointed Place, he throws the Corn over his [b] Head; after which he approaches the Altar again, and removes every individual Thing that was placed upon it.

NEAR *Naugracut*, the Metropolis of the Kingdom of that Name, which lies between the *Indus* and the *Ganges*, there is a moſt celebrated [c] *Pagod*, the Cieling and Pavement whereof is all of ſolid Gold. That which is moſt remarkable, with reſpect to the divine Service of this Place is, that the *Bramins* make an Oblation of ſome Part of their Tongue here, in Honour to the *Idol.*

THE Origin of that peculiar Veneration which theſe People have for the River [d] *Ganges*, is attributed by ſome to the Clearneſs and rapid Motion of its Stream, which in Time, through the innumerable Benefits they reap'd from it, [e] degenerated into Superſtition; and by others, to a Rock, the Head whereof reſembles a [f] Cow, from whence this River takes its Source. But be that as it will, theſe People waſh there, as has been before obſerved, out of pure Devotion; and as an inconteſtible Demonſtration of their Sincerity and Zeal, they throw into it Gold, and the moſt coſtly Pearls and precious Stones. Several beautiful Chappels, Idols, and Altars, *&c.* are erected along the Banks of this ſacred River; but eſpecially near that celebrated Philoſophic *School* of the *Indians* called *Banares*, which is particularly taken Notice of in the preceding Volume. The Ablution of the Pilgrims, who flock from all Parts to the Banks of the *Ganges* near this City, on Account of the celebrated *Pagod* there, deſerves a particular Deſcription. At Break of Day theſe Pilgrims march in a Body to the Apartments of ſome antient Devotees, who are well known and reverenced for the Sanctity of their [g] Manners. Theſe furniſh them with three or four ſhort Straws, which they are directed to hold between their Fingers whilſt they waſh themſelves. After their Ablution, ſome of their *Bramins* mark them on their Forehead. The Pilgrims who are thus purified, in Retaliation of the Favour, make them ſome ſmall Acknowledgment either in Rice or Silver. After this they viſit the adjacent *Shrines* and *Pagods*, and carry ſome little Oblation in their Hands. The *Bramins*, then preſent at the Devotion of theſe Pilgrims, ſanctify their Offerings by certain Prayers. In this Place, we are informed, ſtands the Statue of a certain *Ade*, which has four Arms; and *Purchas* intimates in his Notes, that there is ſome Affinity between this Image and *Adam*, on whom the *Rabbies* have likewiſe beſtowed four Arms, two different Sexes, and indeed a Duplicate of every Thing; he being, according to their Notion, both Male and Female at the ſame Time. In this Place likewiſe there are certain conſecrated Stones, on which they ſtrew ſome Handfuls of Rice, and pour ſome

[a] This bloody Sacrifice ſeems at firſt View inconſiſtent with the Tenets of the *Bramins*; but ſee the Remarks in page and of the Diſſertation on the Religion of the *Bramins.*

[b] In all Probability, theſe Ceremonies, which ſeem very conformable to thoſe obſerved by the *Romans* in the Celebration of their *Lamuria*, were practiſed with the ſame View, *viz.* to compoſe and amuſe the Minds of the Spectators. See *Ovid.* FAST. Lib. v.

[c] *Herbert* ubi ſup. Lib. i.

[d] See page . in the Diſſertation on the *Bramins*, what the *Indians* ſay of the River *Ganges.*

[e] 'Tis needleſs to recapitulate in this Place all the ſuperſtitious Ceremonies of the Antients, with reſpect to their Waters in general, but more particularly their Rivers and Fountains, and the miraculous Cures which they attribute to their extraordinary Virtues. *Heſiod*, one of the moſt antient *Greek* Poets, thinks it a Duty incumbent on all ſuch as pray to the River-Gods, to turn their Faces towards their Waters, and to waſh their Hands in them before they preſume to paſs over them. Nay, he carries this Remark ſtill farther, and aſſerts, that ſuch a ſhameful Neglect is an Indignity offered to thoſe Gods, and that they will reſent it accordingly. The *Indians* have a peculiar Veneration, not only for the rapid Current of the *Ganges*, but all ſuch Waters as ſurround their reſpective *Pagods.*

[f] See page . of the Conformity of the *Indians* in the preceding Volume.

[g] Extract of a Voyage in *Purchas.*

Water;

Water; and ſometimes make other Oblations upon theſe Stones. There is a kind of a Well, or deep Spring, with ſeveral Steps to go down to it, the Water whereof is muddy and offenſive, occaſioned by the great Quantity of Flowers that are thrown into it by way of Devotion, which is held in great Veneration by theſe Devotees, as a Source of Purity and Sanctification. One of their Gods, according to their Tradition, condeſcended to waſh himſelf in this Spring; and thither they reſort to cleanſe them from their Sins, and never depart without treaſuring up ſome ſmall Quantity of the Sand that lies at the Bottom, which they look upon as ſacred.

AT the Time of theſe Ablutions which we have here been ſpeaking of, they mutter inarticulately a certain Form of Prayer. During the Time of Ablution, or at leaſt immediately after, they take [a] three ſeveral Draughts of this Holy Water. Sometimes they ſay their Prayers out of the Water; and in that caſe, they waſh a particular Spot of Ground, as near to their own Dimenſion as poſſible, on which they proſtrate themſelves with their Arms and Legs extended, and in this Attitude ſay their Prayers. They frequently kiſs this little Spot of Earth thus ſanctified by the *Ganges* thirty Times ſucceſſively; but in this Act of Devotion their Right Foot is kept with the ſtricteſt Obſervance immoveable.

AT [b] *Quilacara*, in the Province of *Travancor*, they celebrate a ſort of Jubilee once in twelve Years. At this ſolemn Feſtival the *Raia* of *Quilacara* erects a Scaffold, which he aſcends, and after a formal Ablution, and at the Cloſe of ſome particular Prayers ſuitable to the awful Occaſion, offers himſelf up a willing Sacrifice to the Gods. In the firſt Place he cuts his Noſe off, and then his Lips and Ears, and preſents them to his Idols. At laſt, to cloſe the Ceremony, he cuts his Throat. The *Cryers* of *Amock*, of whom frequent Mention is made in the Voyages to the *Indies*, may very properly be ranged amongſt the Number of voluntary Devotees; and with equal Propriety, the Penitents of *Narſingue*, [c] who, on certain ſolemn Feſtivals, affect to appear as Criminals, with their Hands bound behind them, and their Bodies pierced with Darts, and preſent themſelves, in this fantaſtic State of Humiliation, before their Idols. The moſt zealous of theſe voluntary Martyrs take a Knife, ſharpened on purpoſe for the ſolemn Occaſion, and cut off their Fleſh by Piece-meal; each of them uſing at the ſame Time this ſhort Form of Sacrifice; *Thus do I mortify myſelf for the Sake of God:* And when the Death of the bleeding Saint draws near, in his laſt Moments he concludes the Solemnity with the Uſe of this other ſhort Form: *Out of Love to thee, O my God, do I offer up my Life a chearful Sacrifice.* The Aſhes of ſuch a glorious Martyr are immediately conſecrated, and the Devotees look upon them as infallible Preſervatives againſt the various Calamities which are incident to human Nature. In ſhort, were we fond of ſhewing our Learning, and expatiating on this Topick, we could produce Inſtances of ſome Devotees amongſt the ancient *Gauls*, who acted in ſome Conformity at leaſt with the *Cryers* of *Amock* amongſt the *Indians*. Such were the [d] *Soldures*, or *Soldurii*, who would frequently ſacrifice their Lives out of Loyalty to their Kings, or any other Perſons whoſe Rights and Privileges they had engaged themſelves in Honour to defend. There was certain *Gauliſh* Cavaliers, called *Ambacti*, who acted in the ſame Manner. But all we can ſay in their Favour is, that theſe *Gauls*, like the *Cryers* of *Amock*, were ready to lay down their Lives only upon Occaſions which appeared of the laſt Importance.

EVERY *Pagod* is famous for ſome particular Miracle, or ſome extraordinary Cure, *&c.* of which their *Legends* abound with a thouſand remarkable Inſtances for the Conſolation of their Votaries, and their Improvement in all moral Virtues. The Caſe is the very ſame with theſe, as with all other Zealots whomſoever. One is for *Jagarnat*, and another for

[a] *Purchas*, ibid.
[b] Taken from *Purchas*.
[c] Extracts of Voyages in *Purchas*.
[d] *Caſar*, Lib. iii. c. 22. and lib. vi. c. 15.

Wiſtnou.

Wiſtnou. A *Bramin* takes the Handkerchiefs, or any [a] other Thing of the like Nature which they put into his Hands, and gently ſtrokes the God with them, whoſe Prieſt he is, and then returns them to the proper Owners. No doubt but they have a very ſtrong Faith. As to the Proceſſions which the *Indians* make in Honour to their Gods, their Cuſtoms are well known in many Parts of *Europe*; the Ceremony, for Inſtance, of the *Litter*, in which their God is ſeated, whom they thus ſolemnly expoſe to public View; their portable Altar, peculiarly appropriated to theſe extraordinary Occaſions, the Flowers with which they ſtrew the Way before the Idol, and the Incenſe and Perfumes which they burn to his Honour; not to mention the [b] loud Cries of theſe Devotees, their ejaculatory Prayers, their enthuſiaſtic Geſtures, their bitter Groans, and religious Tranſports; all which are too often the Reſults of Cuſtom, Prejudice, and Education, whoſe heavy Yoke the Chriſtian World groans under to this very Day. Thus Truth and Falſhood go Hand-in-Hand together. As the Deity moves forwards, ſeveral of his Attendants refreſh him with Fans made for that Purpoſe of the Plumes of *Pan*. The [c] Handles of theſe Fans are covered over with Plates of Gold or Silver, and are about ſeven or eight Foot long. The Uſe of theſe Fans is to prevent the Flies from ſettling on the Idol's Face; and ſince 'tis look'd upon as a peculiar Honour to be near enough to fan the God, they are ſo complaiſant as to lift one another up on that ſolemn Occaſion; a Favour however conferr'd on none but Perſons of the firſt Rank. Some Perſons, very probably, may imagine no ſuch Cuſtom was ever uſed in *Europe*; I ſhall therefore quote a Paſſage here from *Tavernier* for their Amuſement, as well as better Information. "I have ſeen, ſays he, in *Saxony* "and ſome other Parts of *Germany*, whilſt the Miniſter has been preaching the Funeral "Sermon, the Friends of the Deceaſed that ſtood round the Corpſe, which lay on an "open Bier, fan him all the Time (it being then ſultry hot) to drive away the Flies that "ſettled on his Face."

THE *Bramins* foretel the approaching Eclipſes, that the *Indians* may have timely Notice, and be prepared for the due Performance of ſuch Devotions as are requiſite on thoſe extraordinary Occaſions. I ſhall take the Liberty to quote *Tavernier* again on this Subject. On the ſecond of *July*, ſays he, in the Year 1666, exactly at one o' Clock in the Afternoon, the Sun was in Eclipſe. There was a prodigious Concourſe of People, who flocked from all Parts on that Occaſion, to waſh themſelves in the *Ganges*. Their Ablutions commenced three Days before the Eclipſe. During theſe three Days, they prepare a great Variety of Dainties compoſed of Rice, Milk, and Sweet-Meats, for the particular Entertainment of the Fiſh and Crocadiles that frequent that River. This Banquet is thrown into the Current when theſe *Bramins* give the Watch-Word, who are fully appriſed of the proper Time. Whatever Eclipſe it be, whether of the Sun or the Moon, as ſoon as ever it begins, theſe Idolaters break all their Earthen Ware in general. The *Bramins* conſult their Books to find out the propitious Hour for the Performance of this Ceremony. When 'tis actually come, they direct the People to throw their Offerings into the River, and at the ſame Time make a moſt hideous Noiſe with their little Bells, Drums, and other Inſtruments which they claſh one againſt another with all their Might. As ſoon as their Oblations are ſunk into the River, the People themſelves plunge into it, and rub and waſh, till the Eclipſe is over.

THE *Bramins*, who ſtand on the Shore, wipe the Bodies of the Devotees as they come out, and give them a Piece of dry Linnen, which they wrap round about their Waiſt. After this, they are invited to ſit down in ſome convenient Place, where ſuch as are the richeſt and moſt ſubſtantial amongſt them, have provided Rice, and other proper Refreſhments. Theſe *Bramins* conſecrate with Cows-dung a little ſquare Spot of Ground

[a] See the Supplement, &c. in the preceding Vol. p.
[b] See *Purchas*, *Bernier*, *Ovington*, *Tavernier*, &c.
[c] *Tavernier*, Lib. iii. of his Voyages.

on

on which they ſit, having firſt with the utmoſt Precaution examined it, and found that no Manner of Inſect was creeping upon it. On this conſecrated Spot they caſt a Variety of Figures, every one of which they cover with a little Cows-dung, and two or three little Sticks, which they rub very well, leſt any Reptile ſhould lodge upon them. On theſe Sticks they ſtrow Rice, Herbs, Roots, and other Things of the like Nature; to which they add a ſmall Quantity of Butter. All Things thus prepared, they ſet Fire to the Wood. As it burns, they make their Obſervations on the Flames, and from their various Agitations form their Predictions of the enſuing Harveſt. Theſe Circumſtances laſt mentioned have ſome Reference to ſeveral Particulars, which, on the Credit of *Fryer*, we ſhall relate more at large hereafter.

THIS extraordinary Feſtival is obſerved out of a religious Regard to the afflicted Sun, which they imagine to be in exquiſite Torture during the Time of its Eclipſe. A certain [a] DEIITA, or *Dragon* (according to the ſacred Writings of the *Bramins*) at that critical Juncture vigorouſly attacks the Sun, and obſcures his Light. They uſe their utmoſt Efforts therefore to deliver him out of the Paws of his Adverſary, from a Motive of pure Affection and Gratitude to him, for the peculiar Bleſſings he confers on them, and his diffuſive Goodneſs to all Mankind. This Deliverance, they conceive, can be accompliſhed no other Way than by Purifications, Prayers, Acts of Charity, *&c.* The Deſcription which *Bernier* gives us of their Ablutions, which he was an Eye-Witneſs of in *Gemna*, correſponds in a great Meaſure with that of *Tavernier*. To avoid Tautology, we refer our Readers to what has been ſaid on this Topick in Page and of the Supplement in the preceding Volume. It would be needleſs, we preſume, to enlarge here on the Agreement of the antient Idolaters with the modern *Indians* in this Particular; we ſhall only make this curſory Remark here, that notwithſtanding the better Information and Learning of the *Europeans*, they themſelves have not totally conquer'd theſe ſuperſtitious Terrors of the Heathens. " In the remarkable Eclipſe which " happened in the Year 1654, ſays *Bernier*, the People were ſeized with ſuch a panick " Fear, that ſome bought up a phyſical Antidote againſt the malignant Influences of the " Eclipſe; others ran down into their Vaults, and ſhut themſelves up in the darkeſt " Cloſets; whilſt others fled to their Churches for Sanctuary." This he compares with another which he ſaw at *Dehli*, in the Year 1666. We our ſelves have ſeen ſomething very much like it in that remarkable Eclipſe of 1706. As the Sun was at that Time totally darkened for near the Space of fifteen Minutes, ſeveral Chriſtians were as much terrified as ever the Gentiles were. This Phænomenon, though not at all ſupernatural, created a Variety of ſuperſtitious Speculations. The [b] *Sun* of *France* was compared on this Occaſion to that diſtreſſed Orb of Light. Both were in Eclipſe at the ſame Time; and the raiſing of the Siege at *Barcelona* happened exactly at this fatal Juncture. What a ſecret Satisfaction muſt this extraordinary Occurrence needs give to the Wits of *Holland* and *Great Britain!* But above all, what a glorious Opportunity of Triumph was here for ſome certain Proteſtant Miniſters, whoſe miſguided Zeal prompted them to delight in Vengeance!

THE *Indians* of *Viſapour*, *&c.* celebrate a Sort of a Country Wake after ſuch a particular Manner, that the Deſcription of it, we imagine, will be no diſagreeable Amuſement [c]. At Seed-time the *Bramins* meet, and beſtow their formal Benediction on the Fields in the following Manner: They lop off all the Branches of one of their largeſt

[a] *Bernier*, Tom. ii. of his Voyages to *Megul*. Father *Mauduit* in his Account, tells us, that the Women, who were with Child, durſt not ſtir out of Doors for fear the *Deiita*, or *Dragon*, which thus runs open-mouthed at the Sun, ſhould devour their little Infants too. See alſo concerning the Origin of Eclipſes, Chap. xv. of the Hiſtorical Diſſertation on the Gods of the *Eaſt Indians* in the preceding Volume.

[b] *Lewis* XIV. of whom the Sun was a Symbol. This Hieroglyphick has tickled the Imagination of Abundance of his Enemies, and been the Subject of their Cenſure and Ridicule.

[c] *Fryer* in his Voyage to the *Indies*, written in *Engliſh*.

Trees (thoſe at the Top only excepted) and then bear it upon their Shoulders with loud Acclamations, which indeed always accompany ſuch like rural Devotions. The *Bramins* in this Proceſſion march directly before the Bearers, and ſet the Tune to ſome proper Hymn which is compoſed for this ſolemn Occaſion. They ſing all the Way they go, till they come to the Entrance of ſome *Pagod*, and as ſoon as they are got within the Verge of the Green where the ſacred Temple ſtands, they reſt one End of the Tree upon the Ground before the Porch of the *Pagod*, making their *Salam*, that is, their religious Salutation at the ſame Time. After this, they take up the Tree again with as loud Acclamations as before. This Ceremony is thrice repeated, and at every Shout they march either round the *Pagod*, or the Green. After this the *Arch-Bramin* digs a Hole in the Ground, and pours into it either ſome conſecrated Cows-Urine, or ſome Water brought from the *Ganges*, but which indeed we are at ſome loſs to know, our Author having left this material Circumſtance undetermined. This Tree, half ſtript of its Leaves, is fixed in the Ground, and adorned with Flags and Streamers. After this, they bind ſeveral Whiſps of Straw round about it, and ſet them on Fire. The *Arch-Bramin* obſerves with the utmoſt Attention the various Agitations of the Flame, and from thence forms his Judgment of future Events, and gives his Benedictions accordingly, which are always accompanied with ſome Oblations of Rice and Flowers, *&c.* Our *Engliſh* Author here very juſtly obſerves, that this Ceremony has ſome Affinity with the *Ambarvalia* of the antient *Romans*.

THESE publick Acts of Devotion very naturally lead us to thoſe that are more private. Beſides their two Faſts, which they are enjoined to keep [a] Monthly, and which we have before mentioned, thoſe who are more ſtrict and devout than ordinary, always begin the Day with Pſalmody and Prayer. The ſame Cuſtom they obſerve in all Affairs of any conſiderable [b] Importance. " When ſeveral Artificers are jointly employed about any " Buſineſs whatſoever they ſing Pſalms almoſt all the Day long, ſometimes alternately, " ſometimes ſingly, and in that Caſe the others take due Care to join in the Chorus. " The ſame Cuſtom is obſerved amongſt their Watermen whilſt they are labouring at " the Oar. This Practice of Pſalmody might very probably owe its Origin to the *Chi-* " *neſe*, who not only follow it, but have tranſlated into Verſe all their moſt valuable " Precepts for the Improvement of the People in Virtue and good Manners." Our Author might with equal Juſtice, we humbly conceive, have aſſerted, that the *Indians* were indebted to the *Chineſe* for their Inſtructions how to walk, and what to eat. But the Truth of it is, theſe Ceremonies have been obſerved throughout all Ages, and in all Religions of the World.

THE *Greeks* and *Romans* had their Prayers and divine Hymns peculiarly adapted to private Devotion. They pray'd to their Gods, and ſung their Praiſes in their Cloſets as well as their Temples. They ſaid Grace before, and after their Meals as we do. But their Devotion was generally ſpeaking more Phariſaical than becomes a Chriſtian. The idolatrous *Indians*, through a miſtaken Zeal for Religion, confirmed by the Practice of an infinite Number of [c] Devotees, ſay their Prayers in the Corners of every Street, upon the Houſe-tops, in the High-ways; nay in the very Markets, and other Places of the moſt publick Reſort, that their Acts of Devotion may be ſeen of Men. They adore the Deity however, in the moſt humble and reverential Poſture imaginable. Firſt they kneel, then they proſtrate themſelves on the Ground, touching it ſeveral Times with their Forehead, and breathing forth at the ſame Time the moſt ardent and pathetic Ejaculations. This they principally obſerve every Morning as ſoon as the Sun riſes.

[a] Page of the Suppl. Vol. preceding.
[b] *Ovington's* Voyages, Tom. i.
[c] *Ovington, ubi ſup.*

One

One would almoſt be tempted to imagine that Pride and Humility conſpired together to produce ſuch an unaccountable Medley of Devotees.

THE Affection of the *Banians* for all ſorts of Beaſts in general muſt doubtleſs be extraordinary, ſince they look on him as a Murtherer who wilfully deſtroys the moſt contemptible Inſect. A noted Traveller has obſerved, that [a] *Draco* and *Triptolemy* made a Law in Conformity to this religious Practice of the *Banians*. It is very true, *Triptolemy*, who lived in the firſt Ages of the World, would by no Means [b] ſuffer the Colony, over which he preſided, to eat any kind of Fleſh whatever; yet can any one fairly conclude from thence, that this Law, like the Benevolence of the *Indians*, was founded on the *Metempſychoſis*? At moſt this can be only Conjecture, becauſe that great Law-giver might probably introduce the Doctrine of the *Metempſychoſis* into *Greece*. But be that as it will, the wiſe Laws of *Moſes*, as well as theirs, ſhew a peculiar Regard for all kinds of Beaſts, but founded on a Principle very rational and very human. On this very Principle of Humanity was grounded the rigorous Sentence of the [c] *Areopagus*, which condemned an *Athenian* Youth to die, for taking a barbarous Pleaſure in picking a Bird's Eyes out with a Pin or a Needle. But to return to the charitable Diſpoſition of the *Banians*. At every Meal [d] ſome Part is allotted for the Cow; which every one knows is their darling Animal. Nor far from *Surat* there is a ſpacious Hoſpital for the Reception of all ſuch Beaſts as are either lame, ſick, or paſt their Labour. But they ſtill carry this benevolent Temper to a higher Pitch; for contiguous to this, or at leaſt not far diſtant from it, is erected a ſmaller Edifice for the particular Entertainment of Fleas, Bugs, *&c.* For the more agreeable Subſiſtence of theſe Inſects, they hire from Time to Time ſome poor Fellow to lie all Night in a Bed, provided there for that Purpoſe, to which thoſe little Animals naturally reſort in the dark; but firſt they bind the poor Patient, with all the Precaution imaginable, down to the Bed-poſts, leſt their twinging him ſhould compel him to remove his Quarters before Day-light. By this Indulgence and prudent Forecaſt, theſe poor Inſects regale themſelves on his Blood without the leaſt Interruption. Another Traveller reports, that the *Banians* when they find [e] themſelves over-run with Vermin, and dare not attempt to deſtroy them, ſend forthwith for one of their *Joguis*, who undertakes to provide for them a this own Expence. This *Jogui* very charitably permits them to dwell and feed upon his own Head, or any other Part of his Body, for the Relief of his Patients. But we ſhall not enlarge on this Topick any longer, which ſhews too plain how Mankind debaſe their rational Faculties, when they obſtinately perſiſt in complying with the Conſequences which naturally flow from ſuch wild and romantic Notions.

WE will now entertain our Reader with a tranſient View of the Manner of Life which the Proſelytes of the *Banians* are obliged to lead for ſix Months after their Converſion. The [f] *Bramins* enjoin them to mix Cows-dung with every Thing they eat during this Term of their Regeneration. The uſual Quantity is about a Pound, which is gradually diminiſhed after the three firſt Months are expired. As, according to their Tenets, this Animal has ſomething divine in its Nature, nothing, they imagine, can be ſo proper as her Excrements for the Purification both of Soul and Body. How would ſome curious Commentators expatiate here, and compare the Nouriſhment of theſe Proſelytes with the Orders God himſelf gave to [g] *Ezekiel*, to mix Cow-dung with his daily Food? But

[a] *Ovington ut ſupra.*

[b] *Dii colendi, ... parentes honorandi, ... a carnibus abſtinendum.* Theſe were the true inviolable Precepts of *Triptolemy*.

[c] St. *Real*'s Diſcourſe on the Uſe of Hiſtory.

[d] *Ovington ut ſupra.*

[e] In *Purchas*, lib. v. ch. 9. See alſo Note ([d]) page of the Conformity of Cuſtoms, *&c.* in the preceding Volume.

[f] See Page of the Supplement, Tom. i. the very ſame Injunction relating to a *Novice* of the *Joguis*.

[g] *Ezekiel*, Chap. iv.

let

let us ſee what Affinity theſe Ideas of the *Bramins* have with the natural Qualities of Cow-dung. Phyſicians aſſure us, that 'tis an excellent Anti-ſcorbutick, and makes the Skin look exceeding white. A myſtical *Bramin* no doubt, from ſuch innate Properties as theſe, would find every Thing requiſite to expreſs or repreſent a ſpiritual Purification. But we proceed to their other Cuſtoms.

Several other CUSTOMS *peculiar to theſe* PEOPLE.

ALL the Eaſtern Nations, but more particularly the Natives of the Empire of *Mogul*, affect to change their Names. When any *Indian*, ſays an *Engliſh* [a] Hiſtorian, is ſo fortunate as to be a Favourite with his Prince, and his imperial Majeſty has Royal Intentions to promote him to ſome Poſt of peculiar Truſt and Honour, he confers on him ſome new Title of Diſtinction. This Cuſtom is doubtleſs of antient Date; ſince we find ſundry Inſtances of it in the ſacred Scriptures: This might very probably owe its Origin to the pompous Sirnames which were generally beſtowed on the *Grecian* and *Roman* Worthies. This Term of Diſtinction always denoted either ſome particular good Quality which render'd the Perſon a proper Object of his Prince's Favour and Indulgence, or ſome heroic Atchievement ſucceſsfully executed for the Service of his Country. Sometimes Perſons initiated into the Rights and Ceremonies of their Religion would change their Names: And 'tis very probable, that the new Name ſpoken of in the Revelation of St. *John*, refers to this particular Cuſtom. To this likewiſe we may have Recourſe if we will account properly for the Pope's aſſuming a new Name at his firſt Advancement to the Chair. The *Indians* who have received ſuch a new Name conceal, with the utmoſt Precaution, that which they had before, leſt their Enemies ſhould maliciouſly make uſe of it to their Diſadvantage.

THE Payment of an exceſſive Homage, next to Adoration itſelf, to their Princes and prime Miniſters, is another Cuſtom, of which we have Variety of Inſtances amongſt the antient Eaſtern Nations. In their Salutation of the Emperor of *Mogul*, they firſt lay their Hand upon the Ground; then clap the ſame Hand upon their Breaſt, and laſtly, to cloſe the Ceremony, lift it over their Heads: This they gradually repeat three Times in their awful Approaches to his Imperial Majeſty. The *Chineſe* proſtrate themſelves nine Times ſucceſſively before their Emperors; and in ſhort, Proſtration is a Teſtimony of Submiſſion and Reſpect which is almoſt univerſally paid to the Eaſtern Princes. Whenever any Subject preſumes to ſpeak to them, 'tis at that awful Diſtance, and in ſuch exalted Terms as, amongſt us, would be deem'd blaſphemous, and improper on any Occaſion to be uſed, but in our moſt ſolemn Addreſſes to the ſupreme Being. However, we ourſelves comply with ſome Cuſtoms of much the ſame Import; we give our Chriſtian Princes the Titles of *Majeſty*, *Sacred Majeſty*, *Holineſs*, *Excellence*, *Eminence*, &c. which, to ſpeak impartially, are almoſt equivalent to theirs. Nothing, in ſhort, comes ſo near the Proſtraton of the Eaſtern People before their Monarchs, as that Cuſtom now in Vogue, of ſerving the Kings of *Great Britain* on the Knee.

THE *Banians* never take an Oath but with the utmoſt Reluctance. They look upon the Obligation as ſuch a Diſgrace, that, we are aſſured, ſome of them will ſooner loſe their Cauſe, than comply with it even in a Court of [b] Judicature. Whenever Neceſſity compels them to it, they lay both their Hands in the moſt ſolemn Manner on the Back of a Cow, and begin in the Form following: *May I taſte the Fleſh of this conſecrated*

[a] *Ovington*, Tom. i. of his Voyages.
[b] *Ovington, ubi ſup.*

Creature

Creature, if, &c. The Method of taking an Oath amongſt the *Gentiles* in the Kingdom of *Decan* is vaſtly different. Such as are ſworn are encloſed in a Circle made with Aſhes, ſome ſmall Part whereof is ſtrewed over their Heads; one Hand is laid on their Foreheads, the other on their Breaſts, and in this Attitude they ſwear by their Gods. Theſe People's Oaths, at leſt Travellers tell us ſo, never deviate from the Truth.

THIS favourite Cow, this Creature, thus looked on as ſacred by the *Banians*, was formerly the firſt Object that was recommended to the Favour and Indulgence of ſuch as had the Honour to be created [a] *Nairos*, or *Noblemen* by the *Indian* Kings; the next were their *Bramins*. On their Creation the Prince embraced them with this ſolemn Injunction; [b] *Love the* Cows *and the* Bramins.

THESE *Nairos* have peculiar Privileges. Though they never [c] marry indeed, yet to recompence that Misfortune, they have a Right to demand the *laſt Favour* from any Maid or Wife whatever, when it ſuits with their Inclination. No Body, not even the Husband, interrupts their private Interviews; but on the contrary, the good Man, as a Teſtimony of his Satisfaction, and in Gratitude for the Honour done him, ſtands *Centinel* himſelf till the *Nairo* thinks proper to depart.

BUT to prevent all Interruptions in ſuch amorous Interviews, they leave their Arms at the Door, which is a ſufficient Signal, that no one, on Pain of Diſpleaſure, muſt enter the Houſe whilſt 'tis honoured with a Viſit from ſo great a Gueſt. Some Hiſtorians tell us, that the *Spaniards* indulge their Wives much after the ſame Manner, and never preſume to enter their private Apartments, in caſe they find at the Door the Sandals of ſome reverend Father, imagining, like good Chriſtians, that at ſuch a Time they are at their Devotions, and that the Man of God is either giving her ghoſtly Advice, or liſt'ning with Attention to her Repentance, and free Confeſſion of all her Sins. When any *Nairo* goes abroad, all Perſons of what Denomination ſoever, are obliged to make way for him; for ſhould any one, however diſtinguiſhed, ſo much as touch the Hem of his Garment, 'tis deemed a Pollution; and an Impurity even thus accidentally contracted, excludes him from the Society of his Peers, or Fellow *Nairos*, till he has performed the Ablution requiſite on ſuch a Misfortune, according to the Rites of their Religion.

[d] THE *Indian* Idolaters, when any Perſon yawns, ſnap their Fingers, and with a peculiar Warmth and Affection repeat three Times ſucceſſively the Term GIRANAMI; that is, *Remember Narami*. This *Narami* was an *Indian* Saint. The *Indians* believe, that by this ſnapping their Fingers, they ſecure the Perſon yawning from the prevailing Power of all evil Spirits. When any Perſon in Company happens to ſneeze, they compliment him with their formal Bleſſing, juſt as the *Europeans* do; and very probably they borrowed this Cuſtom from them. The antient *Greeks* look'd on Sneezing as ſomething ominous and preternatural, and thereon pretended to ground their Predictions. When any one accidentally ſneez'd in their Preſence, they [e] uſed ſome formal Act of Adoration; which gave ſome antient Chriſtian Writers an Opportunity to charge them with the idolatrous Worſhip even of ſo common an Incident. Thus we ſee how the blind Zeal of a bigotted Author will ſometimes aggravate the Errors of his Antagoniſts. How many heretical Notions, how many unintelligible Controverſies owe their Riſe to this religious Phrenzy? .... The Idea which the [f] *Siameſe* have of Sneezing is peculiarly wild and romantic, and for the Reader's Amuſement, we refer him to the Remark below.

[a] Extracts from *Purchas* and *Ovington*.

[b] See Supplement to the preceding Volume, p.

[c] Extracts from the Voyages of *Purchas*.

[d] *Tavernier*, l. iii. of his Voyages.

[e] Vide *Beverovicium in Epiſtolicis Quæſtionibus*.

[f] Father *Tachard* aſſures us, *Lib.* v. of his Voyages, that the *Siameſe* imagine the ſupreme Judge of Hell is eternally minuting into a *Memorandum-Book*, kept for that Purpoſe, the Lives and Actions of all Mankind. When he turns to the Title Page of any particular Perſon's Life, the Page ſneezes. And we, as they ſay, here on Earth ſympathetically ſneeze with it. And from hence aroſe the Cuſtom of wiſhing long Life and Proſperity to the Sneezer.

THEY have another Cuſtom which is whimſical enough, but very advantageous to the [a] Prieſts. When a *Gentile* has had the Misfortune to loſe any Thing conſiderable, he is obliged to pay the full Value of it to the *Arch-Bramin*. This Cuſtom, partly religious, and partly political, may probably be eſtabliſhed on a very laudable and ſolid Principle. In this Light we would conſider it as a reaſonable Fine, or Amerciament on all ſuch Perſons as are negligent and careleſs of their own Properties; and we are further informed, that in caſe the unfortunate Party is obſtinate, and refuſes to make this public Acknowledgment, he is expelled their Aſſemblies, and treated with all the Marks of Ignominy and Contempt.

THERE is no Chaſtiſement amongſt the *Banians* deem'd ſo diſgraceful as that of being ſtruck with a Slipper; which is ſaid to be [b] a Return generally made when an Affront is received from any of thoſe Gentlemen. The Perſon offended pulls off his Slipper, and ſpitting on the Sole, ſtrikes the Aggreſſor. This, in their Opinion, is a more ſhameful Retaliation than ſpitting in their Faces, or beſmearing them with Dirt. A Reſentment that carries the higheſt Mark of Diſdain along with it, is always look'd on as the groſſeſt Affront. 'Tis the very ſame with reſpect to criminal Puniſhments. This Notion is univerſal; but the Impreſſions which thoſe Puniſhments make are ſtronger or weaker, according to the Cuſtom of each Country. Thus, for Inſtance, Hanging is reckoned a more ignominious Death in *France* than it is in *England:* And ſo amongſt us, to ſtrike an Adverſary on the Face, is no more than a manly Reſentment, and a Mark of Diſtaſt; but to kick him, is a Declaration that he is a Coward, and the Object of Diſdain.

Of the PHYSICK, *and* ASTROLOGY *of the* INDIANS.

ENOUGH has already been ſaid in the preceding Volume concerning the Theology of the *Bramins:* we ſhall now entertain our Readers with a ſhort Account of their Knowledge in Phyſick and Aſtronomy. They [c] who practiſe as Phyſicians, pay an annual Stipend to the Sect of which they are Members; becauſe this Profeſſion is both foreign to their Eſtabliſhment, and very advantageous. They have a peculiar Method in giving their Judgment on a Patient's Malady by the Inſpection of his Urine, which is principally directed by the Aſſiſtance of an Oil; one Drop whereof they pour into the Urine. If the Oil ſinks to the Bottom, 'tis an infallible Symptom with them, that the Diſtemper is mortal; if it immediately ſpreads itſelf upon the Surface, 'tis likely to grow more virulent; but in caſe it diffuſes itſelf by ſlow Degrees, they think the Diſtemper is abated. Abſtinence and cooling Cordials are their uſual Preſcriptions; the latter ſtrengthens the Stomach, weakened by exceſſive Heats; the former qualifies the Blood, and retards the too precipitant Agitation of the Spirits.

[d] *Schouten* obſerves, that the *Indian* Phyſicians have no manner of regard to the Age or Conſtitution of their Patients, but preſcribe alike to all who are afflicted with the ſame Diſtemper: That all internal Cures are effected by Simples, exterior by Friction. They have Ointments compoſed of Sanders, Saffron, and ſuch like Ingredients; amongſt which the *Gentiles* mix a large Quantity of the Aſhes of burnt Cow-dung. After they have given their Cows Rice in the Husk, they examine their Excrements the firſt Opportunity, and carefully collect all ſuch Grains as they find have been evacuated whole. Theſe

[a] *Tavernier, ubi ſup.*
[b] *Ovington, ubi ſup.*
[c] Voyages of *Ovington*, Tom. ii.
[d] Voyages of the Company, &c. Tom. vii.

Grains

Grains thus purified are dried, and then preſcribed to their Patients, not only as a ſovereign Medicine, but a ſacred Charm, which will contribute very much to their ſpiritual Welfare, as well as their Recovery. Enough, I preſume, has now been ſaid of a Science, which is mentioned here only as an Appurtenance to their Religion and Prieſthood, being practiſed after the ſame Manner as in the *Weſt Indies*, and ſome Parts of our Hemiſphere.

SOME People pretend to have inconteſtible Proofs of their profound Skill in the myſterious Science of Aſtrology; [a] which they ſupport by particular Inſtances; but, ſays our *Engliſh* Traveller, we can have no adequate Idea of it, without ſuppoſing that they receive their Intelligence from the intimate Converſe which they have with ſome familiar Spirit.

The CEREMONIES *of ſome particular* INDIAN KINGS.

THE [b] *Samorin* of *Calicut* is always a Deſcendant from the *Bramins*. On his firſt Acceſſion to the Throne, he is obliged to abſtain from Fleſh and Fiſh for a certain Seaſon. This Abſtinence is comply'd with, no doubt, out of a religious Principle. During this Penance, he is permitted to take no Refreſhment but once a Day; and even then, no Perſon whatever has the Privilege to ſee him eat. He is under an indiſpenſable Obligation not to pare his Nails, or cut his Hair, and every Day to ſay a certain Form of Prayer ſuitable to the Occaſion. Upon theſe Terms the new King holds his Title. By theſe Acts of Humiliation we may reaſonably conclude, that they look on Self-Denial as abſolutely neceſſary for thoſe who aſcend the Throne. To render his Mortification ſtill more conſpicuous (if it may with Propriety be termed ſo, for ſo nice a Circumſtance will admit of various Speculations) he ſuffers his Royal Conſort to be careſs'd the firſt Night by his Head-*Bramin*: This indeed is ſuch an Act of Condeſcenſion, which no new-married Subject, in any other Country, would, on any advantageous Terms whatever, be prevail'd on to comply with. After ſeveral Years thus ſpent in Abſtinence, the Prince aſſembles the People together, and invites them to a magnificent Banquet, and at the ſame Time makes large Diſtributions of his Royal Bounty. His Wives, who are very numerous, preſent him at this Feſtival, with large Wax-Tapers which have been conſecrated, and made uſe of in the Preſence of their Idols. 'Tis at theſe Ceremonies that the People eſtabliſh their new-created King.

THE [c] *Samorin* taſts no individual Thing but what has firſt been preſented to his Idol by the *Bramins*. After this Ceremony, which conſecrates every Thing that is prepared for the King's Entertainment, he ſeats himſelf down on the Ground, and eats whatever he thinks proper. The *Bramins* attend his Repaſt at an humble Diſtance, holding their Hands, in a very reſpectful Manner, before their Mouths, all the Time his Majeſty is diſpoſed to ſit. After this Royal Banquet is over, the *Bramins* clap their Hands three Times ſucceſſively, and then take away all the Fragments, which they carefully diſtribute amongſt a great Number of Crows, brought thither for that very Purpoſe. Neither the Prince himſelf, nor his *Nairos*, are permitted to eat any kind of Meat without the *Bramins* Permiſſion.

[a] *Ovington, ubi ſup.*

[b] This is partly an Extract from *Herbert*, who has copied almoſt every Thing that he has ſaid relating to the *Indies* from *Spaniſh* Authors. As an Evidence of the Truth of this Aſſertion, the Reader is defired to compare *Herbert* with the *Spaniſh* Extracts in *Purchas*.

[c] Extracts of Voyages in *Purchas*.

By an eſtabliſhed Law of this Realm, the Prince is obliged to abdicate whenever the [a] Prieſt of the Idol of *Calicut* happens to die, and to officiate in his Stead. 'Tis a Law unalterable, that the Prince, thus devoted to the Prieſthood, ſhall, *nolens volens*, quit the Throne, and attend the Altar.

The Interment of their Kings is attended with the following Solemnities. Their deep Mourning conſiſts in ſhaving their Heads, faſting, and abſtaining from *Betel* for thirteen Days together, which is the uſual Term of the *Interregnum*; during which, the Subjects have free Liberty to ſpeak their Sentiments, to draw the Character, to recommend the Virtues, and expoſe the Vices of the Prince who is next to fill the Throne. One may reaſonably ſuppoſe, however, that Policy, Fear, and Flattery reign here, as well as in other States. We ſhould not be too much prejudiced in Favour of ſuch ſpecious Laws as theſe. Some Objects viewed at a Diſtance, ſtrike the Eye in the moſt agreeable Manner, but have a quite different Effect when drawn nearer, and expoſed in a clearer and more glaring Light. They then dazzle, and caſt a Miſt before the Eyes of the Underſtanding. Were we to form a Judgment of the Happineſs of a People, from the public Grant of ſuch Privileges as theſe, none ſurely would be accounted ſuch free Subjects as the *Malabars*; and yet in fact, no Nation under the Sun lives in greater Slavery. At the Cloſe of this *Interregnum*, his Majeſty takes a ſolemn Oath to maintain the Laws of the Realm, to diſcharge his Predeceſſor's Debts, to make Repriſals on the Enemy, and avenge his Country's Wrongs. Theſe Articles are ſworn to with a Sword in his Left Hand, and a lighted Wax-Taper, with a Gold Ring round about it, in the other. After this, he puts two of his Fingers upon the Ring. This is his Coronation Oath: Then ſome Grains of Rice are ſcatter'd upon his Head, and a ſhort Form of Prayer at the ſame Time is made uſe of, adapted to the ſolemn Occaſion. After the Coronation, the Peers of the Realm take the Oaths of Allegiance, holding the Wax-Taper in the ſame Manner as his Majeſty did before them.

Their MARRIAGE RITES *and* CEREMONIES.

THE *Bramins* marry very young, to obviate all Suſpicions of the leaſt Impurity: For 'tis much more laudable and decent, in their Opinion, to converſe with a Wife whilſt both are in a State of Innocence, than to defer it to a maturer Age, when the Paſſions are predominant, and rob the Soul of her native Purity. A familiar Cohabitation with the ſoft Sex ſo young, which is wholly dependent on the Approbation and Contrivance of the Parents, would in other Countries be deem'd an Inlet to Adultery. *Tavernier* however, denies that it has any ſuch unhappy Effect amongſt the *Indians*. Adultery, he aſſures us, is a Vice which they are ſeldom guilty of, and which they generally abhor, as much as the moſt flagrant Crimes. 'Tis for the Prevention of this Inconvenience, ſays the ſame [b] Author, that Parents marry their Children ſo very young. [c] *Ovington* ſeems to be of Opinion, that this Love, kindled ſo ſoon in the Breaſts of a youthful Couple, is the Reaſon why the Women ſo voluntarily caſt themſelves into the conſuming Flames with their deceaſed Husbands. Suppoſe this Aſſertion to be juſt, it will hold ſo only on the Woman's Side; for the *Indian* Husbands are never ſuch Dotards as to deſpair.

[a] We have tranſlated it thus, ſuppoſing this Idol to be *Deumo*, who, though mangled and diſfigur'd by the Moderns, is, according to the antient *Spaniſh* Accounts, the ſupreme Object of the *Calicutians* Adoration. This *Deumo* is the *Devil*. The ſupreme Being has given this Demon, as the *Indians* imagine, an arbitrary Power over the World. 'Tis he alone, they think, who has the Sovereign Diſpoſal of all Things, and who rewards Mankind according to their Merit.

[b] *Ne turpia ludant, &c. Juv. Satyr.* vii.

[c] Voyages, Tom. ii.

THOUGH

THOUGH the Men have the Privilege indeed of a Plurality of Wives; yet, if we may credit a certain Traveller [a], they very ſeldom make uſe of their Prerogative, but for the moſt part content themſelves with one. They are fully perſuaded, that the tranſient Pleaſures which attend the Enjoyment of ſeveral Wives, would never attone for the conſtant Anxieties of Mind which they would create. They have ſo much good Conduct as to deny themſelves the Gratification of a momentary Joy, rather than expoſe themſelves to the ill Conſequences which too naturally attend it. In ſhort, if one Wife's Tongue alone can ſometimes fill the Houſe with Thunder, what an infernal Noiſe muſt he have about his Ears, that is wedded to five or ſix, or more? A very ingenious *Banian* uſed frequently to exclaim againſt the Folly and ill Conduct of thoſe Men who marry'd more Wives than one: For perpetual, reſtleſs Jealouſies are the natural Reſults of divided Love. If, ſays he, you are kind and indulgent to one, the other preſently repines, and thinks herſelf neglected and deſpiſed. Complaints of this Nature diſtract a Man's Thoughts, and never ſuffer him to enjoy one Moment's Quiet.

THE antient *Britons* had one peculiar Cuſtom, which no Nation, [b] barbarous or civiliz'd, ever obſerved beſides themſelves. Every Man marry'd one Wife, which was always look'd upon as his ſole Right and Property; but at the ſame Time five or ſix intimate Acquaintance would join with him in [c] Copartnerſhip. Upon this Footing, the good Woman acted in the Capacity of a neceſſary Piece of Houſhold-ſtuff, which was made uſe of promiſcuouſly, as Occaſion offered, like a Bed, Table, or Chair, by the firſt Proprietor to whom ſhe came to Hand.

THE *Nairo-Women*, according to the ſame Author, have on the contrary a peculiar Veneration for Marriage; they look upon it as a ſacred Inſtitution, and a State ſo abſolutely requiſite to be entered into in this Life, that they who die Virgins are excluded, in their Opinion, from the Joys of Paradiſe. The ſingle Women amongſt the antient *Jews* concealed their Inclinations for Matrimony with another Pretence, as plauſible at leaſt as the former, which was the Propagation of their own People, and their own Religion. The Ideas of being the elect People of God, and their Religion an immediate Revelation from Heaven, were irreſiſtible Impreſſions, and doubtleſs an undeniable Juſtification of the warm Deſires of theſe virtuous Virgins: The fair Sex amongſt the Chriſtians retain ſome part of this agreeable Idea; for 'tis a formal Phraſe amongſt them, that *the Number of the Elect muſt be accompliſhed*; and this is generally apply'd to the Bleſſings of a numerous Iſſue.

PURCHAS in his Extract of [d] Voyages deſcribes the Marriage Rites which are obſerved by the People on the Coaſt of the *Benares* in the following Manner: The young Lover and his Miſtreſs, attended by a *Bramin*, a Cow and a Calf, repair to the Banks of the *Ganges*, and go down into the River all together. The *Bramin* is preſented with a Piece of fine white Cloth, of about ten or twelve Ells in Length, and a Basket-full of various Things of Value. The *Bramin* firſt ſpreads the Cloth all over the Cow; then takes her Tail in his Hand, and pronounces a ſet Form of Words. The Parties likewiſe, who are thus to be joined in holy Wedlock, lay hold of her Tail with one Hand, but are ſo commodiouſly placed, that the Man at the ſame Time joins his Hand with the *Bramin*, and the Woman with her Husband; afterwards they pour ſome Water upon the Cow's Tail, in ſuch a Manner that it ſhall fall into their Hands. When this Ceremony is over, the *Bramin* ties the Extremities of the Bride and Bridegroom's upper

[a] *Ovington, ubi ſup.*

[b] He ought at leaſt to have excepted the Iſle of *Ceilan*. See the Note hard by.

[c] *Herbert* ſays, the *Indians* of *Calicut* frequently exchange Wives with their Friends and Acquaintance; ſo that the Women get ſometimes ſeven or eight Husbands by the Bargain: For in this Caſe, where the Path is beaten, every one has free Liberty to walk in it at Pleaſure.

[d] Extracts from *Purchas*.

Garment into a Knot, as we have already obſerved the *Mexicans* do. Thus joined, they make a formal Proceſſion round the Cow and the Calf, and then the nuptial Solemnity is compleated. The Cow and the Calf are the cuſtomary Dues of the *Bramin*; but before they depart, they give their Alms to the Poor; and not only pray to their Idols, but in Honour to them, make valuable Oblations on their Altars.

In various Parts of the *Indies*, the Virgins are obliged, immediately before they enter into the State of Matrimony, to devote their Chaſtity to the Deities they worſhip. On this Occaſion, the intended Bride is introduced by her neareſt Relations, after the moſt pompous Manner, with vocal and inſtrumental Muſick into the Preſence of the Idol, which is commodiouſly placed for the Acceptance of thoſe ſecret Favours, which ought in Juſtice to be granted to no one but her Husband.

Herbert makes mention of a *Bramin*, Prieſt and Superior of a certain *Pagod*, to which the Virgins flock'd, and made a Free-will Offering of their Chaſtity. The Prieſt was generally the Vicar, and Aſſiſtant of the Idol; but as his Years diſqualified him from the Fruition of ſuch amorous Oblations, he took care to diſpoſe of them to ſuch Paſſengers as were willing to give a Price for the Purchaſe.

Religious Rites of ſo extraordinary a Nature, with Eaſe prevail on the Frailty of the Female Sex. What egregious Follies will not a Nation be guilty of, when they have the ſolemn Injunctions of their Prieſts to juſtify their Conduct? Their Virgins are no ſooner out of their Minority, but they devote themſelves voluntarily to the Embraces of their Idols, or, to ſpeak indeed more properly, of the Prieſts, who ſerve at their Altars.

In the *Decan*, the Bridegroom, the Bride, and all their Relations firſt ſit upon the Ground before a ſpacious Fire, then riſe, and move in a ſolemn Manner[a] ſeven Times ſucceſſively round about it, pronouncing at the ſame Time a certain Form of Words, of which no Travellers have given us the leaſt Explication.

Tavernier[b] gives us a Deſcription of another Marriage Ceremony in Practice amongſt the *Indians*. "The Evening before the Solemnization, the intended Bridegroom, accom-
"pany'd by all his Relations, goes to his Miſtreſs's Apartment with a Pair of large Brace-
"lets, of about two Fingers Diameter, but hollow within, conſiſting of two Links, and a
"Joint, which opens in the Middle. The Bracelets are more or leſs valuable, and made
"either of Gold, Silver, Braſs, Tin, or Lead, according to the Circumſtances of the
"Bridegroom. At his firſt Admiſſion, he puts a Bracelet on each Leg of his intended
"Bride, to ſignify that for the future ſhe is his Captive, and that 'tis her Duty never
"to depart from him. The next Day there's a grand Entertainment at the Bridegroom's
"Houſe, to which all the Relations on both Sides are invited; and about Three in the
"Afternoon the Bride appears. Several *Bramins* likewiſe meet them there, and the
"Principal, after he has laid the Heads of the new-married Couple cloſe together, pro-
"nounces a certain Form of Words, and ſprinkles them at the ſame Time, all over with
"Water. After this, a large Variety of Dainties is ſerved up, either in Diſhes, or on large
"Fig-Leaves, together with ſeveral Pieces of Stuff, Linnen, *&c.* Then the *Bramin*
"asks the Bridegroom whether he will not, as long as God ſhall pleaſe to proſper him,
"endow his Wife with all his worldly Goods, and by his Care and Induſtry, endea-
"vour to maintain her? As ſoon as he has anſwered *Yes*, they all ſit down to the En-

[a] *Mandeſlo* ſays, that the Bridegroom and the Bride made three Tours round the Fire; becauſe, if the Bride happened to die before the Completion of the laſt, the Husband might marry again. But this we imagine to be a very weak and trivial Reaſon.

[b] Voyage to the *Indies*, lib. iii.

"tainment

" tertainment provided for them; but each Gueſt eats alone. In Proportion to the " Bridegroom's Circumſtances, and the Character which he bears amongſt Perſons of Diſ- " tinction, the Nuptials are celebrated with Grandeur and Expence. He rides on an Ele- " phant, his Bride in her Chariot, and the whole Company that attends them carry " Torches in their Hands.

" In order to grace this pompous Solemnity, he borrows of the Governor of the Place, " and all the Noblemen round about, who are his Friends and Acquaintance, as many " Elephants, and Horſes of State, as he can poſſibly procure. Theſe are led in the " Night-time about the Streets, and other Places of the moſt publick Reſort; and at " the ſame Time there are Illuminations, Bonfires, Fire-works, and other Demonſtra- " tions of univerſal Joy. But one of the moſt extravagant Expences that attend ſome of theſe " pompous Solemnities, is the Water of the *Ganges*; for though the Bridegroom lives " three or four hundred Leagues diſtant from that River, as the Water is deemed holy, " and they drink it in Honour to the Gods, it muſt be purchaſed at any Rate of ſuch " *Bramins* as bring it from thence in earthen Jars, all varniſh'd within, which are " fill'd by the *Arch-Bramin* of *Jagarnat* himſelf, with the pureſt Part of that ſacred " Stream, and afterwards carefully cloſed, and ſecured from Counterfeits by his own " Signet. This coſtly Liquor is always reſerv'd till the Concluſion of the Banquet. The " more free the Bridegroom is in his Diſtribution of this ſacred Nectar amongſt his jo- " vial Gueſts, the more his Entertainment is eſteemed liberal, and magnificent. The " *Arch-Bramin* impoſes a certain Tax upon every Veſſel of this holy Water; which " oftentimes amounts to very conſiderable Sums of Money."

AT *Surat* and the Parts adjacent, the *Indians*, when they marry, ride in a ſolemn Proceſſion through the [a] Streets, as a publick Declaration of the honourable Eſtate into which they are entering. When the Bridegroom has made his publick Tour, he pays his Bride a formal viſit at her own Apartment, where a Table is commodiouſly prepared for his Reception, and ſeats himſelf directly over-againſt her: After this, they extend their Hands a-croſs it, and join them in Form together. After which, the *Bramin* that attends them covers their Heads with a large ſort of a Cap, which they wear for about a Quarter of an Hour, that is, during the Time he is engaged in pronouncing the nuptial Prayers. When that Part of the Office is over, he diſjoins their Hands, and uncovers their Heads. The Ceremony thus compleated, the Remainder of the Day is ſpent in Feaſting, and other innocent Amuſements.

[b] HERBERT takes Notice of ſome other particular Circumſtances in theſe Marriage Rites, which have not hitherto been mentioned. The ſame Day the Bans of Marriage are firſt publiſhed, the Bridegroom, adorned with a Crown on his Head, makes a formal Proceſſion all through the Town. The next Day the Bride is crown'd, and takes her Tour in the ſame publick Manner. She has no Portion, and her Husband could not poſſibly affront her more groſly, than to make the leaſt Overtures to her Parents with that View. They make her only ſome valuable Preſents, conſiſting of Gold Rings and precious Stones, which, as our Author imagines, in ſome meaſure reſemble the antient Ἕδνα, or Donations, mentioned in [c] *Homer*. When the Marriage is to be ſolemniſed,

[a] *Ovington's* Voyages, Tom. ii.

[b] *Herbert* allows, that the *Indian* Term *Dinah*, and the *Greek* Word Ἕδνα have ſome Reſemblance: But the Difference lies here, that the *Dinah* of the *Indian* Brides, were Preſents made them by their own Relations; whereas the Ἕδνα were Preſents from their Gallants. The fair Sex in thoſe Days, it ſeems, glory'd in the Acceptance of ſuch Tokens, and the moſt liberal Suitor was for the Generality the moſt happy and ſucceſsful. Turn to that remarkable Paſſage in *Antiq. Homer*, publiſhed by *Frithius*, and ſee what that learned *Dutch* Critick ſays upon the Subject. Our modern Ladies are as mercenary to the full, and as partial to a liberal Lover, but conceal their Inclinations with more Artifice, and a better Grace.

[c] Theſe Ceremonies are more accurately deſcribed in the *Diſſertation on the Religion of the* Banians, Page of the preceding Volume.

a Fire

a Fire is prepar'd for that Purpoſe, and the Bridegroom ſits on one Side, and his Bride on the other; but they are firſt linked together with a ſilken Cord. The Fire is a lively Emblem of Chaſtity and ardent Affection; and the Cord, of the Marriage Union. There is a white Linnen Cloth laid betwixt them, which likewiſe denotes the Innocence and Purity of the matrimonial State.

When theſe hieroglyphic Ceremonies are perform'd, the *Bramin* gives them his Benediction, and wiſhes the Bride may prove as pregnant as a Cow. Then the Linnen Cloth is taken away, and the Cord unty'd.

[a]Schouten, who is very faithful, and very plain in his Narrations, aſſures us, that in ſome particular Places in the *Indies*, the *Bramin* performs the nuptial Ceremonies with two *Coco-Nuts*, one of which he delivers to the Bridegroom, and the other to the Bride; and as he is pronouncing, or reading the Marriage Benediction, they exchange theſe *Coco-Nuts*, as in other Countries they exchange the *Wedding-Ring*.

As to their Conduct relating to their Children, thoſe legitimate Fruits of the Marriage-Bed, [b] *Tavernier* gives us an Account of a Cuſtom at *Bengal*, which very much reſembles the *Expoſition* of the *Antients*, and the *Cafres*, of which we ſhall ſpeak more fully and at large hereafter. When a new-born Babe refuſes to take the Breaſt, the *Indians* carry it into the Woods, and ſwaddling it up in a Linnen-Cloth, *expoſe* it, ſometimes for a whole Day together, upon the Branch of a Tree, to the Mercy of the Inſects and the Crows. In the Evening they take the Infant down, and clap it to the Mother's Breaſt again: If after this it will not ſuck, they *expoſe* it a ſecond Time; and if after a third *Expoſition*, it obſtinately refuſes the Breaſt, they throw it with Deteſtation into the *Ganges*, as illegitimate, and of infernal Breed. It would be a difficult Matter to reconcile this Account with *Ovington*, were the Marriage Cuſtoms of *Surat* and *Bengal* as conformable as their Principles of Religion.

This *Engliſh* Traveller tells us, " That the Affection of Mothers for their Children " is viſible betimes; and that they doat on them even before their Birth; for whilſt " they are pregnant, they indulge themſelves in every Thing they imagine will do them " good, and are ever gay and lively, that their Children taking Impreſſions from them, " may in proceſs of Time be of a ſweet and ſerene Diſpoſition, inclined to Mirth and " Gaiety, and be perfect Strangers to that melancholy Gloom, which Grief, and the " Vexations of a Mother drawing near the Time of her Travail, naturally imprint on " the tender Mind of her unborn Infant: This Precaution, no doubt, is very prudent " and praiſe-worthy; but afterwards, both the Diet and the Climate of the Country " makes a vaſt Alteration."

If 'tis [c] true, that the *Indians* make no Scruple to ſell and diſpoſe of their Children in open Market, when they become burthenſom to the Family, it may probably appear, at firſt View, very ſhocking, and a Demonſtration that they ſhew but very little, if any Regard for their own Fleſh and Blood: But, if we trace this ſeemingly inhuman Cuſtom to its Original, we ſhall find upon mature Reflection, that it is the pure Reſult of Fondneſs and parental Love. I would not have the Reader imagine that I would endeavour, by this Aſſertion, to advance an unjuſtifiable Paradox.

'Tis very hard for Parents, who have the leaſt Sparks of natural Affection glowing in their Breaſts, to ſee their Children, whom they themſelves have been inſtrumental

[a] Voyages of the Company, Tom. vii.
[b] Voyages, Lib. iii.
[c] Voyages of the Company, Tom. vii.

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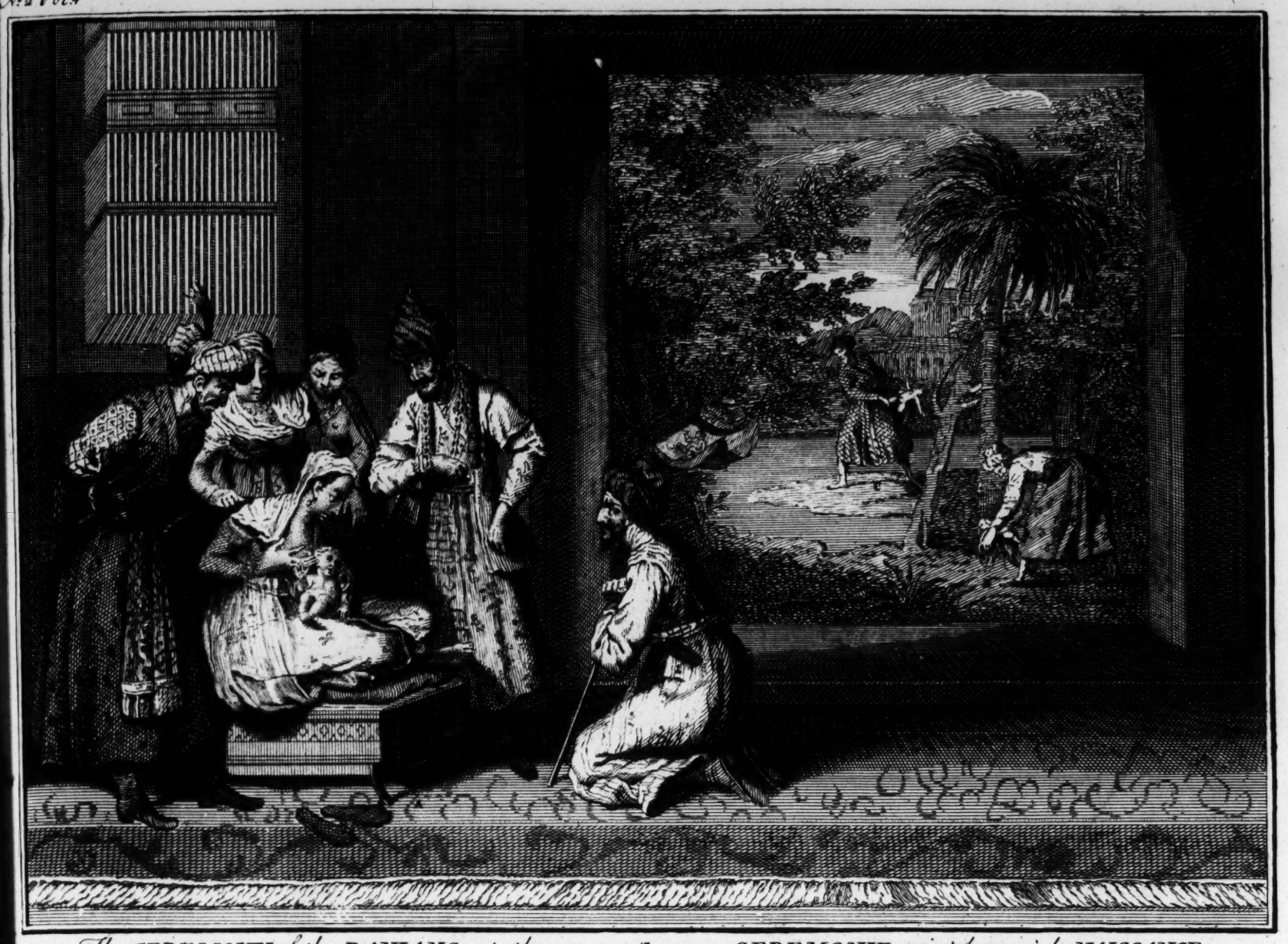

The CEREMONY *of the* BANIANS, *at the* BIRTH *of their* CHILDREN.

A. the MOTHER *offers the* CHILD *Suck. B. a* CHILD *abandoned for refusing it. C. After three Days refusal the* CHILD *is cast into the River* GANGES.

CEREMONIE qui s'observe à la NAISSANCE des ENFANS chez les BANIANS.

A. la MERE presente le sein à L'ENFANT. B. L'ENFANT qui a refusé le sein est exposé. C. L'ENFANT continuant pendant 3. jours de refuser le sein, est jetté dans la GANGE.

D. Picart delin.

C. Du Bosc Fe.

The CEREMONY *of giving a* CHILD *it's* NAME *among the* BANIANS.

CEREMONIE de donner le NOM à un ENFANT chez. les BANIANS.

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to bring into the World, all drowned in Tears, and crying for Subſiſtence without Relief. When they reſign them to the Mercy of a Maſter, they procure Bread for them at leaſt, and they are not in a worſe Condition than Brutes, which, though ſometimes barbarouſly treated, are notwithſtanding always provided for. In *Finland* and *Livonia*, they ſay, 'tis cuſtomary for the poorer Sort of People, particularly the Peaſants, to ſell their Children to their Gentry. Such are the Effects of Tyranny and fatal Neceſſity!

THE *Banians*, when an Infant is ten Days old, perform the Ceremony [a] of giving it a Name. For this Purpoſe, they borrow a dozen Infants of their Neighbours, and place them in a circular Form round a large Cloth, which is ſpread upon the Ground. The *Bramin* that officiates, puts a certain Quantity of Rice upon the Center of the Cloth, and the Infant then to be named upon the Rice. The Attendants, who take hold of the Corners of the Cloth, raiſe it from the Ground, and ſhake it to and fro for about a quarter of an Hour. Having thus ſufficiently ſhaken the Infant and the Rice, the Infant's Siſter, who is preſent, gives it ſuch Name as ſhe thinks proper. Two Months afterwards the Infant is initiated into their Religion; that is, they carry it to a *Pagod*, where the *Bramin*, whoſe Office it is, ſtrews over the Head of the young Child ſome Shavings of Sandal, a little Camphire, Cloves, and other Spices. When this Ceremony is over, the Infant is conſtituted a *Banian*, and a Member of the Religion which they profeſs.

A WOMAN, when ſhe lies in has no Converſation with any Perſon but her Nurſe; and no one elſe is permitted to touch her for the ten firſt Days: She has no Hand in any of the Houſhold Affairs till her forty Days are fully expired.

I CANNOT cloſe this Subject without relating one religious Ceremony more, which is very particular, and worthy the Reader's Obſervation. The *Arch-Bramin* has the Privilege [b] of iſſuing out his Licences for Marriage, and likewiſe of granting all Bills of Divorce. The Woman, however, that is divorced, has free Liberty to marry again; and the Seal of this Diſpenſation is imprinted with a hot Iron on her right Shoulder.

Their FUNERAL CEREMONIES.

ONE of the moſt antient Laws eſtabliſhed amongſt the *Pagan Indians* is, that of their Wives [c] throwing themſelves into the Flames upon the Bodies of their deceaſed Husbands. Such as cowardly declin'd this public Teſtimony of their Affection and Reſpect, were formerly branded with all the Marks of Infamy and Contempt. But at preſent, indeed, that ſevere Law is very ſeldom, if ever practiſed.

THE *Mahometans* prohibit the Practice of it throughout all their Dominions, and the *Chriſtians* have diſcovered the Folly and Inhumanity of it to the Heathens by the Dint of Reaſon. There is a Variation alſo in the Cuſtom, according to the Places and Provinces in which it is practiſed. At *Biſnagar*, the Widows [d] allow themſelves a Reprieve for the ſpace of two, three, and ſometimes four Months, by Way of Preparation for this their tragical *Exit*. When the Day appointed for the ſolemn Performance of the Ceremony is come, they are mounted very early in the Morning upon an Elephant, or carry'd in a ſort of Sedan directly to the Grave, in which they are determined to burn

[a] *Ovington*, Tom. II. All theſe Ceremonies are vaſtly different in the *Diſſertation on the Religion of the Banians*, inſerted in the preceding Volume.

[b] Extracts from Voyages in *Purchas*.

[c] *Ovington* aſſures us, that this Cuſtom is at preſent but very ſeldom practiſed, except now and then by the Wives of a *Raiah*; and even they, ſays he, are obliged to bribe the *Governor*, to procure his Licence and Conſent.

[d] Extracts from Voyages in *Purchas*, lib. x. ch. 4.

themſelves, and mingle with the Aſhes of their deceaſed Husbands, who lie ready to receive them. They march in a pompous and triumphal Manner, deck'd in all the Grandeur of a new-marry'd Bride, and crown'd with Flowers: Their Hair flows in a looſe and careleſs Air all over their Shoulders, and is adorned with Jewels: They hold a Looking-Glaſs in their Left Hand, and an Arrow in their Right. In this gay Attire they make their Proceſſion through the City, ſinging, and proclaiming aloud with a chearful Voice to the Spectators, who ſtand in Crowds to ſee them paſs, and to ſuch as follow them to the Funeral Pile, that they are going to *lay themſelves down by their dear Husbands Sides, and to ſleep for ever in their Arms.* Whether this heroic [a] Courage proceeds from any artful Preparation, or the Force of a Law, which fixes a Mark of Shame and Diſgrace on ſuch Women as cowardly ſurvive their Husbands, or from a preternatural Tenderneſs and Affection, we ſhall not determine; but 'tis unqueſtionably true, that there are incredible Stories told of the Conſtancy and Reſolution of theſe *Indian* Women. The Horror of the raging Flames appears ſo contemptible in their Eyes, that one might venture almoſt to ſay, they would gladly ſuffer more exquiſite Tortures, if poſſible, for their Husband's Sakes. *Mutius Scævola* is the only Example which Antiquity furniſhes us with of this kind, and even that has been look'd upon as a meer Romance. But why ſhould any one diſpute the Truth of the Story, when the *Indies* afford us a thouſand Inſtances of the like Nature in Favour of the weaker Sex, who are ſo fickle and inconſtant, that in one and the ſame Moment almoſt, they'll be all [b] Fondneſs and all Diſdain? 'Tis not therefore a ſincere and unaffected conjugal Love; for were that the Caſe, the Women of other Countries would in that reſpect by far excel them. 'Tis Ambition, [c] a Thirſt after Glory, that prompts them to this Compliance. Their Law has inſeparably connected theſe two irreſiſtable Inducements with this inhuman Sacrifice. We ſhall, in a proper Place, ſubjoin another Motive, no leſs prevailing over the human Paſſions.

BUT to return to our Deſcription: Theſe Widows of *Biſnagar* are accompanied by their Relations and particular Friends to the Place where the Ceremony is to be ſolemniz'd, and where there is a ſumptuous Entertainment prepared for them. After they have eat and drank as heartily as if not conſcious in the leaſt of their approaching Diſſolution, they dance and ſing with the Crowd, who are aſſembled there as joyful Spectators. After this, they order their Funeral Pile, without the leaſt viſible Reluctance or Concern, to be prepared in a ſquare Grave, contiguous to which there is an Eminence contriv'd on Purpoſe, about five or ſix Foot high. From thence they precipitate themſelves into the Grave: But before they come to this fatal Cataſtrophe, and as ſoon as the Funeral Pile is kindled, the neareſt Relation of the Party deceaſed takes them by the Hand, and conducts them to the River Side, where being ſtript of all their gawdy Attire, which they preſent to this Relation, they plunge themſelves into the Current, pronouncing at the ſame Time a certain Form of Words, which teſtifies, that by this Ablution they are cleanſed from all their Sins. After this Ceremony is over, they wrap themſelves up in a Piece of yellow Cloth, and joining Hands again with their Guide and Relation, they aſcend the Eminence, from which they throw themſelves Headlong into the Fire. But before their Precipitation, ſome Female Friend or Servant appointed for that Purpoſe, pours a whole Pot-full of Oil upon the Victim's Body; and whilſt ſhe is addreſſing her-

[a] The *Europeans*, ſays *Tavernier*, are of Opinion, that theſe Female Martyrs, in order to fortify themſelves againſt the Terrors of approaching Death which all Mankind naturally ſtartle at, drink a certain *Liquid*, which ſtupifies their Brains, and takes away all the gloomy Ideas which their pompous Self-Sacrifice might otherwiſe create. 'Tis the *Bramin's* Intereſt, continues he, that theſe poor deluded Women ſhould perſiſt in this their heroic Reſolution, and voluntary Martyrdom; for all their Apparel, and whatever elſe they then have of Value about them are their cuſtomary Dues.

[b] _____ _____ _____ _____ *varium & mutabile ſemper*
Fœmina _____ _____ _____ Juv.
This Character has laid a Foundation for the celebrated Story of the *Epheſian Matron.*

[c] *Ut ſentias quam vile corpus ſit iis, qui magnam gloriam petunt.* Mut. Scæv. in T. Liv.

ſelf

The manner in which the **INDIAN WOMEN**, *cast them-selves into ỹ flames after ỹ decease of their* **HUSBANDS.**

Maniere dont les **FEMMES** *se* **BRULENT** *aux* **INDES** *apres la Mort de leurs* **EPOUX.**

B. Picart. De

Their manner of burying themselves **ALIVE** *with their Husbands* **CORPSE.**

Maniere dont elles **S'ENTERRENT** *toutes vivantes avec le Corps de leurs* **EPOUX.**

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ſelf to the Spectators, tumbles her in an inſtant into the conſuming Flames. Sometimes this friendly Office is perform'd by a *Bramin*; but very often they are endued with Courage and Reſolution ſufficient to be their own Executioners. As every Victim, however, is not intrepid alike, for the Convenience of ſuch as are timorous, a Mat is ſpread upon the Brink of the Eminence, to conceal from their Sight the Horror of the Flames. This Ceremony concludes with Hymns of Triumph, and with Mourning, in Commemoration of the Victim. Whenever a Perſon of Diſtinction dies, his wedded Wife, and all his Concubines are burnt, in the ſame ſolemn Manner, all together. The [a] Wives of ſuch as are poor and indigent are diſpatched another Way. After the Death of the Husband, the Widow is conducted to him, where ſhe generally finds him in a ſitting Poſture; ſhe throws herſelf immediately upon her Knees, and careſſes him with all the external Demonſtrations of Fondneſs and Affection: Whilſt ſhe is thus indulging herſelf either in a real or fictitious Sorrow, they are both immur'd with the utmoſt Expedition; and when the Walls are erected as high as their Necks, a Friend retires behind, and ſtrangles the diſconſolate Widow.

LET us ſee what *Tavernier* ſays upon this Subject. A [b] Wife who ſurvives her Huſband is obliged to have her Head ſhaved, and be diveſted of all her Trinkets which ſhe has about her, "She throws off from her Arms and Legs the Bracelets, which her "Husband preſented her with before their Marriage, as a Teſtimony of her Captivity "and Subjection; ſpends the Remainder of her melancholy Days at home, forever after "unregarded though before reſpected as a Miſtreſs, and is treated with as much Indigni-"ty as the meaneſt Vaſſal. 'Tis, continues he, this deplorable Condition which makes "them weary of their Lives: They court the Funeral Pile, and had much rather be "burnt with the Bodies of their departed Husbands, than for the Reſidue of their un-"happy Days be the general Objects of Contempt and Ridicule." But the moſt prevailing Motive is this: If they chearfully devote themſelves to the Flames, all their Friends and Relations come to congratulate them on thoſe ineffable Joys, which they are ſhortly to partake of in another World, and on the Honour which will redound to the whole Aſſembly by ſuch an heroic Oblation. The Prieſts aſſure them, that in the very Moment of their Precipitation into the Flames, even before their Souls have taken their Flight, *Ram* will reveal to them all the Secrets of a Future State, and that after their Souls ſhall have paſſed through a Variety of Transformations, they ſhall at

[a] *Tavernier* gives us ſome other Deſcriptions of this Ceremony. In the Kingdom of *Guzerate*, and in ſome Part of *Mogul*, they erect a little Hut, about twelve Foot Square, at the Brink of a River, or near a Pond. This Hut is compoſed of Reeds, upon which they pour Oil, and other combuſtible Matters. The Widow ſeats herſelf in the Center, with her Head reclin'd on a ſort of wooden Bolſter, and her Back ſupported by a Pillar, to which one of the *Bramins* ties her faſt round the Middle, leſt ſhe ſhould recant at the Sight of the tremendous Flames. In this Attitude ſhe receives the dead Body of her Husband upon her Knees. After about half an Hour, the *Bramin* leaves her, and the Woman with a loud Voice directs her Friends to put Fire to the Hut. As they are kindling it, the *Bramins*, Friends, and Relations throw more Oil into the Fire. At *Bengal* the Widow begins with waſhing herſelf in the *Ganges*, together with the Body of her deceaſed Husband. But the Women of *Bengal* are not the only Perſons that do ſo. They who live twenty Days Journey diſtant from the Current of the *Ganges*, go thither on this Account; ſome from the very Frontiers of *Boutan*, always following on Foot the Bodies of their deceaſed Husbands, which are convey'd in a Carriage, and living on the Road ſo abſtemiouſly, that one would think they were inclin'd to ſtarve before they reach'd the Flames that ſhould conſume them. They are conducted to the Funeral Pile by the Beat of Drum, the Melody of Flutes, and other inſtrumental Muſick. They repoſe themſelves on a ſort of State-Bed, pompouſly adorn'd for that Purpoſe, and the Bodies of their departed Husbands are laid acroſs them. After this, all the Widow's Relations, Friends and Acquaintance deliver her their Letters, and give her Flowers, Pieces of Cloth, and ſeveral other Tokens of their Affection of the like Nature. Theſe, ſays our Voyager, and the other Teſtimonies of their Reſpect are ſent to ſuch of their Friends and Relations as live in the other World. When the Widow finds all the Preſents are brought in, ſhe asks the whole Aſſembly, three Times ſucceſſively, if they have no farther Commands. This Ceremony over, ſhe makes up all her Preſents into a Packet, and puts them into her Boſom. Then the *Bramins* and Relations ſet Fire to the Funeral Pile.

There is little or no Difference between this Ceremony and that obſerved on the Coaſt of *Coromandel*, except that the Widow takes a Tour three Times round the Grave; that at each Tour ſhe ſalutes her Relations and other Friends, and afterwards the *Bramins* firſt throw the Husband, and then the Widow after him into the Flames. As for the reſt, we cannot here avoid repeating part of what the Reader may have met with in the Diſſertation on the Religion of the *Bramins* in the preceding Volume.

[b] *Tavern.* Voy. Lib. iii. See alſo the Conformity of Cuſtoms, &c. Vol. i.

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laſt attain the higheſt Degree of Glory, even an Happineſs which will endure forever and ever. 'Tis very difficult for Perſons, who are buoy'd up with ſuch pleaſing Hopes, to be guided by the cool Dictates of right Reaſon: And how, indeed, ſhould they, when not only their Intellects are ſo weak, but they ſo implicitly believe every Doctrine which their deſigning Prieſts are pleaſed to impoſe upon them? Thus 'tis that Conſcience turn'd topſy turvy runs ſuch exorbitant Lengths, and even the moſt flagrant Crimes are deem'd the moſt virtuous and heroic Actions.

WHEN the Governor of the Place peremptorily denies the *Indian* Women this Liberty of making themſelves voluntary Martyrs, they are [a] obliged at leaſt to ſpend the Remnant of their Days in doing Penance, but particularly, in giving their charitable Aſſiſtance to ſuch as are moſt helpleſs, and ſtand moſt in Need of it. Some of them employ their Time in boiling Water, and dreſſing Roots and Herbs for the Accommodation and Support of hungry and neceſſitous Travellers: Others make a ſolemn Vow that they'll never eat any better Food than undigeſted Corn, which they glean from the Ordure of their Oxen or their Cows. This one Inſtance is ſufficient to demonſtrate the Folly of their ſuperſtitious Engagements.

TAVERNIER moreover aſſures us, that ſuch Widows as have Children are prohibited from making themſelves ſuch voluntary Victims. So far is the Cuſtom from encouraging them in, or obliging them to it, that they are enjoin'd to live, and take all the Care they can of their Children's Education. As the common Sort of our old Devotees put their Confidence in ſeveral Practices, which are extremely auſtere and painful to the Body; ſo the *Indians*, as they grow in [b] Years, do Penance and other Acts of Humiliation, which they imagine to be meritorious; that when Death approaches, their Souls may tranſmigrate at leaſt into ſuch Bodies as are ſober and honeſt, if not noble and illuſtrious. 'Tis alſo to this prevailing Motive, that they aſſure us we muſt aſcribe all their Acts of Devotion, their Benevolence, Retirements, Foundations, *&c.* Some, who have not Reſolution enough to undergo the Auſterities which are enjoin'd them, bribe their *Bramins* high, and direct their Heirs to purchaſe Prayers for their departed Souls, as their *Derniere Reſorte*. [c] Others again, treaſure up immenſe Sums in their Life-Time, that they may be expended in the Redemption of their Souls, in Caſe they ſhould unfortunately tranſmigrate, after their Deceaſe, into wretched and diſagreeable Bodies.

WE have already ſpoken of the Purification of ſuch ſick Perſons as are upon the Point of Expiration. The Patient is brought to the Brink of a River, or ſome other Current, and firſt they dip his Feet, and after that his Body, into the Water, till it reaches to his Mouth. This friendly Office is performed gradually, as the Decay of Nature will admit of, that both his Soul and Body, by ſuch Ablution, may be perfectly pure and holy. They imagine likewiſe, that this Purification of their Souls contributes very much towards their Tranſmigration into ſome more agreeable Abode. In ſuch Parts as are adjacent to the *Ganges*, they let the dying Man down into the Water with a Cow, whoſe Tail he holds in his Hand, and ſpreads it over his Face, that his Soul may meet with nothing to pollute it as it quits the Body, and takes its boundleſs Range through the Realms of Light.

AT [d] *Coromandel* they place the Head of the dying Perſon directly behind the Cow, and lift up her Tail, in hopes ſhe'll ſtale in his Face. There is no Purification deem'd ſo perfect and compleat as this. If the Urine flows in Plenty upon him, his Friends, who are attend-

[a] *Tavernier*'s Voyages, Lib. iii. See alſo the Conformity of the Cuſtoms, *&c.* Vol. i.

[b] ——————*Cum numina nobis*
Mors inſtans majora facit.—— Juv.

[c] *Tavernier* gives us ſeveral Inſtances of this egregious Folly.

[d] *Tavernier* as above.

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A SICK PERSON presented to IXORA for the Recovery of his health..

MALADE que l'on presente à IXORA pour obtenir sa guerison.

C. Du Bosc Fecit et Ex.

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The attitude of a DYING PERSON, while a Cow is Staleing on his face.

MALADE Agonisant qui recoit sur son visage l'urine d'une Vache.

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ing round him, make loud Acclamations of Joy, and reckon him among the Number of the Bleſſed. But, adds our Navigator, if the Cow is not diſpos'd to ſtale, they look very diſconſolate and concern'd. Tho' he does not inform us whether the *Indians* have any Method to make Attonement for this Misfortune, yet 'tis highly probable ſome few charitable Actions and fervent Prayers may prevail much on ſuch an emergent Occaſion. If the [a] Patient's Life is not abſolutely in Danger, he is brought by his Friends into the Preſence of their *Idols*, in order to be cur'd, and left all Night long in the *Pagod*, as their Antients in their Days left their Sick in the Temple of *Æſculapius*. If the Patient dies, the whole Society to which he belongs aſſemble themſelves together at his Houſe, and lay him in a Coffin, which they put into a cover'd Litter, embelliſh'd with proper Decorations, in proportion to the Circumſtances of the Deceas'd. The Society attend the Corpſe to the Funeral Pile. As they march in formal Proceſſion, they chant ſome particular Prayers, and often repeat the celebrated Name of *Ram*. They ring likewiſe a little Bell to exhort the Mourners, and all Strangers that accidentally paſs by, to pray for the Soul of their departed Friend. When the Body is convey'd to the Water-ſide, they plunge it in, and afterwards burn it.

HERBERT imagines, that this Cuſtom of burning the Dead deriv'd its Original from the Fear which they conceiv'd leſt any Violence ſhould be offer'd to their poor Remains; or leſt they ſhould be prophanely abus'd by falling at any time into the Hands of their implacable Enemies. The antient Nations, it muſt be allow'd, treated their Dead with the utmoſt Inhumanity. *Homer* gives ſeveral flagrant Inſtances of their barbarous Treatment. [b] Long after his Time the *Greeks* and *Aſiaticks* follow'd the ſame ſhameful and indecent Practice. 'Tis our Opinion, that this Cuſtom might owe its Riſe to ſundry different Cauſes. Firſt, the Adoration of Fire, eſtabliſh'd in the Eaſt. 'Tis poſſible, that in the early Ages of the World, they burnt their Dead to purify them by Fire. Secondly, the Vanity of concealing how weak and worthleſs a Creature Man is. Thirdly, Their Fear of, and Regard for the Dead. Fourthly, The Neceſſity they lay under of purifying the Air, and keeping it free from Contagion. How many particular Cuſtoms in proceſs of Time become univerſal? *Herbert* ſays afterwards, that the *Banians* have a natural Antipathy to every noiſom Smell. If therefore this Inconvenience could not otherwiſe be well avoided, could any Cuſtom be more requiſite than that of burning their Dead? But a Reaſon ſtill more prevailing might be, the Dread of ſeeing Worms impregnate, and die upon the Carcaſe.

IT often happens, that they haſten the Death of thoſe who are plung'd into the *Ganges*, as Perſons in agonizing Pains. It alſo happens ſometimes, that they who are brought to the Funeral Pile, are convey'd away again. In the former Circumſtance Superſtition prevails, in the other, Neceſſity. The exceſſive Heat of the Climate, which ſoon corrupts the Body, obliges them to inter their Dead within a few Hours after their Deceaſe; and that Cuſtom alſo prevails even in Countries much more temperate than the *Indies*; for inſtance, in ſome *Provinces* of *France*. It would be a very unfair Reflection, to aſſert of thoſe *Provincials*, as a certain Navigator does of the *Indians*, [c] *that by their Conduct and Deportment towards their Sick, they ſeem weary of ſeeing them alive*. In cold Countries they keep their Dead ſeveral Days without the leaſt Inconvenience.

THIS Cuſtom of burning the Dead is not practis'd every where in the ſame manner: We have already ſpoken of Women immur'd with their Husbands. Others are firſt cover'd lightly with Earth, and afterwards trampled upon by their Friends, to diſpatch them the ſooner. Some Pagans are interr'd in Graves after the *European* manner. *Ovington*

[a] Extracts in *Purchas*.
[b] *Frith*'s Antiq. *Homer*, L. iv.
[c] *Ovington*'s Voyages, Tom. ii.

ſays, that their Tombs, however, are not ſo pompous and magnificent as ours: Whether the *Indians* are not yet ſo vain, or find not the ſame ſecret Satisfaction as we do in ſuch ſort of Grandeur, or that the Principles of their Religion prevents them from treading in our Footſteps, I ſhall not determine.

When a *Raiah*[a] dies, all his Subjects and Dependants ſhave both their Heads and Beards, as a Declaration of their publick Sorrow. The ſame Method of cloſe Mourning is obſerv'd for a near Relation.

The *Indian* Gentiles celebrate the Funerals of their Dead with all the Pomp and Magnificence that their Circumſtances will admit of; being as vain as almoſt any other Nation in that reſpect. They ſpend two or three Days together in publick Entertainments, in Commemoration of their departed Friends. After the ſame Manner they ſolemnize the twelfth Day, the twentieth, the thirtieth, and the fortieth, and then every third Month till the whole Year is expired.

Herbert ſays, that when any Parent is at the very Point of Death, the Prieſts give to their Children a Liſt of all their Predeceſſors, and exhort them to a punctual Obſervation of the Law, relating to the due Performance of their Funeral Rites. Theſe Injunctions are to mourn ten Days, to abſtain from Women, to be grave and ſober, to refrain from Opium, or Betel, and not to change their Linnen, or anoint their Heads upon any account whatever. Moreover, they are enjoin'd, once a Year, to celebrate the Anniverſary of the Death of their Friends, and to make a Pilgrimage to the River into which they have thrown the Aſhes of the Deceaſed.

Mandesto ſays, that the *Banians*, of the Sect of *Ceuwarat*, burn only Perſons grown in Years (he means adult Perſons) but bury the Bodies of Infants, who are under three Years old. He gives the ſame Account alſo of the *Samaratheans*.

In ſome Parts of the Kingdom of *Mogul*, the [b] Gentiles conſult their Prieſts about the proper Treatment of their Dead; who direct them, ſometimes to burn, ſometimes to bury, nay ſometimes to eat them, according to the various Dictates of their idle Fancies.

Before we cloſe this Article, we cannot forbear mentioning one Remark of *Baldæus*[c]. According to this Author, the *Indians* believe, that the *Ganges* is the direct Road to everlaſting Bliſs. 'Tis by Virtue of this eſtabliſh'd Notion, that the Gentiles collect the Bones or Aſhes of their dead, and throw them into this River. Every Year that their Remains lie in this conſecrated Flood, is deem'd a peculiar Indulgence, and a full Aſſurance, that hereafter they ſhall be Partakers of the Joys of Paradiſe for a thouſand Years. Tis true, that before they arrive at that happy Place, they muſt enter into new Bodies, and undergo ſeven ſeparate Transformations. The Indulgence of the *Ganges* is no manner of Advantage to them, till they have actually paſs'd thro' theſe various Probations. I hope the Reader will excuſe me, if I here offer one Conjecture of my own. It was a receiv'd Fiction among the ancient Pagans that [d] a Soul was oblig'd to paſs over four ſeveral Rivers, before ſhe could arrive at Hell or the Elyſian Fields, as appears at large in the Mythology of the Poets. If a Perſon deceaſed was unfortunately incapacitated for his Paſſage, either for want of proper Burial, or any other ſubſtantial Reaſon, he was under an indiſpenſable Neceſſity to wander about

[a] *Ovington*, ubi ſup.
[b] Extracts from Voyages in *Purchas*.
[c] Deſcription of *Malabar* and *Coromandel* in *Dutch*.
[d] We muſt not take the Word Hell in a ſtrict and literal Senſe; becauſe under this Term, they comprehended the Elyſian Shades, which they ſuppos'd to be the peaceful Abodes of happy Souls.

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the Banks thereof for one hundred Years. Such was his cruel Deſtiny, and [a] inflexible *Charon* was deaf to all his Supplications and Complaints. To ſearch for, and carefully collect the ſcatter'd Bones of their Dead together, was, upon this Principle, a Matter of the laſt Importance; ſince their future Happineſs or Miſery depended ſo very much upon it. Is not there a very viſible Conformity between theſe Ideas and thoſe of the *Indians*, of whom we have been diſcourſing?

Of the RELIGIOUS CUSTOMS *practis'd at* ASEM, AVA *and* ARACAN.

THERE is nothing as I can find particular, in the Religion of the Natives of *Aſem*. That of *Ava* and *Pegu* are much the ſame. *Ovington* [b], after having told us, that in the Palace of the King of *Aracan*, are to be ſeen a vaſt Number of golden Idols, dreſt all in precious Stones, about the Size of a Man, but hollow within, makes mention of the Statue of a King of *Brama*, who after his Death was cannoniz'd as one of the tutelar Saints of the Country; and adds, that in the City of *Aracan* there are at leaſt ſix hundred *Pagods*, great and ſmall, which is an undeniable Teſtimony, that theſe People tho' miſguided, are very piouſly inclin'd: *Ovington*, I ſay, after theſe curſory Remarks, gives us a ſhort Account of the Religion which they profeſs, and which I ſhall take the Liberty to tranſcribe for the Reader's Amuſement.

THEY have ſeveral Gods, as well as their Neighbours; but *Quiay-Poragray* ſeems to be their Favorite *Idol*. In Honour to him, they make a ſolemn Proceſſion, like that which the *Indians* of the Peninſula on this Side the *Ganges* make to *Ganga*. They carry him in a triumphal Chariot thro' the City: Fourſcore and ten Prieſts, dreſt all in yellow Sattin, attend upon him as he paſſes in ſolemn Pomp along the Streets; ſeveral Devotees fall proſtrate on the Ground before him, that his Chariot Wheels may run over them. Others throw themſelves voluntarily upon ſharp Iron Spikes, faſtned on purpoſe to the *Car*, which tear their Fleſh to Pieces; eſteeming it a Happineſs to loſe their Blood in the Adoration of their darling *Idol*. There are Bigots of all Religions, who take pleaſure in torturing themſelves for God's ſake; but 'tis ſome ſmall Comfort however, when they don't compel others to perform the like Penances. Theſe Martyrs of the *Idol* are very much reſpected by the Populace, inſomuch that ſome of them will endeavour to get as cloſe to them as poſſibly they can, that the Blood of ſuch devout Penitents may trickle down upon them. The Spikes themſelves are deemed ſacred, and the Prieſts depoſit them as holy Relicks in their Temples.

IN all Probability, tis the very ſame *Quiay-Poragray*, [c] whoſe Image is erected on the Mountain of *Pora*, which they ſay, ſignifies an *Idol*, or a *God*, in the Language of the Country. This *Idol* of *Pora* ſits croſs-legg'd on a Pedeſtal. The Gentiles of the Country teſtify a profound Veneration for this *Idol*, and Pilgrims come, far and near, to viſit it. The King himſelf ſends it a magnificent Entertainment every Day. The King of *Brama*, whoſe Name is unknown, altho' he is accounted a Saint of *Aracan*, has the Gift of curing moſt Diſtempers, eſpecially the Bloody-Flux. Abundance of Devotees proſtrate themſelves before him, and implore his Royal Aſſiſtance.

IN the Iſland of *Munay* ſtands *Quiay-Pigray*, which, when explain'd, ſignifies the Temple of the *God* of the *Atoms* of the *Sun*, and *Quiay-Does*, the Temple of the *God* of

[a] *Deſine Fata Deûm flecti ſperare precandi.* Virg. Æneid. Lib. vi.
[b] Voyages, Tom. ii.
[c] It ſeems, by *Ovington*'s Account, that the Word *Quiay* ſignifies a Temple.

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the *Afflicted* upon *Earth*. At the ſame Place, there is another *God*, who preſides over the four Winds. The *Raulins* are their Prieſts, and their Principal is the ſupreme *Pontiff* of their Religion. We ſhall ſpeak more at large of them in another Place.

THEY have their Houſhold Gods, as well as their publick *Idols*: The latter, we are aſſur'd, are ſo numerous, that there are no leſs than twenty thouſand in one Temple. Before they eat, they offer to the former ſome Portion of every Meal. They ſwear by them, dedicate themſelves to their Service, and carry the Marks of their Devotion imprinted with a hot Iron, either on their Arms, or on their Shoulders.

THEIR Temples, or *Pagods*, are erected in a pyramidical Form; but higher or lower, at the Will and Pleaſure of the Founder. In the Winter, theſe Pagans cover their Gods, who inhabit their Temples, leſt they ſhould catch cold, and humbly hope, that ſome time or other, they will remember them, and make them ample amends for their tender Compaſſion and Indulgence towards them. People whoſe Intellects are ſo weak, we may eaſily imagine, are of a timorous Conſtitution; and we are told that the moſt trivial Occurrences are deem'd as ominous, and terrify them to the laſt Degree. This innate Fear contributes very much to the Multiplication of their Gods, and makes them imagine, that every thing, how inconſiderate ſoever, has its Genius, who is a kind of God amongſt them; and as they aſcribe to him a preternatural Power, he becomes the Object of their Adoration.

Their PRIESTS.

THEIR ſovereign Pontiff decides all religious Matters throughout the whole Kingdom, and [a] recommends to the Veneration of the publick all ſuch Servants of the ſupreme Being, as during their Lives were ſhining Examples of Virtue and good Manners. He is univerſally reſpected, and the King himſelf, who always gives him the Right Hand, never ſpeaks to him, but with the profoundeſt Veneration. The *Raulins*, whom we have already mention'd, are alſo the Phyſicians of the Country.

THESE *Raulins* are divided into three Orders, and diſtinguiſhed by ſeveral Names. They are all dreſt in Yellow, and are ſhav'd; but they whom they call *Pungrins*, wear a ſort of Mitre, with a Peak which falls down behind. They make a ſolemn Vow of Celibacy, and are oblig'd to keep it upon the Penalty of being degraded, and ſet on a Level with the Laity. Some of them reſide in Monaſteries, founded by Kings or illuſtrious Noblemen. Theſe live like Monks and Fryars in other Places. Some of theſe *Raulins* are *Hermits*; and others *School-maſters*.

Their NUPTIAL *and* FUNERAL CEREMONIES, *and other* CUSTOMS.

WE have but one Remark to make on the Nuptial Ceremonies of the Kingdom of *Aracan*, and that only relates to the King. Every Governor chuſes, once a Year, twelve young Virgins, born the ſame Year within his Province, who are educated at the King's Expence till they are twelve Years of Age; at which Time they are ſent to Court. At their firſt Arrival, they are dreſt in Fuſtian Gowns, and expos'd to the Heat of the Sun till the Sweat runs thro' them. Theſe Gowns are afterwards carry'd to the King, who is ſo curious as to ſmell them all, one after another. Thoſe Virgins, who by this Probation appear to have nothing diſagreeable about them, are reſerv'd for his own amorous

[a] *Ovington, Purchas*, &c.

Amuſe-

ment, as being deem'd moſt healthful and wholſom ; the reſt are diſpos'd of among his favourite Domeſticks.

THE Natives of *Aſem*, they ſay, marry no leſs than four ſeveral Women ; but to prevent all Animoſities amongſt them, their reſpective Branches in the Management of their Houſhold Affairs are firſt ſettled and adjuſted. When theſe Pagans are any ways indiſpos'd, they ſend for the *Raulins*. Theſe religious Phyſicians, at their firſt Viſit breathe upon their Patients, and ſay ſome Form of Prayer over them. If afterwards they find the Diſtemper does not abate, the *Raulin* directs them to ſacrifice to *Chaor-baos*, who is the *God* of the four Winds. The Sacrifice conſiſts of ſuch a Quantity of Fowls and other Animals as the Circumſtances of the Patient can beſt admit of. This they repeat four Times in Honour of the four Winds, unleſs the Patient dies in the Interim, or is reſtor'd to his Health : But if notwithſtanding all his pious Oblations the Diſtemper viſibly encreaſes, they have recourſe to a particular Remedy, of which *Ovington* has given us a full Account, and which we ſhall make bold to tranſcribe without the leaſt Variation. A proper Apartment is prepar'd on this Occaſion, adorn'd with rich Tapeſtry, and at the upper End, an Altar is erected, with an *Idol* plac'd upon it. On the Day appointed for this Ceremony, the Prieſts, and the Relations of the Patient meet together. There they are ſumptuouſly entertain'd for eight Days ſucceſſively, and diverted with all manner of Muſick. But the moſt extravagant and whimſical Circumſtance is this, that the Perſon who undertakes to officiate on this Occaſion, is oblig'd to dance as long as ever he can ſtand. When his Legs begin to fail him, he takes hold of a Linnen Cloth which is faſten'd to the Cieling for that Purpoſe, and with this Aſſiſtance continues dancing till his Spirits are quite exhauſted, and he falls down like one in a Swoon : Upon this, the Muſick ſtrikes up briskly, and every one preſent envies his Happineſs, imagining that during his Trance he has the Honour of a private Conference with the *Idol*. This Exerciſe is performed as long as the Feaſt continues ; but if the Perſon who began, proves ſo weak that he cannot any ways hold out, the next a-kin is oblig'd to ſupply his Place. After this Ceremony, which they call *Talagno*, if the Patient happens to recover, they conduct him to the *Pagods*, and there anoint him with Oil, and other odoriferous Liquids, from Head to Foot : But if, notwithſtanding all their Endeavours, the Patient dies, the Prieſt, by way of Conſolation, aſſures them, that all theſe Sacrifices and Ceremonies have been highly acceptable to the Gods, and that, tho' they thought fit to deny the Patient the Bleſſing of a long Life, yet his Removal was the Reſult of their infinite Goodneſs and Compaſſion, ſince they withdrew him for no other Reaſon but to confer on him a Crown of Glory.

THESE People hold the Doctrine of the Metempſychoſis. Our Engliſh Voyager ſays, that 'tis a Cuſtom amongſt them to paint the Figures of the moſt noble Animals upon their Coffins, in hopes that by this Means their Souls may tranſmigrate into one or the other of them. Sometimes thro' an Exceſs of Humility, they paint Rats, Frogs, and other contemptible Reptiles, as a Receptacle moſt proper for ſinful and polluted Souls. If theſe Particulars are Matters of Fact, we muſt allow, that they by far excel ſuch Penitents as only macerate and torment their Bodies. For, to ſtudy and invent artful Ways to mortify the Soul, even in a future State, is ſuch an heroic Act, as renders mean and contemptible the Conqueſts of all other Devotees that were ever heard of. Is there any one among us, for Inſtance, who by an Exceſs of Humiliation, requeſts his Parents to let him lie for Years in Purgatory ? No, on the contrary, every one uſes his utmoſt Endeavours to be freed from that unhappy State as ſoon as poſſible.

WHEN any Perſon dies, he is laid out in the middle of the Houſe, and the Prieſts walk round about the Body, mumbling over ſome ſhort Ejaculations, whilſt others are employ'd in perfuming it with Frankincenſe. The Servants of the Houſe, whilſt the

Prieſts are performing their Ceremonies, are all upon their Guard, and tinkling inceſſantly on large Inſtruments of Copper, to keep the [a] *Evil Spirits*, as they imagine, at an awful Diſtance from the Corpſe, and prevent the Misfortune of his paſſing over it. Such a fatal Accident would, in their Opinion, oblige the Deceaſed, with Shame and Reproach, to return back to this World, and deprive him likewiſe of all the Happineſs which he enjoy'd in the [b] other. Before the Body is convey'd away, ſome particular Perſons are invited to a Funeral Entertainment; and if theſe Perſons, whom our *Engliſh* Author calls *Grai*, fail to attend them, all the Family belonging to the Party deceaſed are diſconſolate, and in the utmoſt Conſternation; their Refuſal or Neglect being deem'd a tacit Declaration that the departed Soul is conſign'd to *Hell*, or, as thoſe Pagans term it, the *Houſe* of *Smoak*. According to the Deſcription of the ſame *Engliſh* Author, the Corpſe is convey'd into the Fields, and there burnt; and the Prieſts ſet fire to the Funeral Pile in the Preſence of the Relations, who are then dreſt in white, with a black Ribband round their Heads, which is their cuſtomary Mourning.

FERDINAND MENDEZ PINTO very accurately deſcribes the pompous Funeral Rites of the [c] ſupreme Pontiff of *Aracan*. The Moment he expir'd, the Fairs were all ended, the Doors and Windows of all the Inhabitants were cloſe ſhut; not a Soul was ſeen throughout the whole City, and the *Pagods* were crowded with Penitents. The Body of this *High Prieſt* was expos'd in Publick, with all the Pomp and Magnificence imaginable. The Chappel appointed for this ſolemn Occaſion was illuminated with as much religious Devotion as it could have been at *Rome* it ſelf. Above thirty thouſand Prieſts ſtood weeping, praying, and ſighing round the Coffin; not to mention the numerous Spectators, who bore an equal Share in the mournful Solemnity. Above five hundred little Children went ſtark naked in Proceſſion from the Temple of *Figrau*, or *Pigray*, the *God* of the *Atoms* of the *Sun*, all girt round the middle with Cords and Chains of Iron. Each of theſe young Penitents carried a Bundle of Sticks on his Head, and a Knife in his Hand. They were divided into two Choirs, and ſang ſome moſt lamentable *Anthems*, which were ſo like our *Litanies*, that we may very eaſily imagine, without doing any Injuſtice to our Voyager, the Sound of them rang in his Ears whilſt he was deſcribing theſe Funeral Solemnities. In theſe *Anthems* one Choir, like good Catholicks, addreſs'd themſelves to the Holy *Pontiff* deceaſed, and ſaid, *O thou, who art going to partake of the Joys of Heaven, forſake us not in this our unhappy Exile:* And the other Choir anſwered, *that we may be made Partakers with thee of thoſe heavenly Bleſſings.* After this, all the People fell on their Knees, and an old venerable Prieſt proſtrated himſelf, and made his Addreſſes to the Deceaſed, or, to ſpeak in our own Terms, made a learned Funeral Oration. Another made a ſerious Replication in the Name of the *Pontiff*, after a Chriſtian-like Manner; and all the Aſſembly made this ſhort Ejaculation, in the ſame ſolemn Stile, *O God! who ruleſt in the Sun, hear us.* This Prayer was follow'd by a ſecond Proceſſion of young Men, who paid their Homage to the Deceaſed as they march'd along, and us'd a Sort of *Exorciſm* with their Scymitars, fencing, as it were, round about the Coffin, to drive away the Devil, and confine him Home to his *Houſe* of *Smoak*; there to live for ever, and diſcharge the juſt Debt due to his offended Creator. Theſe *Exorciſts* withdrew in their proper Order. Several Prieſts, all dreſt in Purple, and cover'd with a kind of Stole, came next to thurify the Body. All theſe Ceremonies concluded with the voluntary Sacrifice of ſix young Perſons of Diſtinction. The Bodies of theſe generous Victims were afterwards burnt on a Funeral Pile, compos'd of *Sandal*, and other odo-

[a] The black Cat. *Ovington's* own Term.

[b] Our Voyager in this Place has very injudiciouſly concerted his Account of theſe Funeral Rites. But his other Narrations have ſomething in them ſo peculiar to himſelf, that we cannot forbear queſtioning his Veracity, and thinking that he follows too much the Dictates of his own roving Imagination. If the Soul is oblig'd to reanimate any new Body, 'tis in a State of Probation only, and incapable at ſuch a Time of heavenly Enjoyments in another World; neither can it be doom'd to *Hell*, or eternal Torments.

[c] Under the Name of *Roolim de Munay*.

riferous

riferous Wood. In the ſame Manner they burnt the Body of the *Pontiff* and the Throne on which it was expos'd, with Abundance of other Things of conſiderable Value. 'Tis proper to obſerve here, that the next Day another *Roolim* preach'd before the King, and made a Panegyrick on the deceas'd *Pontiff*; and after Sermon was over, the Aſhes of that Saint were diſpos'd of amongſt the People as ſacred Relicks; but notwithſtanding ſuch Diſtribution, his Monument was illuminated with a thouſand Silver Lamps.

THE *Aſemites* don't burn, but bury their Dead. [a] They are of Opinion, that after a virtuous and well-ſpent Life, they ſhall enter into a future State of everlaſting Bliſs; but if they have led a looſe and profligate Life, if they have over-reach'd, or otherwiſe injur'd their Neighbours, they ſhall hereafter ſuffer intolerable Torments, but particularly thoſe of exceſſive Hunger and Thirſt. And as the Circumſtance relating to the Invaſion of another's Property is very nice; and as every one ought to be modeſt and diffident of his own Conduct, they conſtantly, by way of Precaution, inter ſome proper Proviſions with the Party deceas'd.

THEY convey the Body of the King into a magnificent Vault, with all his moſt valuable Effects, and a large Store of Proviſions. His darling *Idol* attends him; his Wives or Concubines and his Prime Miniſters poiſon themſelves to teſtify their Love and Loyalty, and wait upon him to the other World; twelve Camels, ſix Horſes, an Elephant, and ſeveral hunting Dogs are likewiſe bury'd alive along with him.

IF what *Ovington* ſays be true, the *Indians* of *Aracan*, with regard to their Features and Stature, approve what other Nations generally diſlike. A broad flat Forehead, large wide Noſtrils, and little Eyes are deem'd Beauties. Their long Ears hang over their Shoulders, like thoſe of the *Malabars*, or, according to *Tavernier*'s Account, like thoſe of the *Aſemites*. Thus the antient [b] *Cteſias* is juſtified in one of thoſe Particulars, for the Relation of which he was ſtigmatiz'd as a notorious Liar. They have ſome other odd and whimſical Cuſtoms peculiar to themſelves. In their publick Entertainments they have ſome Diſhes which would neither ſtrike the Eye very agreeably, nor in the leaſt gratify the Taſte of a *European*. They make, for Inſtance, a delicious *Ragout* of Rats, Mice and Serpents: They eat no Fiſh till 'tis ſo ſtale that it perfectly ſtinks; and even of this they make a Kind of Muſtard, with which they ſeaſon all their Dainties. Without making any Apology for theſe *Indians*, a Voyager of their Country would find parallel Inſtances among us: He'd obſerve, that the Politeneſs of our Taſte makes us reliſh rotten Cheeſe full of Maggots, dry'd [c] Fiſh, that ſtinks ſo abominably, as would almoſt poiſon ſuch as are unus'd to the Diet; Veniſon that has been hung up till 'tis tainted, and has got what we call an agreeable *Hautgout*. This curſory Remark is ſufficient, I preſume, with reſpect to a Circumſtance that has no Relation to religious Worſhip.

[a] *Tavernier*'s Voyag. Lib. iii.

[b] This Hiſtorian aſſerts, that the Kings of *India* have a ſelect Regiment of Life-Guards, whoſe Ears are ſo very large, that they hang down and reſt upon their Shoulders.

[c] In *Holland* and the North of *Germany*.

They

The RELIGION *of* PEGU.

THE first Thing remarkable is, that theſe Idolaters are *Manicheans*, and ſo are the greateſt Part of the Idolaters of the two Continents. *God*, according to their Idea, is the Author of all Good, and the *Devil* of all Evil. But foraſmuch as *God* is eſſentially *good*, and it is altogether inconſiſtent with his infinite *Goodneſs* to do an *evil* Action, they therefore neglect the Adoration of him, and ſacrifice to the *Devil*, in hopes to procure his Favour and Indulgence. If they would but give themſelves the leaſt Time for ſerious Reflection on their own Principles, they would find their impious Adoration altogether fruitleſs and unſucceſsful. As Malice is eſſential to the *Devil*, all the religious Homage they can pay him will prove ineffectual to diminiſh or abate it. But 'tis an undeniable Truth, that Fear has more Influence over Mankind than Duty in Matters of Religion. On this falſe Principle they make their ſolemn Supplications to him, of whom they ſtand in Awe. Could we ſearch the Secrets of Men's Hearts, and there diſcover the true and genuine Motive to ſome of their Acts of Devotion, how many Chriſtians ſhould we find to be infinitely more worthy of Condemnation than the Pagans, on Account of this [a] ſlaviſh Fear, which is the ſole Spring and Foundation of all their religious Worſhip? We might very juſtly imagine, that they look upon *God* as an auſtere Maſter, and a Tyrant; ſince their Dread of him appears to be ſo very ſervile: We ſhall find them trembling at the very Name of [b] *Hell* and *eternal Torments*, and yet indolent and careleſs in their Acts of Devotion. This Conduct of theirs is too evident to be deny'd; 'tis ſurpriſing that ſome Chriſtians dare to reduce ſo extravagant a [c] Doctrine to an Article of Faith. But the Wonder will abate, when we reflect how much it advances the Power of thoſe, [d] who, under ſpecious Pretences to Devotion, labour to convert Chriſtianity into Tyranny and Oppreſſion. . . . . But to drop this Digreſſion. . . . . .

THE [e] *Peguans* have other Doctrines no leſs abſurd than thoſe of the *Manicheans*; ſuch as an eternal Succeſſion of uncreated Worlds, and a Plurality of Gods to govern and direct them. This [f] World, they ſay, was committed to the Care and Inſpection of five ſeveral Deities, four of whom are now no more; that 'tis about two thouſand two hundred Years ſince the laſt, *i. e.* the fourth died; that the fifth will not live very long; that after his Deceaſe, the World will be deſtroy'd by Fire; and that out of its Aſhes, another will ſpring up like a new Phœnix. In all theſe extravagant Ideas thus huddled together, the Remains of ſeveral antient Doctrines are very conſpicuous, of which we ſhall treat more at large in the Sequel of theſe Diſſertations. Some certain Perſons of exemplary Lives and unſpotted Characters, are look'd upon by theſe Pagans as *Gods*, who

[a] For there is a reverential Fear which every true and ſincere Chriſtian ought to have of the ſupreme Being.

[b] *Deſperaux* has beautifully enough deſcribed theſe hypocritical Chriſtians in the following Verſes.

——— En ſa Malice un Pecheur obſtiné
Des Horreurs de l'Enfer vainement étonné,
Loin d'aimer, humble fils, ſon veritable Pere,
Craint & regarde Dieu comme un Tyran ſevere;
Au bien qu'il nous promet ne trouve aucun apas,
Et ſouhaite en ſon cœur que ce Dieu ne ſoit pas, &c. Epitre xii.

[c] In the Remarks on *Deſpréaux*, *Abelli* advances this Propoſition, That a Sorrow for Sin, though cauſed by a ſervile Fear of God's Judgments only, is a ſincere and laudable Contrition.

[d] *——— Un Chrétien effroiable,*
———.
Pourra, marchant toujours par des ſentiers maudits,
Par des formalités gagner le Paradis, &c.

[e] *Ovington's* Voyages, p. 2.

[f] *Herbert*, Lib. iii. of his Voyages, ſays, They held that the World has paſs'd through four Creations; that for the Puniſhment of the Sins and Iniquities of Mankind it has long ſince been four Times deſtroy'd, *viz.* by Fire, Water, Winds and Earthquakes. That every Age has had its Genius, or particular Guardian Angel, but that theſe Spirits were not omnipotent, eternal, or immortal; that there will be a general Revolution of the World, by which it will one Day return to its original Chaos; that afterwards all Things will reſume the ſame Station in which they now appear. *Vide infra* the Tenets of the *Siameſe*.

have

have [a] paſs'd and repaſs'd ſeveral Times, by a Tranſmigration, of Souls into different Bodies.

THEY have ſo exalted an Opinion of the Sanctity of *Apes* and *Crocodiles*, that ſuch as are devour'd by the latter are thought to be hallowed, nay, indiſputably ſav'd. Several *Indian* Nations imagine that an *Ape* is a human, though a ſavage Creature; others hold, that formerly they were Men, as perfect as themſelves; but that for the Puniſhment of their Vices, God transform'd them into ſuch ugly Creatures. As to Crocodiles, ſome *Africans* have particular Notions concerning them. The *Peguans*, and their Neighbours, have almoſt a religious Veneration for the white [b] *Elephant*; one of the illuſtrious Titles of the King of *Pegu* is, *Sovereign of the white Elephant*. Theſe lordly Creatures are [c] ſerved in Veſſels of Silver curiouſly gilt. When they are led out for an Airing, or to refreſh themſelves with Water, their Muſicians play before them. Six Perſons of Diſtinction, as they walk along in State, carry a Canopy over their Heads. When they return from the River, one of the King's Gentlemen-Uſhers waits with a Silver Baſon, and waſhes their Feet with the utmoſt Demonſtrations of Submiſſion and Reſpect.

THE *Varellas*, which are the Temples of the Gods, are Pyramidical, or in the Form of a Bell, the Baſes whereof are very large. In one of theſe Temples there are, as we are informed, one hundred and twenty thouſand *Idols*. When we read Narrations of this Kind, we are almoſt tempted to believe, that the marvellous Way of Writing drops imperceptibly from the Author's Pen: But perhaps theſe hundred and twenty thouſand Deities are no more than Hieroglyphicks, and Emblems, which are ſo cuſtomary all over the Eaſt; or Sirnames only, and Epithets, ſo frequently made uſe of in the Devotion of all Countries; or Images and hiſtorical Pictures, ſuch as are often hung up as valuable Decorations in our own Churches.

SOME of theſe *Varellas* are frequented by Pilgrims, and endowed with immenſe Riches. We are not acquainted with the Difference between theſe *Varellas* and the *Kiacks*, unleſs that the latter are ſomewhat like the Pariſh Churches of the *Talapoins*. But be that as it will, we find at the Porch or Portal of theſe Places ſet apart for divine Worſhip, a Vaſe, or Baſon full of Water, where they waſh their Feet. On their firſt Entrance into the Temple, they lay their Hands upon their Heads, to denote that Reverence and Reſpect which is due to the Object of their Adoration, and his Vicegerent.

WE have already obſerved, that theſe Idolaters pay divine Worſhip to the Devil. His [d] Altars are adorn'd with Flowers, and loaded with Oblations, in hopes to appeaſe his Wrath, and procure his Favour and Indulgence. In Times of Sickneſs or Diſtreſs, they make ſolemn Vows and Proteſtations to erect Altars to his Honour. Some of their Devotees, at the firſt Dawn of Day, run through the Streets with lighted Tapers in their Hands, and a Basket-full of Rice and other Proviſions, proclaiming all the Way, *that they are going to ſupply the Devil with all convenient Neceſſaries.*

THEIR Intention in this Practice is, to prevent the Devil, for that Day at leaſt, from roving about, and ſeeking whom he may devour.

IF a Dog by Accident follows at the Heels of one of theſe Devotees, he takes it for granted, that the Devil has given him Commiſſion to ſeize and devour what they have

[a] Extracts of Voyages in *Purchas*. See the Tenets of the *Siameſe*.

[b] This lordly Creature is almoſt ador'd amongſt the Eaſtern Nations, and honoured with the moſt illuſtrious Titles. The *Perſians* ſtyle him the Emblem of Fidelity, the *Egyptians* of Juſtice, the *Indians* of Piety, the *Arabians* of Fortitude, the Natives of *Sumatra* of Providence, and the *Siameſe* of Reflection or Remembrance.

[c] *Purchas*'s Extracts of Voyages.

[d] *Purchas*'s Extracts of Voyages.

provided for his own Entertainment. Others never taſte their Meals, till they have thrown the firſt Morſel they touch behind them, which is the Devil's Allotment. In ſhort, it ſometimes happens, that the Maſter of a Family quits his Houſe for [a] three Months together, to accommodate the Devil, in order to live there himſelf in Peace and Quietneſs for the Remainder of the Year. In this Caſe, he takes particular Care to leave the Houſe handſomly furniſh'd for his Reception.

THESE Idolaters alſo believe, that a Man may be ſaved, be his Profeſſion of Religion what it will, provided he lives up to the ſtrict Rules of moral Virtue; ſo that they are no ways ſollicitous about bringing over Proſelytes to their own Religion. But if they are ſo ſenſeleſs and ſtupid, as ſome would have us believe them to be, this Toleration is by no means the Reſult of their ſuperior Light and Knowledge; nor of that Humanity which in vain is ſought for in the Hearts of ſuch as force Men's Conſciences by *the ſecular Arm*. The Cordelier *Bonfreri* ſays, the *Peguans* are ſo unpoliſh'd, and ſo ignorant in Matters of Religion, that after he had been a Miſſionary for three Years together, he ſolemnly proteſted, that he ſhould have made more Converts among a Parcel of Swine, than theſe ſavage Infidels.

MONDAY, we are told, is the Day ſet apart by them for divine Worſhip, and their publick Attendance on the Sermons of the *Talapoins*. They obſerve likewiſe ſeveral ſolemn Feſtivals. That which they call the *Sapan-Giache*, is a kind of Pilgrimage, which the King and Queen, and moſt of the Court, make about twelve Leagues diſtance from their Capital. This Feſtival is celebrated with all the Pomp and Magnificence imaginable. The King and the Queen ſet out in a Triumphal Chariot, ſo elegantly dreſs'd with Jewels and precious Stones, that they dazzle the Eyes of all the Spectators. Another Feſtival call'd *Sapan-Catena*, conſiſts partly in making certain curious pyramidical Figures with all the Accuracy and Neatneſs imaginable. Each Artificer conceals himſelf, that no one may be appriz'd of what he is employ'd about; and that the King, for whoſe Amuſement theſe Curioſities are intended, may be the firſt that ſhall have the Pleaſure of ſeeing them, as he is to be the ſole Judge of the Merit of their Performances. They light up at Night Wax-Tapers in Honour to their Idols; but particularly the grand Idol of the Place, and leave the City Gates always open. Theſe two Cuſtoms denote, that they either do, or ought to give Light to all ſuch as enter therein with a pious Intention to pay their Adoration to the Gods, and that an Acceſs to them ought to be free and open for all Mankind; but that no one ſhould preſume to approach them without proper Oblations.

SAPAN-DAICHE is the Water-Feaſt. The King and Queen beſprinkle each other with Roſe-Water. The [b] Court, the Nobility, the military Officers, and in ſhort, the very Populace follow their Example. And upon this Pretence they ſometimes throw their Water out of their Windows upon the People's Heads as they paſs along; inſomuch that thoſe who are moſt wary and cautious keep themſelves within Doors, leſt they ſhould ſmell of ſomething more diſagreeable than Roſe-Water. Sometimes they ſprinkle themſelves without any more ado with River-Water. As to their other Feſtivals, there is nothing worthy the Reader's Obſervation. That of *Sapan-Donon* is remarkable for nothing but the publick Exerciſe of their Watermen; the Prize whereof the King gives him who rows moſt artfully, and gets ſooneſt to the Goal. This Feſtival laſts a whole Month.

[a] *Ovington* ſays much to the ſame Purpoſe. In a Place called *Tavai* the People, ſays he, frequently fill their Houſes with Proviſions, and leave them there for three Months together, that the Devil may regale himſelf whenever he pleaſes, and be favourable to them the Remainder of the Year, in Conſideration of this their Indulgence to him.

[b] See the Copper Plate in the following Page.

ALL

B: Picart delineavit. C: Du Bosc Ex.

A SOLEMN FESTIVAL kept at PEGU call'd SAPAN GIACCHE

FÊTE SOLENNELLE du PEGU appellée SAPAN GIACCHE.

BRITISH
11 FE 69
MUSEUM

ALL their Feſtivals are regulated by the Moon, and the firſt Day of her Increaſe is always a ſolemn Feſtival.

Their PRIESTS, *&c.*

PRIESTS and Fryars of *Pegu*, are by them called *Talapoins*, and are not admitted into Holy Orders, and the monaſtic Profeſſion, till they are twenty Years old, or thereabouts. To the Time they attain that Age, they are brought up in proper Schools, or Seminaries for that Purpoſe. Before their Admiſſion, their *Principal* examines them upon every Article of their Faith, which conſtitutes a true *Talapoin*, and conſiſts in an abſolute Renunciation of the World, and all its gay Allurements, Women, and the looſe Companions of the Age. This Examination they go through ſeveral Times. Theſe Terms, notwithſtanding they are ſo very auſtere, are oftentimes embraced with too much Eaſe, and too little Reflection to continue as long as Life itſelf. When a Novice has perform'd all the Obligations on his Part, he is conducted through the Town on a State-Horſe richly capariſoned, with Beat of Drums, and other inſtrumental Muſick.

THIS is their laſt Adieu to all the Pomps and Vanities of a wicked World. Some few Days after they have taken the Habit, they are conducted to a Convent, which ſtands at a ſmall Diſtance from the Town. This Convent is, properly ſpeaking, a Row of ſeveral little Cells, erected about ſeven or eight Foot high on the Road-Side under the Trees; and ſome of them more retired in the Woods. They are pompouſly convey'd thither in a ſort of Litter, or, to ſpeak more properly, in an *Indian* Sedan.

THESE *Talapoins* eat but once a Day, and live upon the voluntary Contributions of ſuch as are charitably diſpoſed; for we are credibly informed they never beg. At the Feſtival of the New Moon, the People ſend in Rice and other Proviſions as Free-will Offerings to the Churches of theſe [a] poor Fryars. They wear Calabaſſes (or wooden Bowls) at their Girdles, and one dun ſad colour'd Veſtment over their Bodies, with another of yellow Linnen wreathed ſeveral times acroſs their Shoulders: The whole is ty'd faſt with a large Surcingle. Their Heads are bald, and ſhav'd as well as their Beards; their Feet and Right Arm are naked; but they make uſe of an [b] Umbrello to ſecure themſelves from the ſcorching Rays of the Sun, and the Injuries of the Weather. When a *Talapoin* dies, they preſerve his Body for ſeveral Days, and make a publick Entertainment, out of reſpect to, and in Commemoration of the Deceaſed. The Body is expoſed upon a Scaffold erected for that Purpoſe; the *Talapoins* ſtand all round it, and perform ſome particular Ceremonies, which may very properly be call'd the Funeral Service. After this, the Body is burnt before all the Spectators on a Funeral Pile, compoſed of odoriferous Wood. They inter the remaining Bones near thoſe little Cells before mentioned. As for their Aſhes, they are thrown into the Water. Some Travellers aſſure us, that the *Peguans* have religious Convents as well as the *Siameſe*.

WE are likewiſe aſſured, that they preach againſt Vice in general, and that they lead very regular and ſober Lives. They waſh themſelves once every Year, and the Populace, prepoſſeſt with a Notion of their ſuperior Sanctity, imagine that the Water is ever after ſacred through their Ablution; and he [c] is the happieſt, that can procure the largeſt Share of this conſecrated Water. Every Monday Morning they walk round the Town, tinkling a kind of tin Pan, to rouze the People, and give them Notice of the Sermon; for

[a] This is ſpoken of the Pariſhes of the *Talapoins*. See *Purchas*'s Extracts of Voyages.
[b] See further the Article of the *Siameſe*.
[c] See the Copper Plate in Page 38.

they

they preach as well as we, but never enter upon any controverſial Topicks, and inculcate only the Precepts of Morality. In theſe Sermons they direct their Audience to abſtain from Murder, [a] Theft, Fornication, and Adultery, and ſtrictly enjoin them to do as they would be done by. They aſſure them likewiſe, that good Works and a Life well ſpent, will entitle them to Salvation.

LET us come now to the Oaths of theſe [b] Pagans, which are deſcribed after a very particular Manner. *Antonio Correa*, a *Portugueſe*, ſwearing an Alliance with the King of *Pegu*, cauſed the Articles of Treaty to be wrote in Letters of Gold, both in the *Portugueſe* and *Peguan* Language: After which, the Treaty was publiſh'd by Proclamation, and then conſumed in a Fire made of the Leaves of an odoriferous Tree. A *Talapoin* laid both his Hands over the Aſhes; and in this Attitude, ſwore to all the Articles of the Treaty. This Ceremony was perform'd with Abundance of Formality and Reſpect: But a Qualm of Conſcience, ſuch as eaſily ariſes in the Minds of Devotees, came acroſs the *Portugueſe*; ſo that fearing to be guilty of an Act of Profanation, to evade it, he ſwore the Treaty on his Part upon a Book of Love-Sonnets, inſtead of the ſacred Scriptures.

Their NUPTIAL *and* FUNERAL RITES *and* CEREMONIES, *&c.*

THE diſſolute Behaviour, and looſe Lives of the Generality of Mankind make them fly to extraordinary Remedies for Prevention. They tie to ſome Part of the Bodies of their Infants a little Bell, or a little Bowl; for in this Circumſtance Travellers differ, as they do in other Things of greater Importance. *Herbert*, amongſt ſeveral other Obſervations, tells us that the Tongue of a Viper is uſually inclos'd in this little Bell. Though we might reaſonably ſuppoſe this Bell therefore to be both a Pain and a Diſgrace, yet 'tis neither the one nor the other, ſince 'tis converted into an Ornament; and when the King condeſcends to take off [c] his, and beſtow it on a favourite Subject, 'tis wore as a Mark of Honour. The Diſſolution and Lewdneſs of Mankind beforementioned, has introduced two other Cuſtoms, one of painting the Bodies of their Male Infants in blue, but ſo diſagreeable a blue, as creates their perfect Averſion [d] for them; the other is, that their Women wear their Veſtments ſo thin, that their naked Limbs are diſcerned through them; nay, even thoſe Parts which Modeſty requires to be conceal'd.

STRANGERS are always welcome to careſs their Daughters, out of a Complaiſance which is equally practiſed in ſome other Countries. 'Tis true, indeed, that the *Peguans* ſell theirs, whereas others act upon a more generous and diſintereſted Principle. 'Tis a Cuſtom there, to make a Contract with Parents for the Loan of their Daughters for a determinate Time, after which they are ſent home again without either Cenſure or Diſgrace: But if the hired Virgin afterwards marries, and the Party that firſt hired her accidentally returns into the Country, he has free Liberty to take her to himſelf again, and ſup-

[a] They abhor Theft above all Things, and aſſert, that he who robs his Neighbour in this World, ſhall be a Slave to the injured Party in the World to come.

[b] *Purchas's* Extracts of Voyages.

[c] *Ibid.*

[d] The ſame Cuſtom is obſerv'd at *Siam*. Mr. *De la Loubere* ſays, 'Tis much of the ſame diſagreeable Colour as that made with Powder, when a Perſon happens to be ſing'd by the Flaſh of a Gun or a Piſtol. This Author does not aſſert, that this blue Mark is imprinted at *Siam*, as well as at *Pegu*, at a certain Age to prevent ſodomitical Amours. On the contrary, Authors are divided in their Sentiments relating to this Cuſtom. Some ſay 'tis a Mark affected by their Gentry and Perſons of Diſtinction; others, that it is a ſuperſtitious Ceremony, *&c. Deſcription of the Kingdom of* Siam. Tom. i. Page 81.

ply

ply the Husband's Place as long as he thinks proper to detain her. In ſhort, they concern themſelves there, as little as in any other Place of the *Indies*, about that Virgin-Flower, which in other Countries is the Husband's Pride and greateſt Glory.

THE Bridegroom leaves her to the Diſcretion of ſome particular Friend.

THERE are two other Cuſtoms worthy of the Reader's Obſervation, which are ſo directly contradictory, that it will be a difficult Matter to reconcile them. Some[a] Parents, who are more curious and more tender of their Daughters than others, uſe artful Meaſures to contract the *Muliebria*, which others endeavour to enlarge from their very Cradles.

THE Husband makes a Purchaſe of his Wife, and depoſits a valuable Conſideration for her into her Parents Hands. This Portion is forfeited in Caſe of a Separation; for Divorces are cuſtomary amongſt them. The Husband in that Caſe diſcards his Wife, and ſends her home without the leaſt Formality imaginable to her Relations; but if the Divorce is procured either by her or her Friends, then they are obliged to refund, and return the Marriage Portion to the Husband.

THE King is ſole Heir to all ſuch as die without Iſſue, but lays Claim only to a third Part of the Eſtates of ſuch as have Iſſue, whether Male or Female.

THIS Cuſtom is at leaſt more tolerable than that in the Kingdom of *Mogul*, where the Sovereign takes full Poſſeſſion of all his deceaſed Subjects Effects; inſomuch that it very often happens, that the Children of ſuch as live in the moſt flouriſhing Circumſtances, become at once the Objects of Poverty and Contempt. Moreover, the King of *Pegu* is ſo haughty and imperious, that no one preſumes to addreſs him without the moſt profound Submiſſion and Reſpect, lifting up their Hands at every Word they ſpeak. They deliver all their Petitions on their Knees, at an awful Diſtance from him, and without ſpeaking one Word, but never come empty-handed; but before they approach his Majeſty, they are obliged to kneel three Times, to kiſs the Ground as[b] often, and hold their intended Donation upon their Heads. In this humble Poſture they lay their Petition before him, which is tranſcribed upon the Leaves of a[c] certain Tree. If his Majeſty indulges them with a gracious Anſwer, he accepts their Preſents; if the Petitioners are rejected, their Donations are ſo too. This haughty Prince never ſpeaks himſelf, but by a third Perſon; and the Guards which attend him, always lie proſtrate on the Ground before him.

THIS King ſeldom marries but one Wife; however, in Lieu thereof he keeps a large Seraglio of Concubines, in this reſpect copying after the other Monarchs of the *Eaſt*, particularly his Neighbour, the King of *Narſinque*, who, amongſt his other honourable Titles, has that *of the Husband to a thouſand Wives.*

WE are not informed by any of our Travellers whether theſe *Talapoins* act as Phyſicians, or not. *Herbert* aſſures us, that they make uſe of Sorceries, Divination, and other magical Incantations. *Ovington* ſeems to confirm this Aſſertion by the following Paſſage: "When (ſays he) any one falls ſick, they ſelect a particular Perſon, whom they dig-" nify and diſtinguiſh by the Title of the *Devil's Father*, who is generally one of

[a] *Quibuſdam ita conſuuntur Muliebria ut vix Urinæ ſit meatus: Sed vulgò vix reperire licet virgines, nam fere puellæ omnes à ſuâ pueritiâ medicamentum quoddam uſurpant, quo Muliebria diſtenduntur & aperta retinentur, propter globulos quos viri geſtant; Illis enim admittendis Virgines arctiores nullo modo ſufficerent.* See *Purchas*, *Herbert*, &c.

[b] This Cuſtom is very antient amongſt the Eaſtern Nations; and ſome Footſteps of it may be trac'd in the ſacred Scriptures.

[c] Theſe Leaves are an Ell long, and two Fingers broad.

" their moſt celebrated Prieſts, and knows, or pretends to know, what is moſt acceptable " to that Evil Spirit, and to inſtruct them after the moſt agreeable Manner how to ap- " peaſe his Anger. They make a magnificent Entertainment, in hopes to oblige him, " which is accompanied with vocal and inſtrumental Muſick."

THEIR Opinion relating to the *Metempſychoſis* varies in ſome few Reſpects from that of the other *Indians*. " Souls, [a] ſay they, after ſeveral Tranſmigrations, attain to a State of " Perfection, and the Felicity of the Gods, which, as they imagine, conſiſts in a State of " Annihilation. In the firſt Place, they tranſmigrate into the Bodies of Beaſts, and " are received afterwards into another State, which they call *Naxac*, that is to ſay, the " Seat of Torments. After they have been ſufficiently mortified there a conſiderable " Time, they enter into the *Sevum*, or Happy Place, like *Mahomet*'s imaginary Para- " diſe, where Rivers of Pleaſure are for ever flowing. After they have here indulged " themſelves in all ſenſual Enjoyments for a Seaſon, they paſs into their final State, in " which they are to remain for ever, and which they call *Nibam*, that is, Annihila- " tion." Suppoſing this Paſſage to be ſet in a fair Light, we can't ſay with *Herbert*, that they hold the Reſurrection of the Soul and Body; ſince the Soul is never re-united to that Body which ſhe once animated, and afterwards annihilated: But after all, is not this pretended Annihilation, what others call the Slumber of the Soul? An allegorical Slumber, and which ſignifies no more than a total Privation from all Sorrow, and a State of perfect Reſt? In this ſweet Repoſe the Eaſtern Nation, who are extravagantly fond of Indolence and Eaſe, imagine that true Happineſs does principally conſiſt. Father *Bonfreri*, the Miſſionary [b] Monk, has found out in theſe three Receptacles of theirs, Purgatory, Hell, and Heaven; and this ſubtle Diſcovery has convinc'd him, that Hereticks are in a more dangerous State than thoſe illiterate Pagans.

" IF the King dies, two large Boats covered with gilt Roofs in the Form of a Pyramid, are forthwith provided; and in the Middle of them, a Table, or, to ſpeak more properly, a Stage is erected, on which the Body of the deceaſed Monarch is expoſed to publick View. Under this Stage they kindle a Fire compoſed of all Sorts of odoriferous Wood, into which they throw Benjamin, Storax, and other aromatic Gums. After this, they let the Boats ſail down the River; and as the Fire conſumes the Body, a numerous Choir of *Talapoins*, appointed for the Performance of the Funeral Solemnities ſing ſeveral Anthems, and repeat ſeveral Prayers in one of the Boats. The Anthem continues till the Fleſh of the Body is totally conſumed. After this, they temper the Aſhes with Milk, and having moulded it into a ſolid Maſs, throw it into the Sea, near the Mouth of the River. As for the Bones, they inter them in a Royal Sepulchre, which they erect in Honour to the Deceaſed.

" THE People carry their Dead to a Funeral Pile. The Corpſe is laid upon a ſort of Litter, in the Middle whereof is erected a Dome, or the Figure of a ſmall Tower. From this Cuſtom at *Pegu*, we may form ſome Notion of the Pyramids of *Egypt*, which were, as its well known, the Monuments of the antient *Egyptians*. Theſe pompous Sepulchres, which at firſt only conſiſted of Earth, Sand or Stone, give us a lively Idea of the Pride and Ambition of Mankind, to which in all Probability they ow'd their Original. This Cuſtom was at firſt very probably no more than a decent Regard and Concern for the Dead, leſt they ſhould be trampled under Foot, or expos'd to other Inſults ſtill more diſagreeable, which they inevitably would be, had they not taken proper Care to diſtinguiſh the Place of their Interment.

[a] *Ovington's* Voyages, Tom. ii.
[b] *Herbert's* Voyages, Lib. iii.
[c] *Purchas's* Extracts of Voyages, p. 42.

BUT

The FESTIVAL *of* WATERS *of the* PEGUANS. | *La* FETE *des* EAUX *des* PEGUANS.

B. Picart delineavit. C. Du Bosc Ex.

CEREMONIES Used by the People of PEGU *at their* KINGS FUNERALS. | *CEREMONIES* FUNEBRES *que les* PEGUANS *pratiquent pour leur* ROI DEFUNT.

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BUT we ſhall not dwell too long upon theſe Conjectures, leſt our Readers ſhou'd accuſe us of being willing, right or wrong, to trace the Origin of all Cuſtoms whatever. The Litter is cover'd very artfully with gilt Cane, and carried by fifteen or ſixteen Men to a proper Place, at ſome ſmall Diſtance from the Town, where the Funeral-Pile is erected. A long Train of Relations Friends and Acquaintance follow the Corpſe. After the Fire has totally conſum'd the Body, they make the *Talapoins* ſome Gratification for their Trouble and Aſſiſtance at the Funeral Solemnity. After this, they return Home, and make a Funeral Entertainment which holds about two Days. At the Cloſe thereof, the Widow of the Deceas'd, with ſome of her ſelect Friends, repairs once more to the Place where her Husband was burnt, to pay him the Tribute of her Tears. After this Solemnity of Mourning is over, the Women carefully gather up, and bury all the Bones which they can find not totally conſum'd. The Mourning of the Women, as well as the Men, conſiſts principally in ſhaving their Heads. This is a particular Teſtimony of their Sorrow and Affliction for their deareſt and neareſt Relatives; for they ſeldom comply with this Mortification on any other Occaſion, being, as we are inform'd, vaſtly fond and proud of a fine Head of Hair.

I SHALL here make bold to introduce their Cuſtom relating to the due Diſcharge of their Debts, altho' it has no Relation indeed to Religion, any farther than as an Act of common Juſtice. The Creditor firſt detains his Debtor in his Houſe [a] as a Priſoner; and if this Arreſt, which the *Peguans* look upon as very ſhameful and ignominious, cannot prevail on the Debtor to ſatisfy the Debt without Delay, the Creditor has a Right to ſeize the Wife and Children of the Debtor, and expoſe them, faſtned to his Door-Poſts, to the exceſſive ſcorching Heat of the Sun, 'till he has full Satisfaction. Tho' this ſeems an inhuman Privilege, and more ſo, with reſpect to an inſolvent Debtor, [b] yet there may be ſome very good Excuſes offer'd in Vindication even of ſo rigorous a Law. It is very probable, when this Law was firſt enacted, they ſuppos'd that a Creditor would not be ſo mercileſs and void of Compaſſion, as to exact what was morally impoſſible ſhould be paid him; and that a Debtor, out of a natural Tenderneſs and Concern for his own Fleſh and Blood, wou'd never be guilty of ſo mean and villainous an Action as to expoſe his whole Family to the Rage of an exaſperated Creditor, rather than to diſcharge a Debt that he was conſcious to himſelf was juſtly due; but on the other Hand, wou'd uſe his utmoſt Endeavours to make a reaſonable Reſtitution as ſoon as poſſible. Among the *Romans*, the Body of an inſolvent Debtor, according to one of the Laws in their twelve Tables, was to be divided amongſt his Creditors: However, it has been very juſtly remark'd, that this ſevere Law was never put in Execution.

The RELIGION *of* SIAM.

SOME Authors boldly aſſert, that the *Chineſe* and *Siameſe* have no Notion of Religion, and treat them as perfect Atheiſts, on Account of the Obſcurity of the Idea's which they entertain of the Supreme Being, and the Contradictions which are too viſible in their Tenets. All the Accounts which we have of the latter, with Regard to the Deity, ſeem more intricate and perplex'd than the Theology of the former. We have all the Reaſon imaginable to believe, that the *Siameſe*, like the antient Philoſophers, held a univerſal Spirit, which penetrated thro' all Matter; or a general Animation of Nature. But it is very difficult to underſtand aright what they aim'd at, either by one

[a] By the Law of the twelve Tables, the Antient *Romans* were allow'd to keep a Debtor Priſoner in their own Houſes.

[b] There are ſeveral Laws and Cuſtoms, which at firſt View ſeem ſavage, inhuman and irrational, which when duly conſidered, without Prejudice and Partiality, may at leaſt lay claim to ſome Excuſe, tho' not perfectly juſt and good, and have ſome Reaſon for their Foundation. *Charron* Lib. ii. Chap. 8. of Wiſdom.

or

or the other; by the former, they could mean no leſs than the Supreme Being, notwithſtanding the Errors with which the Antient and Modern Idolaters had confounded and embaraſs'd that Opinion: By the latter, it is dubious whether they underſtand by a general Animation of Nature, an infinite Variety of Guardian Angels, who diſpoſe of, and animate ſuch Things as ſeem the leaſt capable of Animation. I have already given you the Opinion of the *North Americans* in this Reſpect, who aſcribe a living and incorporeal Subſtance to every Thing in Nature: And perhaps, after all, this is only a way of Expreſſion peculiar to themſelves. It is very probable likewiſe, that the *Siameſe* believe that Animation and Motion are Eſſential to Matter, which by its own innumerable Modifications, occaſions that infinite Variety of Beings and Actions which are viſible in Nature; and that afterwards, by the Deſtruction of theſe Modifications and the Aſſumption of new ones, ſhe ſeems to [a] die and revive by a perpetual Succeſſion. If therefore, Matter be ſuch, as the Doctrine of the *Siameſe* wou'd have it be, it follows alſo, that 'tis infinite, immenſurable, *&c.* And in ſhort, has all the Perfections which we attribute to the Supreme Being, who is immaterial. Having made this ſhort introduction, I ſhall entertain the Reader with what two celebrated Authors have wrote, with reſpect to the Religion of the *Siameſe*, and ſhall leave him to draw ſuch Concluſions, as he ſhall think moſt proper from their reſpective Narrations.

" ACCORDING to an eminent [b] Miſſionary, the Religion of the *Siameſe* is very whim-
" ſical, and indeed unintelligible, but by the Books written in their learned Language,
" which they call the *Balie*, and which few have any Idea of, but ſuch as are the
" Doctors of the Country. This Miſſionary adds, that theſe Books themſelves do ſome-
" times claſh and interfere with one another. The *Siameſe* believe God to be com-
" pos'd of Body and Spirit, whoſe peculiar Property is to aid and aſſiſt Mankind. This
" Divine Aſſiſtance conſiſts in giving them a Law; in preſcribing Ways and Means
" for their future Welfare; in teaching them the true Religion, and ſuch Sciences as
" are moſt requiſite and convenient for them. The Perfections of this Deity are a Com-
" plication of all moral Virtues, poſſeſs'd in a ſuper-eminent Degree, acquired by many
" Actions, and confirmed by an habitual Exerciſe in all the Bodies through which it
" has paſs'd.

Now this is in other Terms to ſay, that before it can attain to thoſe Perfections which they imagine conſtitute the Deity, it muſt have been duly mortify'd, and perhaps have paſs'd thro' an infinite Variety of Tranſmigrations. But to return to our Miſſionary: This Deity is never ruffled or diſturb'd: No external Accident can alter his Tranquility; but before he attains to this State of Perfection, by the Violence of his Application to a Conqueſt over his Paſſions, and a thorough Transformation, his Blood is turn'd perfectly white. He is moreover both viſible and inviſible, according to his own free Will and Pleaſure, and ſo active, that in a Moment he is Omnipreſent; he is likewiſe Omniſcient, and this univerſal Kowledge is inſeparably united to his State of Perfection, and he poſſeſſes it from that inſtant in which he aſſumes the Godhead. This Knowledge does not conſiſt in a Train of Conſequences, but in one ſimple View of all Things, which repreſents to him at once, all the Precepts of the Law, the various Vices and Virtues of Mankind, the moſt hidden Secrets of Nature, and all Things, in ſhort, paſt, preſent, and to come, *&c.* In this Narration there are ſeveral beautiful Ideas worthy of the Godhead, intermix'd with others, which reduce it to the Imperfections of human Nature. *The Body of this God is infinitely more glorious than the Sun; It brings to Light whatever is moſt ſecret*

[a] The Model of the Univerſe, according to their Doctrine, is eternal, but the viſible World is not; for every Object we behold, in their Opinion, lives and muſt die; and at the ſame Time other Beings of the ſame Nature, a New Heaven, a new Earth, and New Stars appear in their Stead. And this is the Foundation on which they build their Aſſertion, that they have ſeen Nature die and revive ſeveral Times. *La Loubre's* Deſcript. of the Kingdom of *Siam*, Tom. i. Pag. 361. Publiſh'd at *Holland*.

[b] Father *Tachard* in his Voyage of *Siam*, Lib. v.

and

and conceal'd; It's Light penetrates through every Thing; He is not however abſolutely happy till he dies never to live again. Then he appears no more on Earth, and is no more ſubject to the leaſt Inquietude. This Death is like a ſoft Slumber or ſweet Repoſe, which renders us inſenſible of every Thing that paſſes for the Time it laſts: But God's Repoſe, according to the *Siameſe*, is everlaſting, and by this Means he is liable no more to be troubled about human Affairs. 'Tis very evident, that this Death and Regeneration of the Deity has a great Affinity with what we have already related in the Article of the Religion of *Pegu*.

THE Reign of each Deity is not everlaſting; 'tis confin'd to a determinate Number of Years, that is to ſay, 'till the Number of the Elect who are to be ſanctified by his Merits, be accompliſh'd; after which, he appears no more in the World, but drops down into an eternal Repoſe. Then another God ſucceeds him, and governs the Univerſe in his Stead..... In this Paſſage, there is ſomething, methinks, which very much reſembles the *Eones* of *Valentine*. 'Tis well known, according to the Doctrine of that *Heretic*, that the *Eones* were born and died ſucceſſively; and that at the ſame Time theſe *Eones* were the Gods that created the Heavens, the Earth, and the Sea, *&c.* Men themſelves are capable of becoming Gods; but it muſt be a long Series of Years firſt; for it is requiſite they ſhould attain to a conſummate Degree of Virtue. In this likewiſe, there is a great Conformity to the Idea which the Antients entertain'd of their *Heroes*. Theſe *Heroes* were born Mortals: but their extraordinary Merit, and their glorious Exploits rendring them like the Gods in this Life, they imagined, that after their Deceaſe they were admitted into their glorious Number, ſince they endeavour'd to tread in their Steps, and copy their Perfections.

THE *Siameſe* add, that it is not ſufficient to have done ſeveral good Works in the Body, whilſt animated by the Soul; but it is requiſite, that every good Action ſhou'd be done with a ſingle Eye to God's Glory; that this their pious Intention, when they firſt undertake theſe good Works ſhould be conſpicuous by their Invocations on the Angels, who preſide over the four Quarters of the World, and that an Effuſion of Water ſhould always precede, when they implore the Aſſiſtance of the Female Angel,[a] Guardian of the Earth.

THE State of Sanctity is inferior to, and more imperfect than that of the Godhead. To have tranſmigrated into ſeveral Bodies, and thereby to have attained to a conſiderable Degree of Virtue, in the Practice whereof that Sanctity is acquired, are ſufficient Qualifications to conſtitute a Saint. The Qualities, or Properties of this Sanctity are the ſame with thoſe of the Divinity. The Saints poſſeſs them, as well as God himſelf, but in a leſs perfect Degree; the Deity has them in himſelf, without being indebted to any other Being; whereas the Saints derive them from him only, through his Inſtructions. 'Tis the Deity who reveals all Secrets to them, which he comprehends in the moſt perfect and adequate Manner. For which Reaſon, unleſs they are born again whilſt he is in the World, they cannot receive their Inſtructions from him, and conſequently, cannot any longer be deemed Saints. Accordingly, when they perform any good Works, they implore the Grace and Favour of being born again at the ſame Juncture with their God.

THE Sanctity of theſe virtuous Men is not perfect and compleat, till they die never to riſe again; and till their Souls are tranſplanted into Paradiſe, there to enjoy everlaſting Happineſs.

THEY hold, that both the Heavens and the Earth are eternal and uncreate; and cannot conceive, that the World ever had a Beginning, or ever will have an End. They are of Opinion, that every [b] Planet is the Habitation of a perfect Intelligence..... That

[a] The *Siameſe* believe, that there are female Angels.

[b] This was alſo the Opinion of the antient *Chaldeans*; but they eſtabliſh'd in every Star an intelligent Subſtance, of which that Star was as it were, it's Body. See *Stanley's* Abridgment, *in Clerici Operibus Philoſophicis*.

there lies a wide Expanſe of Waters under the Earth, which bears it up as the Sea ſupports a Ship. That theſe ſubterraneous Waters have a Communication with thoſe above them by a Gulph, which, as they imagine, is fix'd in the Center; and that theſe Waters are kept in Equilibrio by a Wind which has continued blowing from all Eternity. But when the Time ſhall come in which the God of the *Siameſe* has foretold that he ſhall ceaſe to reign,[a] a Fire from Heaven ſhall rain down upon the Earth, and reduce all Things which are therein to Aſhes; and the Earth thus purified ſhall be re-eſtabliſhed in its primitive Condition. A very conſpicuous Transformation both in Men and Beaſts, as well as Nature herſelf, and a general Corruption ſhall precede this univerſal Renovation. Thoſe Men who were perfect Giants when the God lived upon the Earth, who were as wiſe as they could wiſh or deſire, and knew every Obligation of the Law, as they were perfectly innocent and holy; thoſe very Men, according to the Degree of their Corruption, have already loſt thoſe Advantages; but in the latter Days they ſhall grow ſo feeble as to dwindle into Dwarfs ſcarce one Foot high. In that Age their Lives ſhall be very ſhort, and their Strength and other Advantages which they poſſeſſed without meaſure in their State of Perfection, ſhall be totally loſt; but they ſhall encreaſe in Evil, till at laſt they ſhall be abandoned to all Manner of Vice, and commit the moſt flagrant Crimes that can poſſibly be deviſed. They ſhall then have neither Laws nor Writings, and being buried in the moſt profound Ignorance, ſhall forget the very Name of Virtue. 'Tis this makes them exclaim ſo, that the End of the World is at Hand, ſince they find nothing but Corruption, and ſo very little Sincerity and Fidelity amongſt Mankind, that they ſeem to have attained to the very Pitch of Impiety.

THIS Notion, if I may be allow'd the Expreſſion, is the mere Whim, or vulgar Error of all Countries and all Ages. King *David* himſelf, amongſt the ſacred Writers, and *Heſiod*, *Homer*, and ſeveral other celebrated prophane Authors have made loud Complaints of the Age in which they lived, and ſtigmatized it with the moſt enormous Vices. According to their Account, 'twas impoſſible for any Age to be more corrupt. [b] *Horace*, who was a little more moderate than the reſt, ſays, that the People in his Time, indeed, were more wicked than their Anceſtors; but Poſterity, however, would do them ſome ſort of Juſtice, and be more wicked than they were. Here now is plainly advanc'd another vulgar Error, which inſinuates, that our Anceſtors were more honeſt and virtuous than we are. 'Tis this ill-grounded Opinion, ſo full of Prejudice and ill Nature with reſpect to our Contemporaries, which fills the *Poets* and *Orators* with ſuch a Spirit of Enthuſiaſm, when they talk of the earlieſt Ages in the World; an Enthuſiaſm with which *Hiſtorians* themſelves are in ſome meaſure infected. Without having Recourſe to the Stories of the Antients, which abound ſo extravagantly with this marvellous way of Writing, let us but conſult our own or our Neighbours moſt modern Hiſtories, and we ſhall ſoon perceive how emphatically they talk of the Virtues of the primitive Ages. As to the Idea generally entertained of the enormous Vices of the Age each preſent in its Turn, and which has induced Men to cry, *That the End of the World is at Hand*, it is doubtleſs true, that Hiſtory acquaints us with the unaccountable Diſſolution of ſome Countries; or to ſpeak more properly, of ſome particular Members thereof, eſpecially of ſuch as are Courtiers, and Perſons of the higheſt Diſtinction; but if we make due Enquiry into theſe ſhameful Diſorders, we ſhall find that notwithſtanding the prodigious Influence they have over the People, yet the Diſſolution has never been univerſal. During the Corruption of the Court of *France*, in the Reign of the Houſe of *Valois*, there

[a] The Deſtruction of the Earth and the whole Univerſe by Fire, is alſo a very antient Opinion. The *Greek* Philoſophers who maintained it, ſeem to have taken their Notions from the *Eaſtern* Nations. This deſtructive Fire, according to *Phurnutus*, was the *Chaos*, or a confus'd Maſs, as Matter was at firſt. Thus the Conflagration of the World is no more than the Reduction of it to its original Chaos.

[b] *Damnoſa quidnon imminuit Die?*
Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitioſiorem. Lib. iii. Carm. vi.

were

were ſeveral brave Soldiers, ſeveral eminent Lawyers, Philoſophers, and Prelates of unſpotted Characters, to counter-ballance the Depravity of thoſe licentious Times. Notwithſtanding the Contempt into which Libertiniſm and Luxury had reduced *Italy*; yet in the Time of Pope *Leo* X. and his Succeſſors, there were Numbers, who were conſpicuous in the World for their extraordinary Knowledge, and exemplary Lives and Converſations. How gloomy ſo ever thoſe Ages were, which were called the Ages of Darkneſs; and when Vice was ſo contagious, that even the viſible Head of the Church was infected, there were ſome Men, who were diſtinguiſhed for their Learning and their Virtues all over *Europe*. *France*, *Germany*, and *England* produced many ſhining Examples. Though Chriſtianity it ſelf was too viſibly decaying, and Virtue ſeem'd juſt expiring, yet both at the ſame Time were by their Means moſt glorioufly ſupported. Although *Greece* and *Italy* groan'd through the Ignorance of their People, the *Moors* and *Arabians* cultivated thoſe Sciences which were neglected and almoſt loſt in the *Weſtern Parts*; and although Madneſs and Extravagance were become almoſt the eſſential Character of the Religion of thoſe unhappy Times, yet even then there were ſuch undaunted Advocates for true Piety, as were able to reſiſt its moſt implacable Enemies. We muſt not therefore conclude, that the Number of Libertines and wicked Men, far exceeded thoſe who were Men of Virtue and Integrity. For beſides that ſuch an Inference requires an exact Computation of both, which is impoſſible, we may juſtly obſerve, that Vice is more taken Notice of by Mankind than Virtue; and that the Toleration which we find more or leſs extenſive in a State, gives us room to judge more or leſs advantageouſly of the Character of its Natives. This is ſufficient for the Generality of the People to draw very general Concluſions from. Thus 'tis, that the Toleration in *Holland* and *England* of ſuch as are not of the eſtabliſh'd Religion, make ſome People very falſly imagine, that the *Dutch* and *Engliſh* have very little, if any regard for the true Religion. And the Privilege of flying for Shelter to Sanctuaries, which in *Italy* occaſions an infinite Number of Murders, makes the Vulgar believe, that the *Italians* are all Aſſaſſins. And yet 'tis generally in ſuch Caſes and Circumſtances that we ſee timorous People cry out, *The End of the World is at Hand.* Neither are Reaſons drawn from the Appearance of Monſters, Earthquakes, and ſuch other Phænomena in Nature, more concluſive with Men of Judgment; ſince they know very well, that if they are perceptible in one Country, they are not in another. In ſhort, to conclude this Digreſſion, we are of Opinion, that theſe Ideas are owing to this general received Opinion of all Ages, *viz. That no great Revolutions ever happen but they are foretold, and preceded by ſome Prodigies in Nature.* But what Prodigy muſt that be which ſhall forerun a univerſal Contempt of Religion, and a total Forgetfulneſs of all Virtue? This we ſhall never ſee in any Government whatſoever; and if it ſhould one Day happen, that the Religion which we imagine the moſt pure, without taking Notice of any others, ſhould be totally deſtroyed, as a Gentleman of a refined Genius has offered, we are informed, geometrically to demonſtrate; yet we ſhould ſtill ſee the Authority of a [a] Prince aſſume the Place of Chriſtianity, and this viſible God turn into Maxims of State, the moſt refin'd Morals and eſtabliſh'd Tenets of that Religion.

" THE great Revolutions which are to precede the Conflagration of the World will " be conſpicuous in Beaſts as well as Men." ..... They have even loſt the Uſe of their Speech, which God, whilſt he lived here upon Earth, had given them as the Reſult of his Merits. They allow Beaſts the Uſe of Free-Will and Liberty, believing them capable of Good and Evil, and worthy of Puniſhments and Rewards. In the three laſt Ages, ſix new Suns will ariſe one after another; and each of them enlighten the World for fifty Years. This new Conſtellation of Stars will dry up the Sea, kill the Trees and Beaſts of the Field, and extirpate Man himſelf from the Face of the Earth. After all theſe Prodigies, a Fire..... deſcending from Heaven, ſhall conſume the Earth: The

[a] *Cœlo tonantem credidimus Jovem*
Regnare, præſens Divus habebitur
Auguſtus. Hor. Lib. iii. Carm. Od. v.

Hills

Hills ſhall be laid low, and all Things ſhall be upon a Level. We may juſtly conclude from theſe laſt Particulars in the Tenets of the *Siameſe*, that they range the Inequalities of the Earth amongſt the Number of its Imperfections. A very learned [a] *Engliſhman* has lately endeavoured to eſtabliſh this Syſtem; but with all his Ingenuity, he has found but very few who give into his Notions. The Earth, covered with Duſt and Aſhes, ſhall be purified by the powerful Blaſt of an impetuous Wind, which will carry off the Remainders of the Conflagration of the World; after which, it will caſt forth ſuch an agreeable Odour, as ſhall attract a Female Angel from Heaven, and tempt her to eat ſome of this purified Earth. This agreeable Entertainment will coſt her dear; for ſhe ſhall be obliged by way of Attonement, to dwell for ever here below, and never mount again to the celeſtial Regions. This Intelligence will conceive, by Virtue of this odoriferous Meal, twelve Sons and twelve Daughters, who ſhall repeople the World. The Males will be an ignorant, ſtupid Race, who for a long Time ſhall have no Knowledge even of themſelves: and after they have, ſhall be ignorant of the Law for almoſt an Eternity. After this long Space ſhall be elapſed, a God will revive, who ſhall diſſipate the Clouds of Ignorance, by inſtructing Mankind in the true Religion, and Knowledge of what Virtues they ought to practiſe, and what Vices they ought to ſhun..... He ſhall give them a ſacred Book, in which theſe Precepts ſhall be fully explained, and the ſacred Law, long ſince eraſed out of the Minds of Men, ſhall be then engraved a-freſh by the Care and Merit of this new Deity. This is the ſole Employ which they imagine worthy of a God during his Reſidence on Earth; for they think it below his Dignity to concern himſelf about the Government of the World, the providential Care of Men and Beaſts, or the Productions of Nature. Thus 'tis, that the World ſhall be renew'd from Time to Time to all Eternity; anſwering in ſome meaſure to the grand *Platonic* Year, in which both the Heavens and the Earth after they have been purified by Fire, ſhall reſume their [b] primitive Beauty, and a ſuppoſed uniform Motion, which they imagine had been loſt. The Earth ſhall reſume its primitive Equality, and particularly its advantageous Situation, and that Equilibrium which is loſt by the Deluge. Some Antients have look'd upon this *Platonic* Year as a Revolution, by which at the Cloſe of ſome thouſands of Years, the ſame Things which paſſed, and which ſhall hereafter paſs in the World, ſhall revive in the ſame Manner, and the ſame Order in which they now appear. We ſhall be born again therefore with the ſame Vices and the ſame Virtues, and live again under the ſame Princes, *&c.*...[c]... This is what *Virgil* has beautifully deſcribed in his fourth *Eclogue*.

LET us come now to Mr. *De La Loubere*'s Relation concerning the Religion of the [d] *Siameſe*. They do not admit, ſays he, of any intelligent Being, who judges either of the Good or Evil of human Actions, or ordains either Puniſhments or Rewards. They only allow in the Room of it a blind *Fatality*, which cauſes, according to their Notion, the Good which accompanies Virtue, and the Evil which attends Vice; in the ſame Manner as ſhe inclines heavy Bodies to deſcend, and light ones to mount upwards. And ſince nothing can be more inconſiſtent with Reaſon, than to imagine an exact Juſtice in *Chance*, or in the Neceſſity of *Deſtiny*, they are inclined to believe that there is ſomething corporeal in good and evil Actions, which have, according to their Notion, the Power of being ſerviceable or prejudicial to Mankind according to their Deſerts. But is it not true, that in one Senſe Good ever attends Virtue, and Evil Vice? The *Stoicks*, and ſeveral other Heathen Philoſophers have long ſince acknowledged this important Truth. The

[a] *Burnet*, intitul'd *Telluris Theoria Sacra.*
[b] *Burnet*, Lib. iii. cap. 4. *Telluris Theoria Sacra.*
[c] *Alter erit tunc Tiphis, & altera quæ vehat Argo,*
Delectos Heroas, erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles, &c.
[d] Deſcription of the Kingdom of *Siam*, Tom. i. Page 380. publiſh'd at *Holland*. It muſt be obſerv'd here, that the Author ſeems to talk in general of all the *Indians*.

Chriſtians

Chriſtians, who came after them have maintained the ſame Maxim grounded on the ſolid Baſis of Religion. In all Probability in order to juſtify the *Fatality* of the *Siameſe*, one might unfold this intricate Propoſition after the following Manner: " Such is the " Nature of Good and Evil, that as the Virtuous muſt of Neceſſity be happy, ſo the Vi- " cious muſt of equal Neceſſity be miſerable; for notwithſtanding the Objections which " Mankind make to this Rule, ſo conformable to that Order which is eſtabliſhed in the " Univerſe, Good can never produce Evil, nor Evil Good, any more than Light can pro- " duce Darkneſs, or Darkneſs Light, how conſpicuous ſoever the Irregularities are with " which the World abounds, and which tempt us to conclude, that this unerring Rule is " both falſe and incertain: For 'tis thro' Ignorance and Inattention that our Judgment of " Things is ſo very imperfect and ſuperficial."

As to their Notion relating to the corporeal Quality of good and evil Actions, and their Power of being either advantageous or prejudicial to Mankind according to their Demerits, may we not reſolve it into that ſecret and inward Satisfaction which ariſes from Virtue, and that Remorſe [a] of Conſcience, which is the natural Conſequence of Vice; not to mention the Credit and Eſteem, the Peace and Tranquility of *Mind*, which are the conſtant Attendants of all ſuch as practiſe the former, and thoſe anxious Cares and Vexations which forever threaten thoſe who [b] indulge themſelves in the too frequent Commiſſion of the latter, and keep them in perpetual Terror, in the midſt of whoſe gloomy Reflections they have every Moment before their Eyes the moſt deplorable Misfortunes of this World, and the inexpreſſible Torments of that which is to come? All we have therefore to do is, to trace theſe Ideas up to the ſupreme Being, whom we may plainly diſcern even thro' the obſcure Theology of theſe Idolaters. Be it Nature herſelf, or a certain univerſal Spirit, which is inactive, and ſunk into an eternal Repoſe, it will be forever true, that the Laws this Being has ordained are executed by ſome other inferior Beings; like thoſe of a Prince, who, after he has ſettled all his Affairs of State, retires with the utmoſt Satisfaction and Tranquility of Mind into his Palace, and reſigns the future Adminiſtration of all his moſt important Concerns to the Care and Conduct of his favourite Miniſters. We are conſcious to our ſelves, that this Explication of the Syſtem of the *Siameſe* is very defective; but all that we aim at is, to give it a favourable Conſtruction, and an Air of Reaſon, which we humbly conceive is no trivial or inconſiderable Attempt. We are of Opinion at leaſt, that this is the beſt Light it can poſſibly be ſhewn in, to clear them from that ill-natured and heavy Imputation of Atheiſm, and an abſolute [c] Eſtrangement from the Knowledge of a ſupreme Being. In ſhort, if we compare what theſe two Travellers aſſert relating to the Doctrine of the *Siameſe*, we ſhall find that they frequently claſh and interfere with one another.

In Conformity to this Doctrine, the *Siameſe* and their Neighbours attribute to a Variety of infinite Spirits all the Power and Virtue of an inactive Being. The Nature and Qualities of theſe Spirits are ſuch, as we can form no adequate Idea of them: They are, according to their Opinion, compoſed of a material Subſtance, tho' ſo ſubtle and refin'd as not to be touch'd or diſcern'd by mortal Eyes. They aſſert likewiſe that they are Souls, which in former Times had animated human Bodies. All [d] Spirits, according to their Conception of them, are of one and the ſame Nature. The Soul enters without the leaſt

[a] ——*Prima hæc eſt noxia quod ſe*
Judice nemo nocens abſolvitur. Juvenal.

[b] ——*Metus in vitâ pœnarum pro malefactis*
Eſt inſignibus inſignis ſceleriſque Luelâ.
Carcer & horribilis de Saxo jactu deorſum,
Verbera, carnifices, robur, pix, lamina, tadæ.
Quæ tamen, etſi abſunt, at mens ſibi conſcia facti,
Præmetuens, adhibet ſtimulos, terretq; flagellis;
Nec videt interea qui terminus eſſe malorum
Poſſit, nec quæ ſit pœnarum deniq; finis,
Atq; eadem metuit magis hæc ne in morte graveſcant.
Hinc acherunſia fit ſtultorum deniq; vita. Lucretius Lib. iii.

[c] *La Loubere ubi ſup.* p. 395.

[d] *Idem. ibid.* p. 380.

Reluctance or Reserve into all Bodies, of what kind soever they be, and regulate all their Actions, without being physically united to them, as our Souls are to our Bodies. Since therefore the Souls of such as are dead are ranged amongst the Number of Spirits, who are Partakers of the divine Power, " they imagine also, that they can, whenever they see " proper, either succour or torment all such as are in the Land of the Living: And it " is owing to this Principle, that they pray to the Dead, and in a more especial Man- " ner to the Souls of their Predecessors, to the second and third Generation, presuming " that all those who liv'd before them, are so far remov'd, thro' divers Transmigrations, " that they can no longer listen to their earnest Sollicitations, nor be any ways service- " able or prejudicial to them. The *Siamese*, [a] in almost all their Undertakings, implore " the friendly Aid and Assistance of their good *Genii*, and load their *evil Ones* with the " heaviest Imprecations..... These good *Genii* consist of such Souls as are look'd " upon to be more or less good, according to the Degree of Virtue and Perfection to " which they have attain'd whilst here upon Earth. The evil *Genii* consist of such " Souls [b] as either die by the Hands of Justice, or through some other flagrant Offence, " which render'd them, as they imagine, altogether unworthy of any Funeral So- " lemnities. This Idea is much the same with *Plato*'s, who laid it down as an esta- " blish'd Maxim, that we ought to be so strictly attach'd to Virtue during this Life, " that the Habit of it might be retain'd even after Death. This likewise is somewhat " conformable to the Opinion of some antient *Christians*, who maintain'd that the Souls " of good Men were transform'd into Angels, and the Souls of the Wicked into Devils". And it is owing to these Ideas that the Invocations of the Dead, their Deifications, and other Acts of Devotion of the like Nature, have insensibly crept into many Religions. We shall treat of their Notions relating to perfect Happiness, Paradise and Hell, when we come to the Description of their Funeral Solemnities.

THE Account which the *Siamese* give, according to Father *Tachard*, of certain *Hermits*, who bear some Resemblance to our *Ghosts* and *Spectres*, and to the *Fauns* and *Satyrs* of the Antients, can no where be more properly introduc'd than in this Place. These *Anchorets* live retir'd in the most solitary Deserts, and are perfect Masters of all the Secrets of human Nature. They perfectly understand the Art of making Gold, Silver, and the most precious Metals: There is nothing so wonderful and surprizing, but what they can effect with the utmost Ease. They assume what Forms they please, and make themselves immortal; for they are well skill'd in all the Arts which are necessary for the Prolongation of Life. They chearfully however resign it to God from one thousand Years to another, by voluntarily sacrificing themselves on a Funeral Pile, reserving only one of their Tribe to raise up those that are dead, by Virtue of his Magical Incantations. In this Narration there seems to be a great Mixture of the *Fable* of the *Phœnix*. They add, that it is as dangerous as it is difficult, to meet with these marvellous *Hermits*, and that the Lives of such as do, are in apparent Danger of being lost.

[a] Observe how Father *Tachard* expounds their Doctrine with respect to Spirits. Their Angels are corporeal, and of both Sexes..... They are the ever-watchful Guardians of Mankind, and the wise Directors of the Universe. They are distributed into seven Orders or Hierarchies, of which one is more perfect and illustrious than the other; and they are seated according to their Dignity in as many distinct Heavens. Each Part of the World has one of these Intelligences who presides over it. ... And forasmuch as they are well satisfy'd, and firmly believe, that these Angels pry, with indefatigable Industry and Application, into the Conduct of Mankind, and are Eye-Witnesses of all their Actions, in order to recompence such as are Praise-worthy, *thro' the Virtue and Merits of the Deity*; 'tis to these Intelligences, and not to the Deity himself, that they make their devout Supplications in the Times of Trouble and Distress; and to them likewise do they pay their Tribute of Praise and Adoration, when they are conscious that they have receiv'd any signal Mercies. —— What we have printed above in the *Italic* Character, is we imagine, worthy of the Reader's particular Observation.

[b] They do not acknowledge, according to Father *Tachard*, any other Demons than the Souls of the Wicked, who having sneak'd out of Hell, where they were once Captives, wander about the World for a certain Term, and do all the envious and ill-natur'd Actions there, which they can possibly devise. They range amongst the Number of these evil Spirits, all Infants who are still-born, Mothers who die in Child-bed, and Persons kill'd in Duels, or such as have been guilty of any flagrant and enormous Crimes of the like Nature.

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THE *Siameſe* compriſe their whole Syſtem of Morality in theſe [a] five *Negative Commandments*, viz. *Thou ſhalt not kill*; *Thou ſhalt not ſteal*; *Thou ſhalt not commit any manner of Uncleanneſs*; *Thou ſhalt not lye*; *and Thou ſhalt not drink any intoxicating Liquors.* The firſt *Commandment* extends not only to Man and Beaſts, but to the very Plants and Seeds of the Earth. By this Injunction they are of Opinion, that nothing in Nature ſhould be deſtroy'd; ſince they maintain, as I have already obſerv'd, an univerſal Animation. " To break the Branch of a Tree, for Example, is to do Violence to the Soul " of the Tree: But when once the Soul has been expell'd the Body, they look upon " it as a Deſtruction already committed, and therefore no Offence or Tranſgreſſion to re- " freſh themſelves with the Body that remains behind. The *Talapoins* eat any thing " without the leaſt Reſerve, that is already dead; but to deſtroy any Thing which they " imagine has Life, is deem'd a flagrant and a mortal Sin".

UNDER this *Commandment* is alſo compris'd the Prohibition of wounding, or ſhedding the Blood of any Creature whatſoever: But they find out ſeveral little Subterfuges to evade ſome Part of the Rigour of this *Commandment*. The *Siameſe*, for Inſtance, make no manner of Scruple to go a fiſhing, but on thoſe particular Days on which the *Talapoins* ſhave their Heads. On all other Days, they think fiſhing no criminal Practice, but an innocent Amuſement, and offer this weak and evaſive Excuſe for the Juſtification of it, viz. *We only drag the Fiſh out of the Water, but never ſhed their Blood.* They make uſe of Evaſions of the like Nature to palliate a War, or any other Circumſtances of that Kind, where Murder muſt inevitably enſue. Notwithſtanding the Prohibition plainly contain'd in this *Commandment*, the *Siameſe* are of Opinion, that [b] Self-Murder is no Breach of the Law; but on the contrary, a Sacrifice acceptable to the Soul; and that by ſuch an Oblation, they attain to a very eminent Degree of Virtue and Perfection. They hang themſelves therefore frequently, out of a pure Principle of Devotion, on the [c] Tree of their *Pagods*. This they call *an heroic Diſdain of all their Auſterities*; and which we may properly call a *Gradual Suicide*.

BUT we are told, " that in this enthuſiaſtic Zeal, which inclines the *Siameſe* thus to " hang themſelves, there are always ſome viſible Teſtimonies of a Diſtaſte of Life". In the ſame Narrative, we have a particular Account of a *Peguan*, who burnt himſelf to death with all the ſeeming Tranquility of Mind and Reſolution imaginable, in a certain Temple at *Siam*, whilſt his Relations, whoſe Conduct towards him had given him ſome private Diſguſt, were ſtanding round about him; and who, notwithſtanding their Tears and Concern for him, never offer'd to diſſuade him from the raſh and reſolute Attempt. This voluntary Sacrifice of himſelf was look'd upon as the ſure and ready Way to his Deification. They cover'd his Body all over with Plaiſter, and erected it as a Statue to his immortal Memory; they paid divine Adoration to it, and plac'd it with great Solemnity upon the Altar, behind that of *Sommona-Codom*.

BY the third *Commandment* the *Siameſe* are ſtrictly enjoin'd to commit no Manner of Uncleanneſs. Marriage itſelf is deem'd a State of Impurity; and Celibacy, on the other hand, a State of Perfection. This Idea prevails more or leſs in all Religions whatever: So ſtrict and ſuperſtitious were the *Pagans*, that no married Man would immediately

[a] La *Loubere*, ubi ſup. Pag. 381. Father *Tachard* ſays, that their Law is compris'd in ten *Commandments*, which have a peculiar Regard to the *Talapoins*: The Laity however have but eight. The three, which *La Loubere* has omitted, are theſe which follow: *To adore the Supreme Being, his holy Word, and all ſuch as endeavour to imitate his divine Perfections*; *to faſt on Holidays, and thereon to do no manner of Work.*

[b] The *Indians* in general, according to *La Loubere*.

[c] The *Europeans* call it the *Tree* of the *Pagods*, becauſe the *Siameſe* plant it before their Temples. No private Perſon is allow'd to have this *Sacred Tree* grow in his Garden; and 'tis of this Wood that they make the Statues of *Sommona-Codom*. *La Loubere*'s Deſcription of the Kingdom of *Siam*.

after

after [a] an amorous Converſation with his Wife, preſume to approach the Altars of their Gods. This imaginary Pollution has contributed very much to the Celibacy of our *Chriſtian* Prieſts: and if the Remedy has ſometimes prov'd worſe than the Diſeaſe, it was owing to the Depravity of human Nature. Notwithſtanding the *Chineſe* marry, yet as ſoon as they have Children, they look upon a Separation from their Wives as a virtuous Action. [b] The celebrated *Confucius* and ſeveral other *Chineſe* Philoſophers, have rang'd this voluntary Divorce amongſt the Number of the Virtues. There are Inſtances of the like Nature which might be produc'd amongſt our ſelves, but not in our Days; we muſt have Recourſe to that happy Age, in which our Monarchs themſelves, out of Humility retir'd into Convents, and voluntarily abdicated their temporal Crowns, for that more ſpiritual one of a Fryar's. To ſhake off the conjugal Yoke, and waſh away the Stains of that State of Pollution, by retiring into a Cloiſter, was then the infallible Means for the Attainment of everlaſting Glory.

[c] THE *Siameſe* in general are prohibited the drinking of any intoxicating Liquors; but more eſpecially the *Talapoins*. They are not allow'd on any Occaſion how emergent ſoever to taſte a Drop of Wine; and they are grievouſly offended when they ſee a *Chriſtian* Prieſt drink it without the leaſt Reſerve. But alas! what would they ſay, were they to know what diſſolute drunken Creatures they are in ſome of our *European* Countries?

ON the other Hand, the *Siameſe* are of Opinion, " That all Mankind in general are " not oblig'd to be ſtrictly virtuous; and that 'tis the bounden Duty of a *Talapoin* only " to be ſo..... 'Tis a Layman's Buſineſs and Profeſſion to be guilty of any " Sin; but that of a *Talapoin* not to ſin at all, and to do Penance for ſuch as do." Theſe Notions have been inſtill'd more or leſs artfully into the Minds of People of all Perſuaſions. We ſhall only mention the Ideas which are entertain'd in this Reſpect a-

[a] _____ *diſcedite ab aris*
Queis tulit heſternâ gaudia nocte Venus. Tibullus.

[b] *La Loubere* ſays that the *Chineſe* Philoſophers look upon a Woman as a very evil Thing, which ought to be thrown like a Weed away, after ſhe has anſwer'd the Intention of Nature, which is the Production of Children into the World. After they once had Iſſue, they were by no means allow'd to marry a ſecond Wife; ſince they enjoy'd the Fruits of their firſt Nuptials. *Confucius* himſelf diſcarded his Spouſe, ſoon after ſhe was deliver'd of a Son, and the Youth, in Proceſs of Time, did the ſame in Imitation of his Father. Nay theſe People with their good Wills would have no Children at all, but that there are Duties required from them, on their own and their Anceſtors Account, which by the Tenets of their Religion, are abſolutely neceſſary to be perform'd for the Repoſe of the Dead. A Wife therefore is directly diſcarded as ſoon as ſhe has educated her firſt Child, and conſtituted him a true Member of the *Chineſe* Church. As for us *Chriſtians*, our Wives and we are ſo much *One Fleſh*, that 'tis morally impoſſible to ſhake them off, and diſſolve the unhappy Union. One Inſtance or two 'tis poſſible may be produc'd of a joyful Separation; but it ſo very ſeldom happens, that it will never gain the Sanction of a Law. The Cloiſter we muſt here obſerve, is now no more in faſhion; or at leaſt is ſo little regarded, as is not worth mentioning. As to ſuch as are of the *Proteſtant* Perſuaſion, they are oblig'd to ſtick cloſe by their Wives, let the Conſequence prove never ſo fatal. They have not ſo much as the very Shadow of a Cloiſter, or a Diſpenſation. Thus their own Legiſlators pay dear for the Rigour of their own Inſtitutions; for they have very often the Misfortune to be wedded to ſuch Brides as are very diſagreable in their Tempers.

Donc s'il vaut mieux Diable ou femme avoir,
Et qui des deux bruit plus en menage,

is a Queſtion very a-propos. —— But to be leſs gay, and more ſerious. —— It ſeems, that St. *Paul* did not only prefer Celibacy to Marriage; but intimated likewiſe, that they were happy who were free and diſengag'd from its irkſome Bonds. Whether theſe Ideas are either reſented or miſconſtrued, the exaſperated Wits have drawn frightful Conſequences to the Women's Diſadvantage. They are as envious and ſatyrical againſt them as poſſibly they can be, and rave at them with the utmoſt Spleen and ill Nature. A certain anonymus Poet has given us this waggiſh Diſtich.

Fœmina nulla bona eſt, at ſi bona vixerit unquam,
Neſcio quo pacto res mala facta bona eſt.

Another *Miſanthropiſt* is at a Loſs to find out a Medium between the Coquetry, of a handſome Wife, and the Torments of that poor Husband who is tied for Life to an ugly one.

Si ſit formoſa erit κόινη
Si ſit deformi ſerit πόινη
Ergo non eſt ducenda.

Another Humouriſt has degraded them even below their human Species, in a ludicrous Diſcourſe compos'd on that Occaſion. We are almoſt oblig'd to ſay, that we muſt have recourſe to thoſe extravagant Invectives for the Women's Juſtification.

[c] *Tachard's* Voyages to *Siam* Tom. i. Lib. 6.

amongſt

mongſt ourſelves. We are for the moſt Part of Opinion, that ſuch as make Religion their Profeſſion lie under more indiſpenſable Obligations to comply with its Precepts than thoſe who are Laymen ; but at the ſame Time we imagine, that there are an infinite Number of Sins which are venial and excuſable in the Laity, that are not to be diſpens'd with or conniv'd at, if committed by our Eccleſiaſticks. It is a current Opinion likewiſe that the Laity may obtain the free Pardon and Remiſſion of their Sins, on their Compliance with ſome general Acts of Humiliation and Repentance ; but 'tis expected that our Eccleſiaſticks ſhou'd be conſtant and ſhining Examples of Virtue and good Manners, and be guilty, as ſeldom as poſſible, even of the common Frailties incident to human Nature. It is but reaſonable indeed, that ſuch as are devoted to a perpetual Performance of Penance for others, out of a Principle of Compaſſion and Charity to the Frailties of Mankind, ſhould be deem'd more holy than other Men : But at the ſame Time 'tis equally juſt, that their Deportment ſhould be modeſt, and free from the leaſt Tincture of Pride ; and that whilſt they are expreſſing a religious Sorrow for the Tranſgreſſions of others, they ſhould ever be mindful, with humble and contrite Hearts, to confeſs their own.

THE Traveller whom we have quoted aſſures us, that the [a] *Talapoins* entertain very ſenſeleſs and ſtupid Notions of Sin. In Conſequence of this eſtabliſh'd Maxim, *that it is the Layman's Privilege and Profeſſion to ſin*, they never ſcruple to encourage them in the Commiſſion of it, when they have a fair Proſpect of Advantage ; ſince afterwards by their good Works they make Attonement, and procure their Pardon. They make the Beauty of Virtue to conſiſt in the Impoſſibility of the Practice of it, and the better to [b] illuſtrate that Impoſſibility, they overload it with an infinite Variety of little trivial Punctilio's and inſignificant Duties. To give the Reader an Idea of their impertinent Curioſity in this Particular, one Inſtance, we preſume, will be ſufficient. " The " *Talapoins* will not allow the People to kindle a Fire, becauſe thereby they deſtroy " the Thing with which it is kindled ; and likewiſe forbid them to extinguiſh it when " it is kindled ". If Virtue indeed conſiſts in Injunctions of this Nature, we may very eaſily conceive the Impoſſibility of the Practice of it. Pride is the principal Motive that prompts and encourages the *Talapoins* to abſtain from Sin ; but Neceſſity, which has prevail'd on them to indulge the Laity in the Commiſſion of it, has eſtabliſh'd that political Maxim, ſo beneficial and advantageous to them both, *that Sin is only the Portion of the Laity*. Human Reaſon, which with Regard to Virtue and Religion takes Pleaſure in being eaſy, expatiates, if I may be allow'd the Expreſſion, upon Maxims of this Nature, and extends them as far as is conſiſtent with its own Intereſt.

" THE profound Reſpect which the *Siameſe* pay to their ſacred Writings, is " the true Reaſon, as Father *Tachard* obſerves in his firſt *Voyage* to *Siam*, why they " durſt not communicate them to us *Chriſtians*. They are afraid to explain their " Law to us, leſt in expoſing it to our Cenſure and Ridicule, we ſhould be " apt to treat it with Contempt, and that a Sin of ſo heinous a Nature would be " imputed to their Charge. They very often reproach us with our indecent Man- " ner of expoſing to publick View the Images of our Saints, and with our reading " the ſacred Writ with too much Irreverence and Inattention". We ſhall drop at pre-

[a] *La Loubere*, Tom. i. Pag. 387. There is in all Probability more Pride and ill Nature than Stupidity in theſe Ideas.

[b] It is very difficult to reconcile this Narrative with the following Paſſage from Father *Tachard* : " No Chriſtian " cou'd poſſibly lay down more compleat Maxims for the Regulation of our Manners, and the Conduct of our " Lives, than thoſe which are preſcrib'd by the religious Laws of the *Siameſe* : They ſtrictly enjoin the Performance " of all good Works, and not only prohibit all evil Actions, but alſo the Will, Thought, and criminal Intention of " them. This is the Reaſon, why they aſſert, that their Law is impoſſible to be practis'd..... Neither Neceſſity, " nor any other Motive whatſoever, is the leaſt Plea or Excuſe for him who tranſgreſſes the Law. Several Parti- " culars which we *Chriſtians* imagine to be Points of Counſel only, and propos'd for ſuch as aim at Perfection, they " look upon as indiſpenſable Obligations ".

ſent all further Diſcourſe upon this Topick, in order to introduce ſome other Articles in lieu thereof. Let us come now to *Sommona-Codom*, the grand Object of the *Siameſe*'s Adoration. The Confuſion in the Theology of thoſe People, and the Obſcurity of their Mythology of this extraordinary Man, thus raiſed to the Godhead, are no ſmall Obſtacles to our being ſo exact as this Article juſtly requires. Some Books written in the *Balie* Language, acquaint us, that [a] *Sommona-Codom* was born of a Flower which ſprang from the Navel of an Infant, or rather the Leaf of a Tree in the Shape of an Infant biting his Toe, *and ſwimming upon the Surface of the Water*, which alone in their Opinion was coæval with God. Let us recollect here that remarkable [b] Paſſage of *Moſes*, where it is ſaid, *that the* [c] *Spirit of God mov'd*, or rather to tranſlate the Word literally, *brooded upon the Face of the Waters*; which bears a very near Reſemblance to the Idea of the Univerſe repreſented under the Form of an Egg. It is no difficult Matter likewiſe to trace the Idea of the *Siameſe* with reſpect to the Nativity of *Sommona-Codom*; and there is no Neceſſity to be a profeſs'd Man-Midwife, to remark in the Situation of this *Leaf-Infant* that of a Child in the Mother's Womb. We may place among the Number of like Ideas, that of the *Puzza* amongſt the *Chineſe*, ſitting upon a Flower in the midſt of the Water; and that of *Iſis* upon the Flower of *Lotos*. [d] Notwithſtanding this miraculous Nativity of *Sommona-Codom*, he had both a Father and Mother, and the Name of the latter bears ſome kind of Reſemblance to that of [e] *Mary*. The Miſſionaries, who let nothing remarkable eſcape them, have not fail'd to make their Reflections on a Circumſtance of ſo curious a Nature. [f] *Sommona-Codom*, from the firſt Moment he was born, without the Aſſiſtance of any Tutor, inſtructed himſelf, and acquired, by the inſtantaneous Penetration of his Judgment, a perfect Knowledge of all Things relating to Heaven, Earth, Paradiſe, Hell, and the moſt intricate and occult Myſteries of Nature. At the ſame Time, he recollected every particular Tranſaction of all the vaſt Variety of Lives thro' which he had paſs'd. After he had fully inform'd the People of every Circumſtance which he thought material, he left them all in writing, for the future Improvement of themſelves and their Poſterity. In theſe Writings, he ſays of himſelf, that as ſoon as he had aſſumed the Divinity, he reſolved to manifeſt his Godhead to Mankind by ſome very remarkable Prodigy. As he was ſitting under a Tree, deem'd ſacred by the *Siameſe*, he was glorified in a very ſignal Manner, and adored by Angels, who came down from Heaven for no other Purpoſe. His Brother *Thevatat*, jealous of his Glory, conſpired his Downfal, and declar'd open War againſt him, with all the Brute Creation. *Sommona-Codom* defended himſelf manfully by Virtue of his good Works, but nothing was ſo great a Support and Protection to him, as his ſtrict Practice of the tenth Commandment, which comprehends the Exerciſe of Charity, without which he muſt have inevitably been vanquiſh'd, notwithſtanding he was endowed with all the good Works contained in the nine other Injunctions. The Guardian

[a] *La Loubere*, ubi ſup. Pag. 412.

[b] Geneſ. Chap. i. Ver. 2.

[c] *Sommona-Codom*, according to the Etymology which Mr. *Herbelot* has given us of thoſe two *Perſian* Words, ſignifies, *the antient Heaven*, or the *eternal Heaven*. See *La Loubere*'s Deſcription of the Kingdom of *Siam*, Tom. i. Pag. 422. There is no Neceſſity to be a *Jewiſh* Rabbi, to find out the Affinity between *Sommona-Codom*, and the *Schamaim-Kedem*; or a Doctor of Divinity, to know that the *Heaven*, and the *Spirit of Heaven*, or the *Supreme Being* have been often confounded, and uſed as ſynonimous Terms, not only in Poetry but in Proſe.

[d] Father *Tachard*, in his ſecond Voyage to *Siam*, Lib. v. tells us a *Siameſe* Story, which makes *Sommona-Codom* to be born of a *Virgin*, who conceiv'd by the prolific Influence of the *Sun*. The innocent *Virgin*, aſham'd to find her ſelf with Child, flew to a ſolitary Deſart, in order to conceal her ſelf from the Eyes of Mankind; ſhe was miraculouſly deliver'd upon the Banks of a Lake of the moſt beautiful Babe that was ever created, without any Aſſiſtance, or Senſe of Pain; but having no Milk wherewith to ſuckle him, and being unable to bear the Thoughts of ſeeing him die, ſhe jump'd into the Lake, where ſhe ſet him upon the Bud of a Flower, which blow'd of it ſelf for his more commodious Reception, and afterwards incloſ'd the Infant as it were in a Cradle. The *Talapoins* ever ſince retain a more than ordinary Veneration for this Flower.

[e] *La Loubere*, in his Remarks on this Narrative, ſays the *Siameſe* do not imagine *Jeſus Chriſt* to be *Sommona-Codom*, but an abandon'd Wretch, named *Thevatat*, and Brother of *Sommona-Codom*. They add moreover, that this *Thevatat* is tormented in Hell, and that his Puniſhment bears a very near Reſemblance to that of the Croſs.

[f] Father *Tachard*'s ſecond Voyage to *Siam*.

Angel

Angel of the Earth us'd her utmoſt Endeavours to prevail on the Enemies of *Sommona-Codom* to adore him as a God; but at laſt, finding them obſtinate and perverſe, and inattentive to her repeated Remonſtrances, ſhe ſqueez'd her watry Locks, and pour'd forth ſuch a Deluge as totally deſtroy'd them.

FROM the Time that *Sommona-Codom* firſt began to aſpire after the Godhead, he had appeared five hundred and fifty Times in the World under various Forms, and always took Care to aſſume that which was the moſt beautiful and moſt illuſtrious of each Species. He frequently laid down his Life for the good of his Subjects; he inured himſelf to the conſtant Practice of Patience and Mortification; inſomuch that once for the Exerciſe of his Virtue, he permitted a *Bramin* to take by Violence his Son and Daughter from him, and put them to exquiſite Tortures before his Face. He accuſtomed himſelf to Solitude and Penance in the moſt remote and unfrequented Deſarts. His Impartiality and Diſregard for his own Intereſt was aſtoniſhing, and beyond all Imagination. He beſtow'd his very Wife upon a poor Perſon who implor'd his Charity. Was there ever a greater Inſtance of Benevolence and good Nature? After he had put his Eyes out, he gave his Fleſh to the wild Beaſts, that were almoſt famiſh'd for want of Food. It is proper here to remark, that the Religion of theſe Idolaters ſtrictly enjoins their Charity and Good-will towards Beaſts as well as Men. [a] Another Traveller acquaints us, upon the Veracity of ſome other Legend, that after he had generouſly given away all his Effects, imagining his Charity ſtill imperfect and incompleat, he tore his Eyes out, and murder'd his Wife and Children for the Maintenance and Support of the *Talapoins* who were his Contemporaries. Our Author at the ſame Time very juſtly takes Notice of the Contradiction which he finds in theſe barbarous Parricides, which are rank'd amongſt the meritorious Deeds of *Sommona-Codom*, and the Commandments in the Law of the *Talapoins*.

[b] SOMMONA-CODOM, after he had renounced the Pomps and Vanities of a ſinful World, applied himſelf wholly to the ſtrict Performance of all the Duties and Auſterities of a Devotee. He faſted, pray'd, and employ'd his whole Time in the Performance of all Acts of Devotion of the like Nature; and in order to make them ſtill more meritorious, he took upon himſelf the ſacred Function of a *Talapoin*; and when he had compleated all his good Works, he immediately attain'd all the Benefits and Privileges ariſing from them. He became ſo ſtrong and dauntleſs, that he overcame a Saint of conſummate Virtue in ſingle Combat. His haughty Antagoniſt, not thinking that *Sommona-Codom* had arrived to ſuch a Pitch of Perfection as he had, challenged him to a Trial of his Skill, but fell a Victim to his Fury and Reſentment. Several other Saints adorned the Age in which *Sommona-Codom* lived, and were all endowed with extraordinary Strength and Vigour, proportionate to the gigantic Size of their Bodies. The Doctrine of the *Siameſe* has taken in both theſe Qualities to compleat the Perfection of the Saint's Soul. *Sommona-Codom* had the Gift of Miracles added to his invincible Strength. He made himſelf inviſible; he pry'd into Things both paſt and to come; he knew perfectly well in a Moment all the Tranſactions in the World. By a more than human Activity, he convey'd himſelf from one Place to another, without the leaſt Trouble or Fatigue, on purpoſe to preach up and recommend the Practice of Virtue to all Nations. In this ſublime and eminent State of Virtue, *Sommona-Codom* forgot himſelf, and kill'd a Native of [c] *Man*, and ſoon ſuffer'd condign Puniſhment for it. His Life was contracted; at fourſcore Years of Age he died, and diſappeared all at once, like a Spark that vaniſhes in the Air. The Perſon whom *Sommona-Codom*, thus murdered, was one of that Nation, who had a natural Averſion to the Saint, and by Conſequence was guilty of a moſt damnable Hereſy. Now in this Reſpect, the *Siameſe* think much

[a] *La Loubere*'s Deſcription of the Kingdom of *Siam*. Tom. I. p. 414.
[b] *Idem ibid. p.* 416.
[c] 'Tis the Name of a People.

after

after the ſame manner as People do in other Nations. Firſt they conceive a monſtrous Idea of Hereſy, and then of Courſe a Heretick is the Object of their Deteſtation. The *Siameſe* deſcribe theſe Natives of *Man* as a frightful People, with prodigious broad Faces, monſtrous large Teeth, and Snakes on their Heads inſtead of Hair.

In like Manner formerly, there were ſome *Roman Catholicks*, who very ſimply imagined that the *Hugonots* were not of human Shape. As a certain *General* paſſed through *Piemont* during the *Spaniſh* War, the People, deluded by the falſe Idea they entertain'd of the *Calvaniſtic*[a] *Commander* on Account of his Name, imagined that he wore Horns upon his Head like a Bull, and that all his Regimental Forces were arm'd on their Foreheads like their Leader. On the other Hand, there have been ſome *Proteſtants* ſuch ſenſeleſs Ideots, as to imagine, that the *Papiſts* in the Court of *Rome* wore a particular *Mark* upon their Foreheads, deluded by the Compariſon of ſome of their zealous Teachers, who after they had artfully ſearch'd out, and found both *Popery* and the *Pope* in the *Revelation*, very ſhrewdly applied to both of them all the Qualities of the *Beaſt* there ſpoken of, and the wonderful *Mark* which its Worſhippers bore on their Foreheads. Theſe Ideas are without all diſpute ſtupid and abſurd, and by conſequence diſavowed by every Man of common Senſe; but when we are not accuſtomed to live amongſt Perſons of different Perſuaſions, and have our Ears eternally filled with the groſs Abſurdities of other Religions; when we have daily Tranſactions with People, who are forever making falſe Applications and Aſperſions upon them; and, in ſhort, when we have been inſtructed from our Infancy to eſtrange our ſelves from all ſuch as are Profeſſors of thoſe Religions, and to have an utter Abhorrence of all their Principles and Tenets, the Mind is inſenſibly caſt into ſuch an unhappy Mould, as to be capable of receiving the moſt ridiculous Impreſſions. Such a Perſon in Theory imagines he has no manner of reaſon to be afraid of this Frame and Diſpoſition of Mind, and yet, as it becomes familiar by Practice, he thinks and acts as abſurdly as the moſt ſenſeleſs and illiterate Peaſant. As for inſtance, there are ſome *Catholicks* who cannot forbear trembling, and being all in Confuſion when they enter into a Church belonging to the *Hugonots*; and on the contrary, there are ſome *Hugonots*, whoſe Knees will ſtrike together, and their Countenances fall on their Entrance into a *Roman* Catholick Church. Now, are there any real Grounds for this extravagant Fear either in the one or the other? Have they either *Romiſh* Prieſts, or *Proteſtant* Teachers at their Heels? Are they ſurrounded either with Dragoons or Soldiers? Are they, in ſhort, threaten'd with the moſt tremendous Puniſhment? No, not in the leaſt; but on the contrary, they reſide in a Country where there is a Toleration for both one and the other. 'Tis a Terror very difficult to account for, and wholly owing to Prejudice and Prepoſſeſſion, that ſeizes them, and has ſo prevailing a Power over them, that they can never ſhake it off as long as they live.

Now to reſume our Account of *Sommona-Codom*. After the Death of this Native of *Man*, he had a ſtrong Inclination to eat the Fleſh of a Hog, into which the Soul of him whom he had thus murdered ſlily enter'd, on purpoſe to be revenged on *Sommona-Codom*. The Legend, which Father *Tachard* has copied, aſſures us, that a Monſter whom *Sommona-Codom* had formerly kill'd revived under the Form of a Hog, and that as *Sommona-Codom* was ſitting in the midſt of his Pupils, whom he was then inſtructing, this Monſter flew at him with the utmoſt Fury and Indignation. *Sommona-Codom* then very well knew that his Departure out of this World was near at Hand, and he foretold his Death to all his Diſciples. Some Time after he eat Part of this very Hog, and died inſtantly according to his own Prediction. . . . . But before he expired, he ſtrictly enjoin'd them to conſecrate both Temples and Statues in Commemoration of his Godhead. Ever ſince his Deceaſe, he has enjoy'd that eternal Repoſe, which they expreſs by the Term *Nireupan*, of which we ſhall treat more at large hereafter. In this State he is ſubject no

[a] The General *Cornau.*

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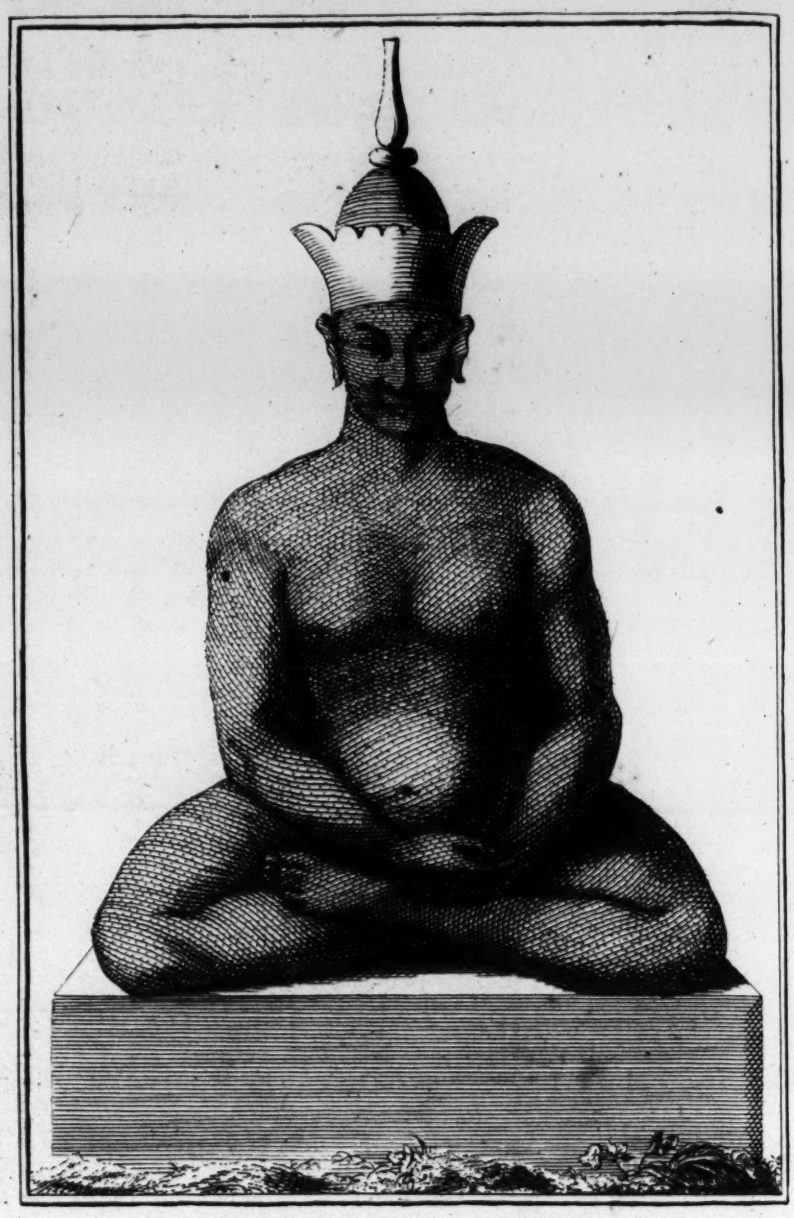
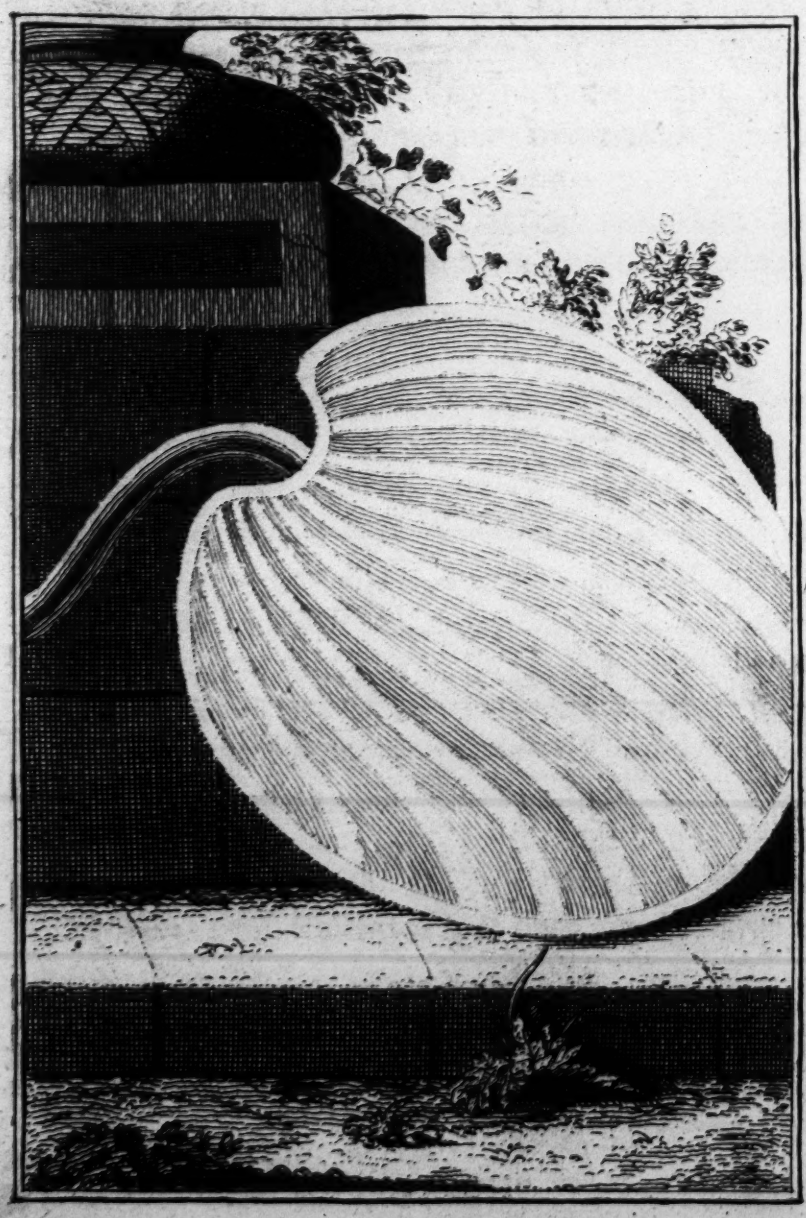
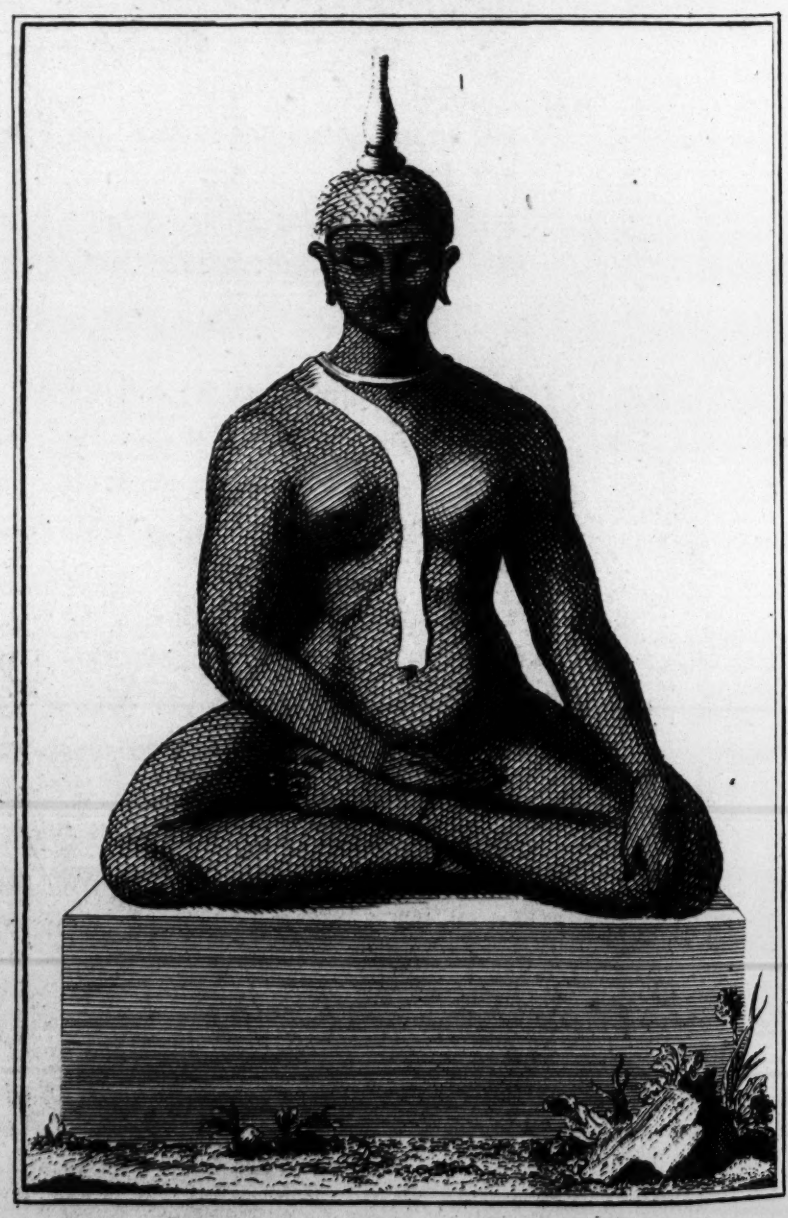
The same IDOL *represented in another manner* || *Autre representation de cette* IDOL E.



SOMMONACODOM.



Talapat or a Talaponian Umbrello. || *Talapat parasol des Talapoins.*



Another of the Same. || *AUTRE.*

more to Trouble or Sorrow. He is perfectly inſenſible, and the perfect Happineſs which the *Siameſe* conceive he enjoys in *Nireupan* conſiſts in this Inſenſibility. This, ſays Father *Tachard*, is what they call being in a State of Annihilation: And what *La Loubere* ſays upon this Topick is much to the ſame Purpoſe. To talk in the Stile of the *Siameſe*, [a] *Sommona-Codom is no where* . . . . . He is, ſay they, *in a State of* [b] *Annihilation*; and yet they think him happy, pay him Divine Adoration, and apply to him for all thoſe Bleſſings which they ſtand in need of. His Power, however, only regards the *Siameſe*, ſince he has no manner of Concern for any other Nation. [c] *Sommona-Codom* left ſtrict Orders, that after his Deceaſe they ſhould conſecrate Temples and Statues to his Honour, leſt his Name ſhould by Degrees be blotted out of the Remembrance of Mankind, and that they ſhould pay the Tribute of divine Adoration to all ſuch Images as ſhould be erected to his immortal Memory. He left the Print of his Feet in three ſeveral Countries, *viz.* in the Kingdoms of *Siam* and *Pegu*, and in the Iſland of *Ceylan*. Whole Crowds of Pilgrims reſort to theſe reſpective Places which he has thus honour'd with the Prints of his ſacred Feet; and the Devotion which prompts them to ſuch a religious Progreſs is ſomewhat extraordinary. Abundance of Miracles are wrought there, of which Father *Tachard* produces ſeveral Inſtances, which the *Siameſe* urge as an inconteſtible Proof of the Truth of their Religion. As for Example, they aſſert, that there is an Idol in the Town of *Sockhotay*, which being carried in Proceſſion into the Country, in a Time of exceſſive Dearth, miraculouſly procures a ſufficient Quantity of Rain for the Refreſhment of the Earth. They pretend likewiſe to ſhew ſeveral Pieces of Work done by the Hands of ſome celeſtial Intelligences. In ſhort, they boaſt of the Relicks of *Sommona-Codom*. His Bones, which are ſtill to be ſeen there, dart forth ſuch reſplendent Beams, as dazzle the Eyes of the Spectators, and have a peculiar Virtue and Efficacy in them. They treaſure up likewiſe part of his moſt ſacred Locks.

[d] SOMMONA-CODOM had two favourite Diſciples, whoſe [e] Statues ſtand a-breaſt behind him on his Altars, but are not however ſo conſpicuous and large as his. He that ſtands on the Right, once on a Time turned the Earth upſide down at the earneſt Sollicitation of the *Damn'd*, and took into the Hollow of his Hand all the Fire that was in Hell; but notwithſtanding he uſed his utmoſt Endeavours could never extinguiſh it. He humbly implored, therefore, *Sommona-Codom* to take upon himſelf that charitable Office, out of the tender Regard which he always profeſs'd for the Race of Mankind; but the *God*, conſcious of the ill Conſequences that would attend it, refuſed to comply with his Requeſt. *Should Mankind*, ſays he, *once ſhake off the Fear of this Puniſhment, they would grow abandon'd, and moſt abominably wicked.* The Moral of one of their *Oriental Tales*, however, is a direct Contradiction to this: For in that *Fiction* they tell us, that as a certain Woman was carrying Fire in one Hand, and Water in the other, a *Derviſe* met her, and asked, *What ſhe intended to do with thoſe two oppoſite Elements:* To whom ſhe readily reply'd, *That with the one, ſhe would extinguiſh the Flames of Hell, and with the other, ſet Paradiſe all on Fire, that Mankind might be honeſt and juſt, without being ſhock'd with any frightful Apprehenſions.*

[a] In Controverſies, one never goes without the other.

[b] *La Loubere, ubi ſup.* p. 420. The Miracles of Saints in this World, and their extraordinary Virtues are certain Preſages of their Annihilation in the other. *Sommona-Codom* was poſſeſs'd of theſe Gifts in the higheſt Degree of Perfection. Such Saints as are predeſtinated to this Annihilation, have not only theſe ſupernatural Qualifications, but that alſo of preaching Virtue, after the moſt efficacious Manner to Mankind. They know all that will happen till Death, and even this Death is very peculiar; for they diſappear at once like a Spark that is loſt in the Air. See *La Labere ubi ſup.* p. 394.

[c] *Tachard*'s firſt Voyage to *Siam*. Lib. vi.

[d] *La Loubere, ubi ſup. p.* 418.

[e] Here we may ſee three different Forms of *Sommona-Codom*. He is likewiſe to be ſeen in another, with his two favourite Diſciples, and ſome other Idols, in *p.* 63.

THE [a] *Siameſe* live in the conſtant Expectation of a ſecond *Sommona-Codom*, whoſe Coming was predicted, as they imagine, by the firſt. This Expectation of theirs makes them very eaſy of Belief, and ſuperſtitious. Whenever there is the leaſt publick Diſcourſe of any extraordinary Perſon, but more particularly, if that Perſon be ſtupid and ſenſeleſs, they put their whole Faith and Confidence in him; becauſe, according to their Notion, an abſolute Stupidity bears a very near Reſemblance to that Inactivity, and Incapacity to ſuffer any Pain, which is their favourite State of Annihilation. Upon this Principle a young *Siameſe*, who was born dumb, and by Reaſon of his Stupidity might paſs for a perfect Phænomenon of Nature, was deem'd worthy of enjoying one Time or other the Immortality of *Nireupan*. This Stupidity of his attracted a long Train of Admirers. His Fame ſpread far and wide, and 'twas confidently reported, that he was a Deſcendant from the firſt Colonies of *Siam*; and the People, who are forever fond of what is conformable to their own Ideas, flock'd in Crowds from all Parts to pay him divine Adoration, and lay their Free-will Offerings at his Feet. This Folly and Extravagance was carried to ſo high a Pitch, that the Prince on the Throne was reduc'd to the Neceſſity of puniſhing ſome of the Devotees, to prevent the Conſequences of it, which in Time might have prov'd fatal. What they relate concerning an Impoſture of the *Bonzes* in *Cochinchine*, is alſo no leſs remarkable. Theſe *Bonzes* brought up an Idiot amongſt them, and recommended him as a God to the People. The Devotees flock'd to him from all Parts; and it is reaſonable to ſuppoſe, that ſo great a Concourſe of People conſiderably encreas'd the Revenue of theſe Impoſtors. When they thought they had carried on their Cheat as long as it would yield any Profit, they gave it out, that the God intended to burn himſelf; and accordingly they burnt him in Reality, after they had ſtupified his Senſes by ſome artful ſoporiferous Potion. Can we imagine that this Impoſture was in any Danger of being diſcover'd by ſo tragical a Cataſtrophe? Not at all: No Scheme could ever be more politically laid, or better adapted to the Humour and Taſte of the ſuperſtitious Vulgar. When the Prieſts purſue this Method of falling in with, and eſpouſing vulgar Notions, their Impoſtures are very ſeldom, if ever detected.

[b] TEVETAT, or *Thevatat*, was during his Life-Time an implacable Antagoniſt of *Sommona-Codom*. The Tradition of the *Siameſe* aſſerts, that this *Thevatat* was his Brother, or near Relation. After he had taken upon him the Profeſſion of a *Talapoin*, he obtained in Conjunction with ſome other young Perſons of his own Age and Quality, the extraordinary Gift of working Miracles, and aſſuming what Form ſoever he pleas'd, but he never attain'd to that State of Perfection which conſtitutes a true *Talapoin*. Pride and Jealouſy confirm'd him the mortal Enemy of *Sommona-Codom*. His firſt Artifice therefore was, to eſtabliſh himſelf at the Head of a numerous Party; and afterwards he perſecuted *Sommona-Codom* with the utmoſt Malice and Rancour imaginable. The ſublime Virtues however of the one, and the flagrant Iniquities of the other were ſo conſpicuous, that *Thevatat* at once loſt all his Friends and Followers. Thus abandoned to all the World, and reduc'd to the laſt Extremity, he determin'd, if poſſible, to make his Peace with *Sommona-Codom*. In order to act this Part to the beſt Advantage, he artfully propoſed to him five Articles, which were ſufficient to dazzle the dim Eyes of the weaker Sort of *Sommona-Codom*'s Diſciples, *viz. to retire into the moſt ſolitary Deſarts; to live wholly upon the Charity and Benevolence of well-diſpoſed Perſons; to be cloathed in Rags; to reſide no more in Convents, but live and lie under the open Trees; and, in ſhort, to be entirely debarr'd the Liberty of eating of Fiſh and Fleſh.* To which Propoſal *Sommona-Codom* return'd him this Anſwer; *That Auſterities of this Nature ought to be the Reſult only of Freedom and Choice; and that he would never oblige any of his Diſciples to act contrary to their Inclinations, or require the Performance of ſuch Duties as they could not comply with.* *Thevatat* gain'd ground by this Anſwer, and ſeduc'd five or ſix hundred of *Sommona-Co-*

[a] *La Loubere, ubi ſup.* p. 414.

[b] *La Loubere's* Life of *Thevatat*, in his Deſcription of the Kingdom of *Siam*, Tom. II. Page 1. & *ſeq*;

dom's

dom's Diſciples, under pretence of conducting them in the direct Road to everlaſting Happineſs. Theſe Devotees ſtrictly obſerved the five Articles above-mention'd; but in Proceſs of Time, they were reclaim'd by the oratorical Perſuaſions of one of *Sommona-Codom*'s Diſciples. *Thevatat* ſoon after fell dangerouſly ill, and earneſtly deſired to be reconcil'd to *Sommona-Codom*, but all his importunate Sollicitations were obſtinately rejected. *Sommona-Codom* however propheſy'd, that after a countleſs Number of Years, *Thevatat* ſhould become a God; that is to ſay, that in order to be purified from his manifold Iniquities, he ſhould undergo an infinite Number of Tranſmigrations, in Conformity to the Doctrine of the *Siameſe*, who are of Opinion, that the Souls of the wicked are ſanctified at laſt by ſuch a long Series of Mortification. *Thevatat*,[a] however, *was buried in the Bowels of the Earth, and as low as Hell itſelf; where he is fixt immoveable, as a juſt Judgment for his implacable Enmity and Hatred to his Brother* Sommona-Codom. The Deſcription of the Manner of *Thevatat*'s Puniſhment is very remarkable, and an Original in its kind. His Head is thruſt into a large Iron Cauldron, made red-hot with the Fire of Hell: His Feet hang down into the Flames, and his whole Body is impal'd with one Iron Spit length-ways, and truſs'd up croſs-ways by two others. The Torments of Hell, however, as they imagine, are not eternal, but ceaſe upon the Regeneration of the Sinner. There are manifeſt Contradictions nevertheleſs in this Doctrine. They hold, that after all the Afflictions of this Life, there are Torments ſtill to undergo, which are beyond all human Conception.

[b] FATHER *Tachard* relates ſome other particular Circumſtances of this *Thevatat*, either upon the Credit of ſome other Legend, or on the bare Report of ſome certain *Siameſe*; the moſt remarkable of which are as follow. *Thevatat*, when he declar'd open War againſt *Sommona-Codom*, appear'd at the Head of this new Sect of Men, and engaged ſeveral Kings and Nations in the Debate. This Schiſm divided the World into two Parties, and gave Riſe to two different Religions, whereas before there was but one. They range the *Chriſtians* amongſt the Number of thoſe Diſciples who followed *Thevatat*, and pretend, that there is a manifeſt Reſemblance between him and *Jeſus Chriſt*, as they both ſeem doom'd to a like ignominious and ſhameful Puniſhment. Pride and Ambition prompted *Thevatat* to aſpire at the Deity: and foraſmuch as he had the Gift of Miracles, he determin'd to make all the ill Uſe he poſſibly could of that divine Power againſt his Brother. This fatal Ambition depriv'd him of a very conſiderable Part of that Knowledge and Light to which he had attain'd; but in a more particular Manner, render'd him incapable of Improvement by any Inſtruction from *Sommona-Codom*. It is to this Privation of Knowledge and Light likewiſe, that they attribute all the Controverſies, Obſcurities, and Debates which ariſe amongſt his Diſciples.

THEVATAT in his new Doctrine intermix'd ſeveral Articles which he had taken from that of *Sommona-Codom*; for which Reaſon there is ſome viſible Reſemblance between the Laws both of the one and the other; but thoſe of *Thevatat* are much leſs rigid and ſevere than [c] *Sommona-Codom*'s; for thereby Men were indulg'd and allow'd the Privilege of killing, and eating any Animals whatever, altho' that Practice is looked upon as ſinful and illegal. The Doctrine of *Thevatat* is a Source of Schiſm and Diviſion, and from thence have ſprang ſeven ſeveral Sects, which have a great Affinity one with another. They apply this Tradition, ſays Father *Tachard*, to the Hereſies of the *Dutch*, the *Engliſh*, and all ſuch as ſeparate themſelves from the Church of *Rome*; in the ſame manner as when a venerable Doctor of ours pronounces, deciſively *ex Cathedrâ*, that the Doctrine of the *Devil* is a Source of Hereſy, and that from thence all thoſe Schiſms and Diviſions ariſe, which are repugnant to our Tenets.

[a] *La Loubere*'s Life of *Thevatat*, in his Deſcription of *Siam*, Tom. ii. Page 1. *& ſeq*;
[b] Voyage to *Siam*, Lib. vi.
[c] *La Loubere*, in the Life of *Thevatat*, ſeems to ſay directly the Reverſe.

THEVATAT having been caſt headlong down to Hell, *Sommona-Codom* who had aſſum'd the Godhead, ſaw him there, and remember'd him again. Father *Tachard*'s Legend, which, altho' it be but curſorily mention'd, has doubtleſs ſome Reference to the Chriſtian Scheme, aſſures us, that *Sommona-Codom* found *Thevatat* nail'd faſt to a Croſs, his Head crown'd with Thorns, and his Body moſt miſerably pierced. *Sommona-Codom* propos'd to him to pay divine Adoration to three diſtinct Things, expreſt by three myſterious Words, which almoſt compriſe the Idea of the *Trinity* ; for they ſignify *God*, the *Word of God*, and the *Perſon who imitates the divine Perfections*. *Thevatat* was willing to comply with the two firſt Propoſitions, but could never be prevail'd upon to acknowledge the laſt ; and 'tis owing to that obſtinate and perverſe Refuſal, that he is tormented at preſent, and will continue to be ſo for ſome Ages to come.

WE ſhall cloſe this long Article with ſome curious Remarks, extracted from the two Travellers who have wrote with moſt Judgment and Impartiality on the Religion of the *Siameſe*. Father *Tachard* intimates, that 'tis this unhappy Reſemblance between *Jeſus Chriſt* and this *Thevatat*, which is the grand Obſtacle that deters theſe People from embracing the *Chriſtian* Faith. They imagine that Hell will inevitably be their Portion, in Caſe of their Compliance with our Tenets. *La Loubere*, convinc'd by his own Experience of the Offence which the Doctrine of *Chriſt Crucified*, altho' unhappy and innocent, gave to the Eaſtern Nations, is of Opinion, that our Miſſionaries ſhould conclude where they begin, that is to ſay, that they ſhould never diſcourſe to them of the Myſteries of Chriſtianity, 'till they have firſt inſenſibly led their *Catachumens* from the moſt ſimple and ſelf-evident Truths, to thoſe Notions which are more intricate and abſtruſe. But a zealous Miſſionary finds this Method impracticable, and therefore puts on at once the Armour of our holy Myſteries to attack theſe *Indian* Infidels, and afterwards conducts them with an incredible Expedition to the very Gates of Heaven, without giving them the leaſt Time for any Retreat or Deliberation. It ſeems, by what we have quoted from Father *Tachard*, that this learned *Jeſuit* very much queſtion'd whether a Conqueſt, ſo haſtily obtain'd, would prove of any long Continuance. 'Tis the Opinion likewiſe of *La Loubere*, that we ſhould treat the *Eaſtern* Legiſlators, and the Founders of their Religion, with the utmoſt Decency and Reſpect. This Notion doubtleſs is very judicious and well grounded ; for Calumny and Detraction very ſeldom if ever gains Proſelytes to any Religion. To tell them that the Founders of their Religion were Impoſtors and Enthuſiaſts, is no leſs than charging them, tho' indirectly, with the evil Practices and ſuperſtitious Follies of their Predeceſſors. Now the human Underſtanding is naturally ſhock'd by ſuch ungenerous Reproaches, what Diſtinctions ſoever may be made between thoſe Errors which proceed from Malice and thoſe from Ignorance. 'Tis *La Loubere*'s Advice likewiſe, that we ſhould talk with more Courteſy and Complaiſance of the *Talapoins*, and of the other *Eaſtern* Devotees ; and that in our Attempts to new model their Ideas in Matters of Religion, in hopes to bring them over to the Chriſtian Tenets, we ſhould conceal ſome particular Myſteries as much as poſſibly we can. 'Tis ſomething of this Nature which our Jeſuitical Miſſionaries are reproach'd with ; they are even charg'd with attempting to rectify the Ideas of theſe Idolaters, after ſuch a Manner, as reflects ſome Diſhonour on the Chriſtian Profeſſion. We are willing to believe, that this Accuſation has been laid to their Charge with too much Partiality by their Enemies ; for were it abſolutely true, how improbable would it be, that ſeveral of theſe Jeſuitical Miſſionaries ſhould have ſuffered the worſt of Torments, and even Death itſelf, for the very Shadow of Chriſtianity ? But we have no Occaſion to lay too great a Streſs on what the Jeſuits themſelves ſay ; for we have [a] Travellers enough of indiſputable Credit, even among the Proteſtants, who can juſtify the Truth of their Sufferings for the *Chriſtian* Cauſe. In ſhort, the moſt effectual Method that could poſſibly be taken for the Converſion of

[a] The Embaſſies of the *Dutch* to *Japan*. Divers Voyages in the Collection of the *Dutch Company*, and ſeveral other Authors. *Kamſfer* in his Hiſtory of *Japan* gives very great Encomiums of Biſhop *Louis*, Miſſionary to *Siam*, and a Jeſuit.

theſe

theſe *Eaſtern* Infidels would be, in the Opinion of *La Loubere*, to imitate them in the Simplicity of their Morals, their Patience, their Auſterities, and other Virtues. It is requiſite, that ſuch as are zealous to convert others ſhould imitate them, and comply with their Cuſtoms as near as poſſibly they can; ſince ſuch a courteous Deportment would be the moſt natural Motive to procure their Reſpect, and gain that Love and Friendſhip which People can ſcarce refuſe to have for Strangers, who endeavour to live amongſt them, as it were, like Natives, by a chearful Compliance with all their Modes. With this Mark of Condeſcenſion and Complaiſance we ſhould preach to theſe Infidels, and inſtruct them by our own Examples. This golden Rule is as abſolutely neceſſary to be complied with in the Chriſtian Religion as in any other, on Account of the Intricacy of its Doctrines, which ſeem as unintelligible to the *Eaſtern* Nations, as thoſe which they profeſs do to the *Europeans*. It is, however, by our bad Example that we offend, and make them ſhun us. The Practice of the *Chriſtians* in the *Indies* is almoſt as diſtant from the Beauty of their Moral Laws, as Light is from Darkneſs. By their ſcandalous and diſſolute Deportment, they in ſome meaſure merit the Contempt of thoſe *Indian* Idolaters. [a] One of the bleſſed Apoſtles has aſſured us, *that he would ſhew his Faith by his good Works*; but 'tis as difficult to determine the Faith of a Modern Chriſtian, as it is to find it agreeable to this Apoſtolical Standard.

WE read, that heretofore there were ſome thouſands of People, who unanimouſly forſook their native Country, and were ſo inviolably attach'd to the Doctrines they profeſs'd, that no corporal Puniſhment, no arbitrary Seizure of their Eſtates, cou'd ever prevail upon them to renounce their Religion: Theſe poor perſecuted People not only mov'd the States through which they paſs'd to compaſſionate their diſtreſſed Condition, but by Degrees got themſelves eſtabliſh'd on a ſure and laſting Foundation. Several valuable Privileges were granted them, and not only Settlements, but conſiderable Penſions were allow'd them, out of a thorough Perſuaſion, that Perſons of ſo unſpotted a Character muſt both know and practiſe all the moral Virtues, with much more Integrity and Strictneſs than other People: But in Proceſs of Time, the Conduct and Principles of their Succeſſors too often jarring together, it was not long before they were openly expos'd, and the World was ſoon convinc'd, that their Practice was no ways conformable to the Theory of their Duty. So univerſal is the Frailty of human Nature.

Concerning their FESTIVALS, *their* TALAPOINS, *&c.*

THE *Siameſe* have divers Kinds of Feſtivals [b] which ſeem to have little or no Tendency to Religion: The Conſecration of a new Temple, eſpecially if they erect therein a new Statue of *Sommona-Codom*, is always a Holiday.

[c] THEY make Illuminations every where upon their River, as ſoon as the Waters begin to run off, as a Tribute of Thanks for their Decreaſe, and the Fruitfulneſs of their Lands, which is wholly owing to its Inundations. The whole River is cover'd with Lanthorns, which ſwim upon the Surface of the Water, and in a Manner accompany it, as it glides away. The Size and Decorations of theſe Lanthorns depend entirely on the Zeal and Devotion of each particular Perſon. The Antient *Egyptians* celebrated a Feſtival in Honour to the *Nile*, by way of Thankſgiving for the Fertility of their Grounds, occaſion'd by its periodical Inundations, much after the Manner of thoſe abovemention'd, and there remain ſome Footſteps of theſe Ceremonies amongſt the *Egyptians* to this very Day. The *Siameſe*, moreover, make publick Illuminations, as a grateful Acknow-

[a] St. *James* in his Catholick Epiſtle.
[b] *La Loubere ubi ſup.* p. 150.
[c] *La Loubere ubi ſup.* Tom. i. p. 147.

ledgment to the Earth, when ſhe favours them with a plenteous Harveſt; which Ceremony has a very near Reſemblance to a religious Cuſtom of the *Egyptians*, when they offered up Ears of Barley and Wheat to the Goddeſs *Iſis*, as a Tribute of Praiſe and Thankſgiving for the many ſignal Mercies which ſhe vouchſaf'd unto them. The Feſtivals and religious Pageants of theſe laſt were alſo accompanied with an almoſt infinite Variety of Illuminations.

THE *Talapoins* reſide in Convents, which the *Siameſe* as well as they, look upon as ſacred almoſt as their *Temples*. The *Temple* and the *Convent* are both built on a large Quadrangle, with two Incloſures, according to the Repreſentation of them in the Print hereunto annexed. The Temple ſtands in the Center of the Square, as being eſteem'd the moſt ſacred Part; the little Cells for their Habitation are rang'd all round about it, at ſome ſmall Diſtance, like Tents in a Camp, in the empty Space which lies between the two Incloſures. Theſe little Cells are all diſtinct Apartments, and there are a Number of Pyramids to be ſeen all round about the Temple.

FATHER *Tachard* aſſures us, that one can ſcarce travel a League without meeting with a *Pagod*, which always denotes ſome ſmall Convent of the *Talapoins*. There are, adds he, according to the common Computation, above fourteen thouſand *Pagods* in the Kingdom. Every individual Thing, of what Nature or Kind ſoever, that is in the Temple is holy, and ſuch as are detected in the leaſt Act of Sacrilege, are ſentenc'd to immediate Death, as the juſt Puniſhment due to their Demerits. The ſame Father has given us a Deſcription of the Metropolitan [a] *Pagod* of *Siam*. There is an Idol to be ſeen there, ſays he, compos'd of maſſy Gold, which is worth at leaſt twelve Millions and a half of *French* Livres. This Image was caſt in the very ſame Place where it now ſtands, and the Temple was erected afterwards. The Father adds, with a pious Concern, that he was ſhock'd to ſee one Idol only of greater Value than all the Shrines and conſecrated Veſſels which are to be met with in our *European* Churches. When he made this melancholy Reflection, he forgot ſurely our *Lady* of *Loretto*, and the coſtly Offerings made to the *Virgin Mary*, and ſeveral other *Saints* in *Spain* and other Countries.

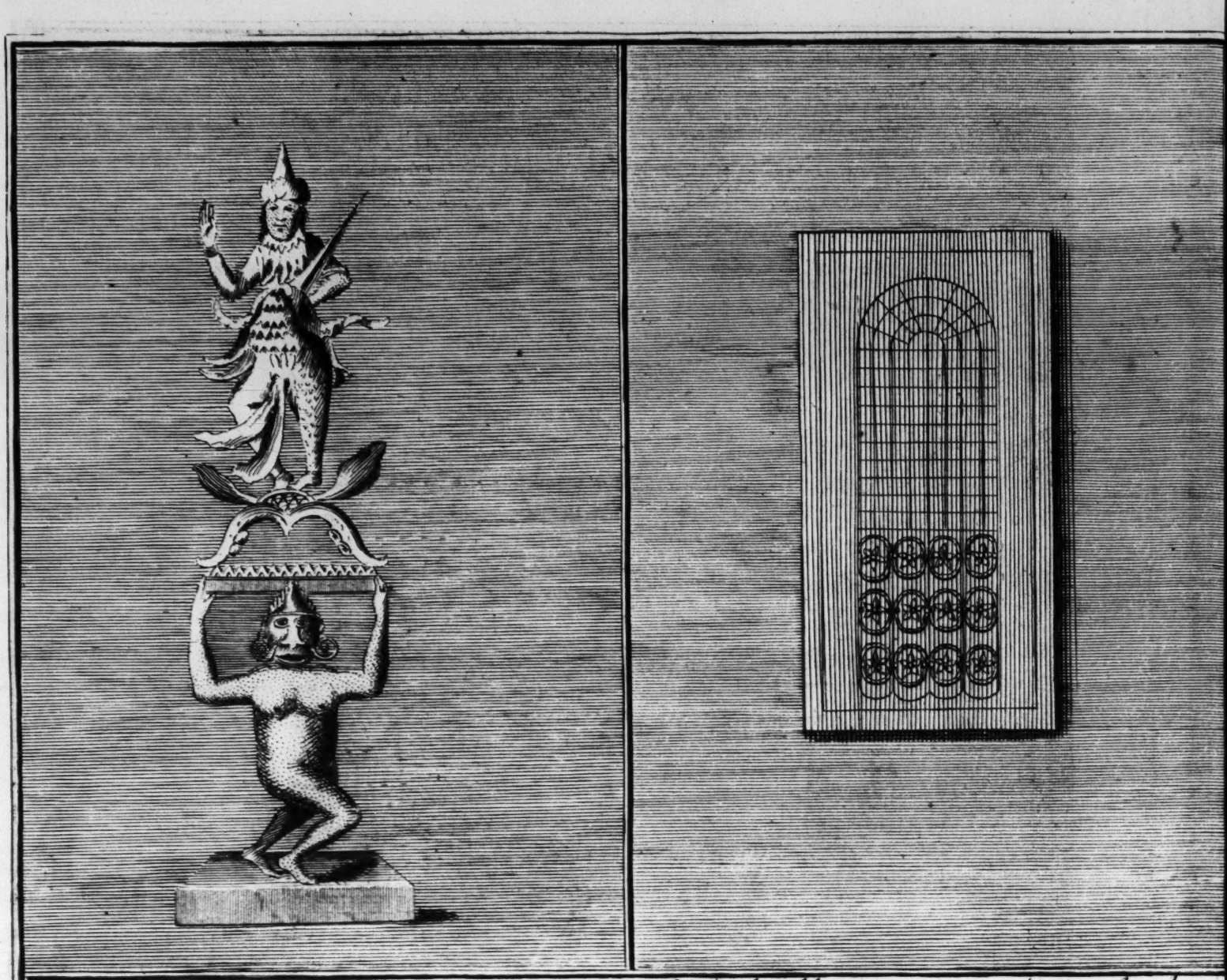
THERE are likewiſe ſeveral Female *Talapoins*, or *Nuns*, who are under the ſame Regulations as the other *Talapoins*, and live in the ſame *Convents*. Theſe Nuns are very old, and their Antiquity is the Guarantee, or Surety of their Virtue. If we may take the Duke of [b] *Montauſier*'s Word for it, *Women at their Age are of no Sex at all*. Such *Fryars*, however, as are inclin'd to an amorous Converſation with them, wou'd alledge that theſe Addreſſes are only Acts of Penance and Mortification, and therefore a new Sort of *pious Benefactions*. But be that as it will, there are not Female *Talapoins* in all their Convents, but where there are, their Apartments are never far diſtant from thoſe of the Men.

THEY have likewiſe *Nens*, or young *Talapoins*: Theſe wait upon the old ones, and there are ſometimes three of theſe Children in a religious Father's Cell, who takes the Education of them upon himſelf. There are ſome likewiſe, who live in the State of *Nens* to an old Age: But we are ſomewhat at a Loſs to determine, whether we may look upon it as a State of Probation or Servitude. This, however, we are very well aſſured of, that they are employ'd in ſuch Services, as the *Talapoins* cannot, without Sin, perform

[a] This *Pagod* is in all Probability the Temple of *Barkalam*, of which *Kaempfer* ſpeaks in his Hiſtory of *Japan*, L. i. Chap. 2. And that the Image here mentioned is the Idol of *Sommona-Codom*, which, according to *Kaempfer*, ſtands in a Chappel contiguous to the Temple. Here likewiſe is erected the Statue of *Sommona-Codom*, and his two Favourite Diſciples.

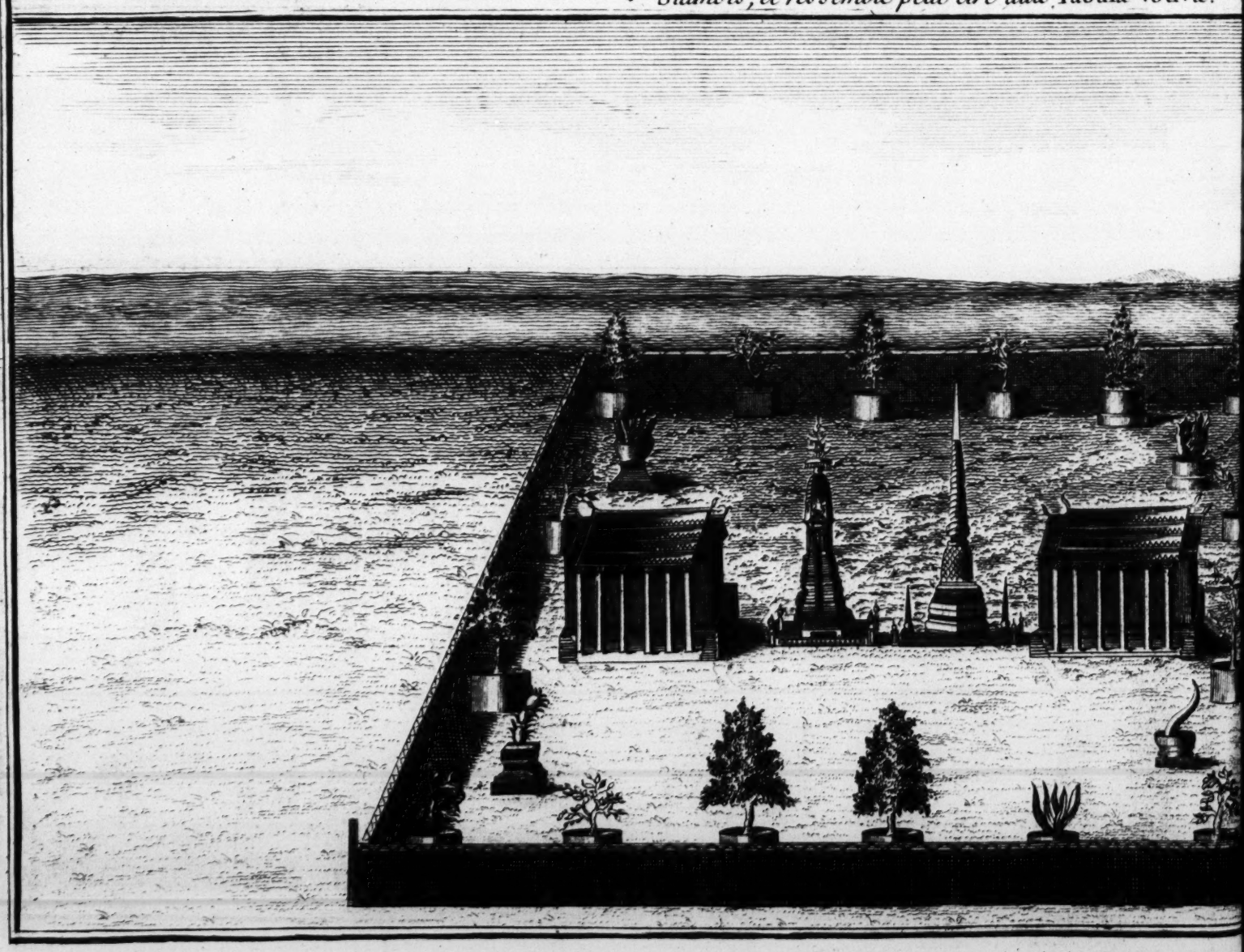
[b] *Buſſy Rabutin* in his Letters, Tom. iv.

themſelves.



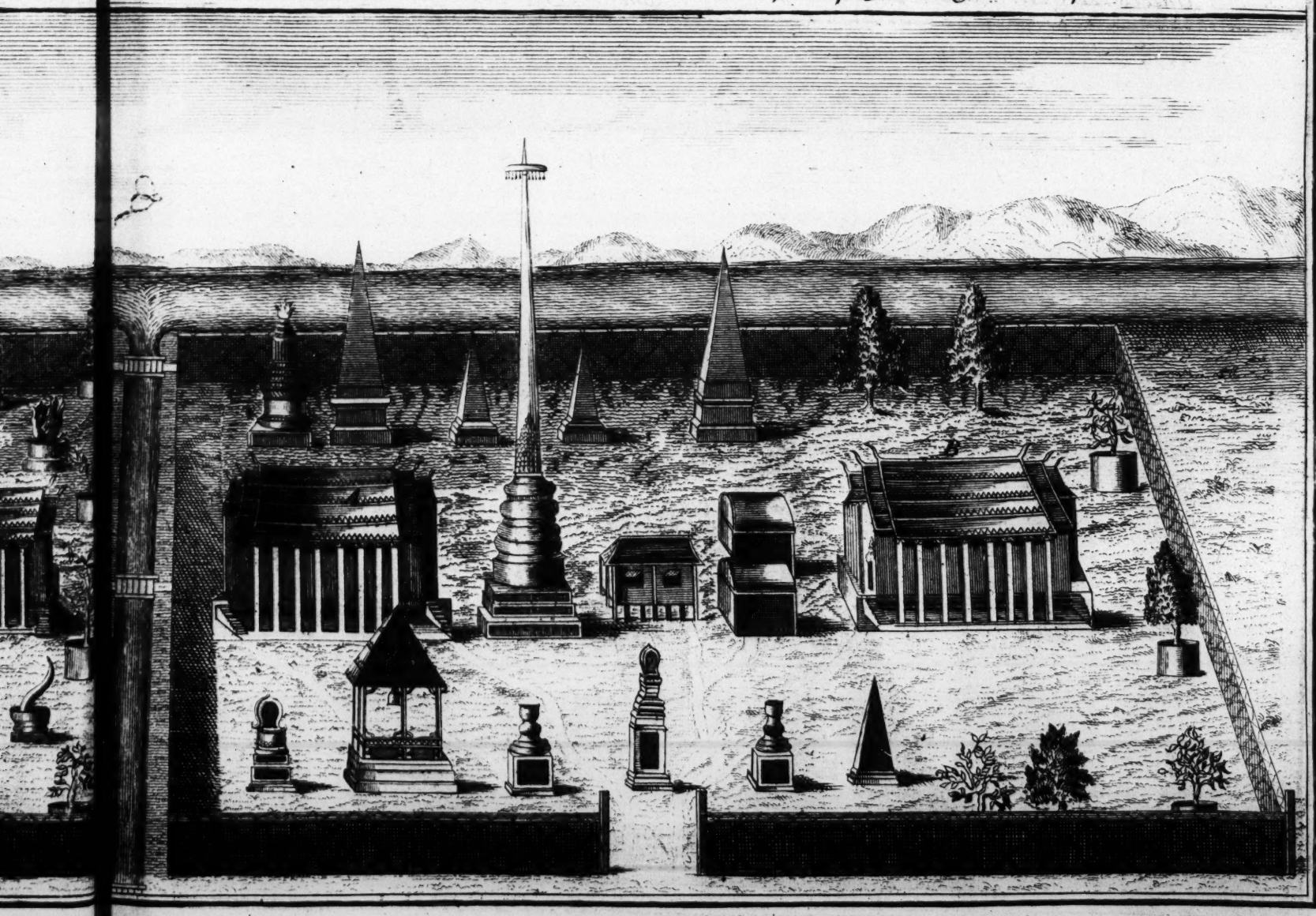
autres IDOLES des Siamois.

Espéce de tableau qui est en vénération chez les Siamois, et ressemble peut être aux Tabulæ Votivæ.



Le Temple de BARKALAM à SIAM. La lettre A. marque l'Edifice

SOMMONACODOM environné d'IDOLES, qui repreſentent ſes Diſciples.



L'Edifice A est proprement le TEMPLE *de* BARKALAM. *B. est une autre Pagode.*

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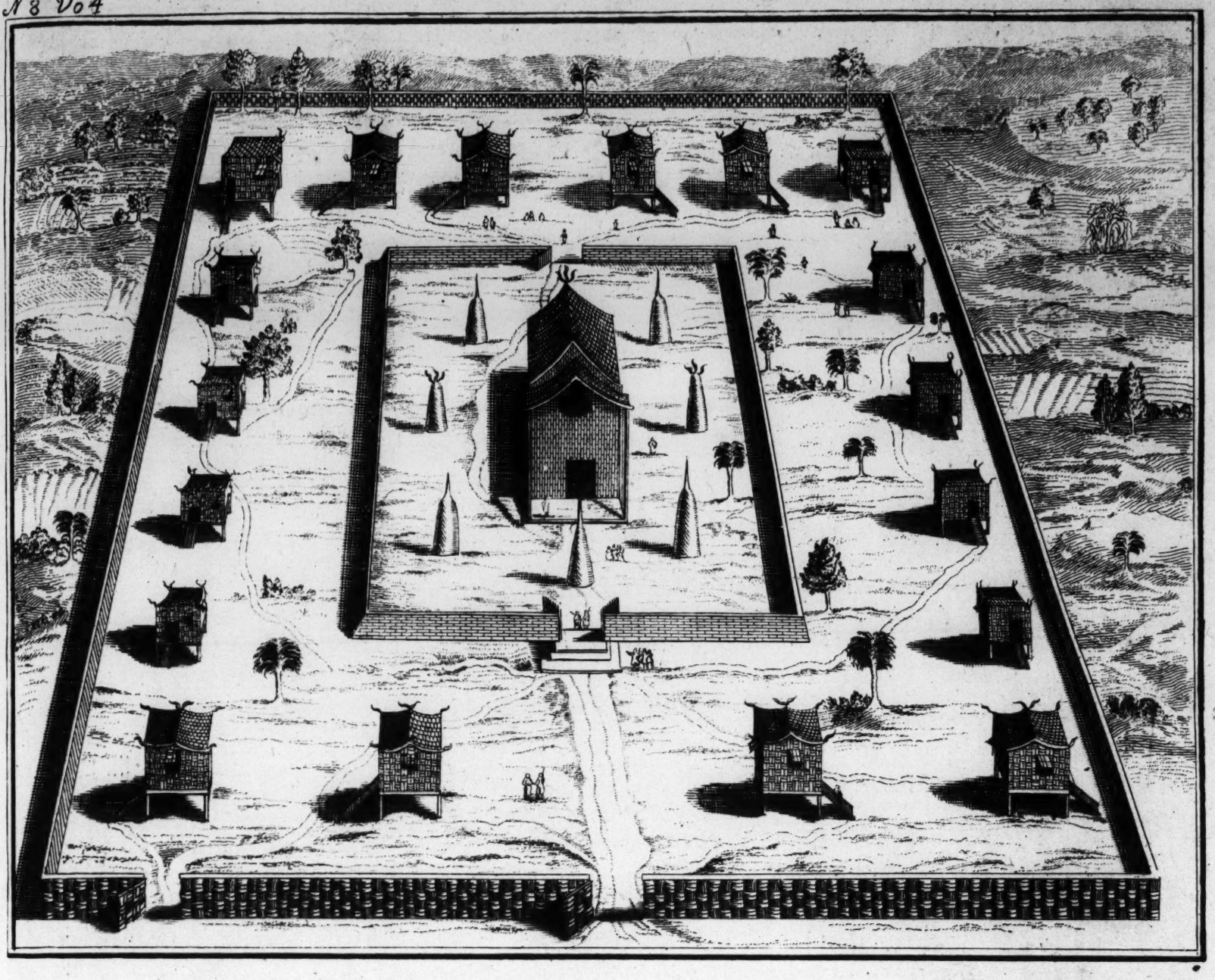
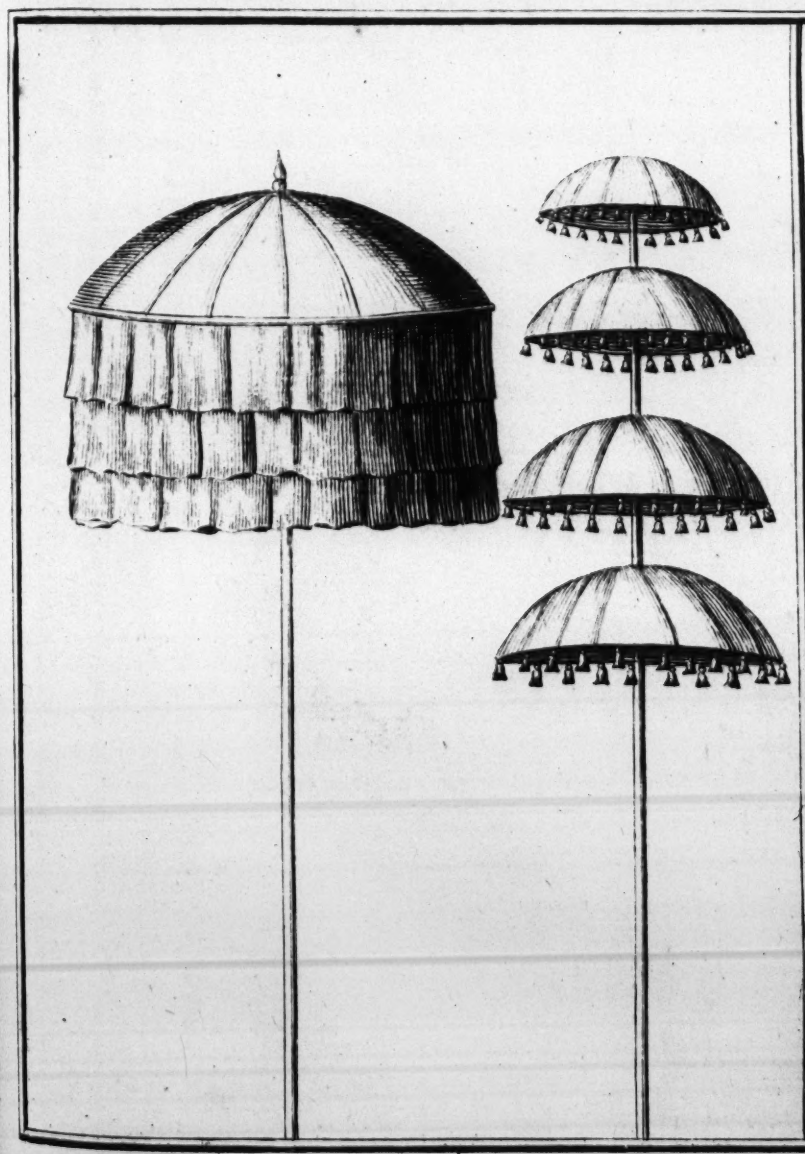
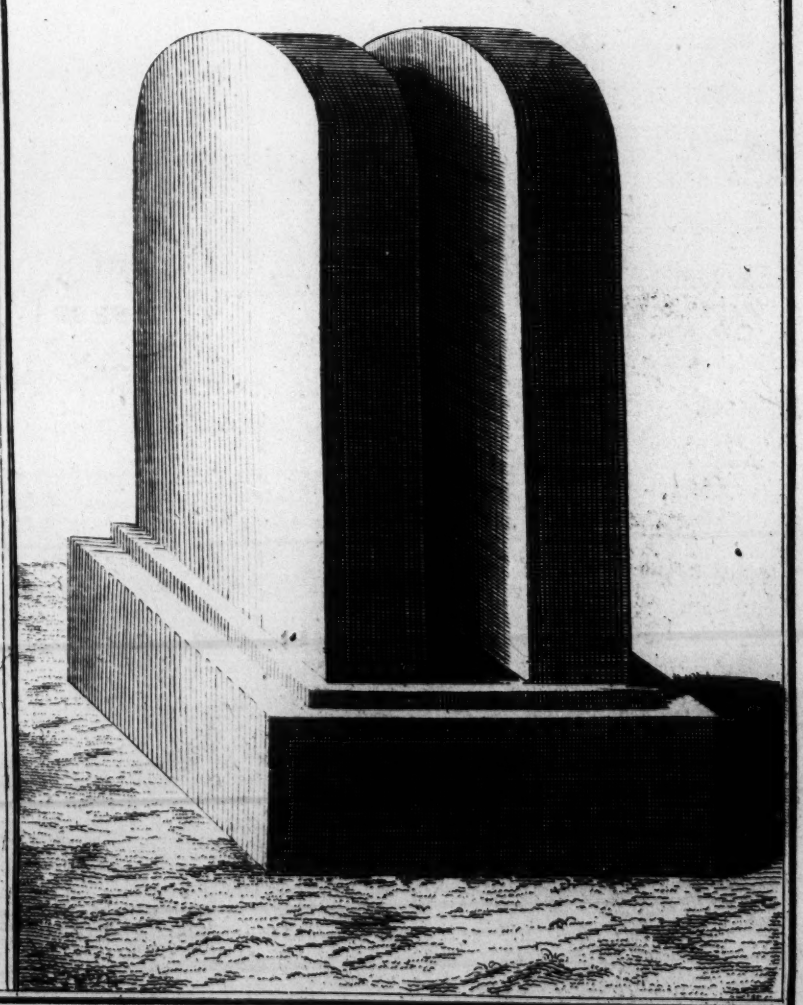


A CONVENT of the TALAPOINS. | *COUVENT de TALAPOINS.*



UMBRELLOS of honour given by the KING of SIAM to the SANCRATS. | *PARASOLS d'HONNEUR que le ROI de SIAM donne aux Sancrats* | *HEW'D STONES in form of MITRES placed near the PAGODS.* | *PIERRES en forme de MITRE qu'on voit aupres des PAGODES.*



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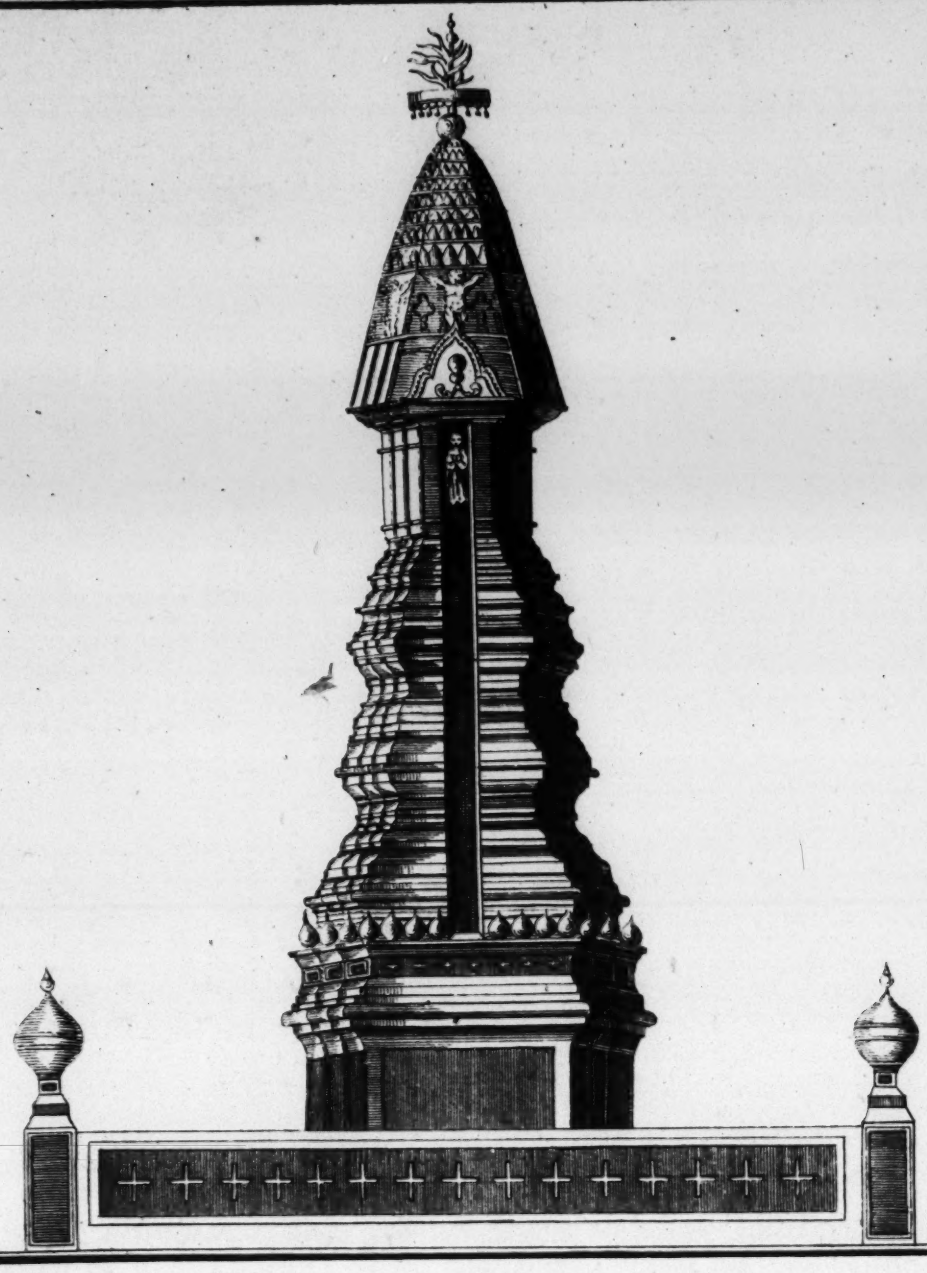

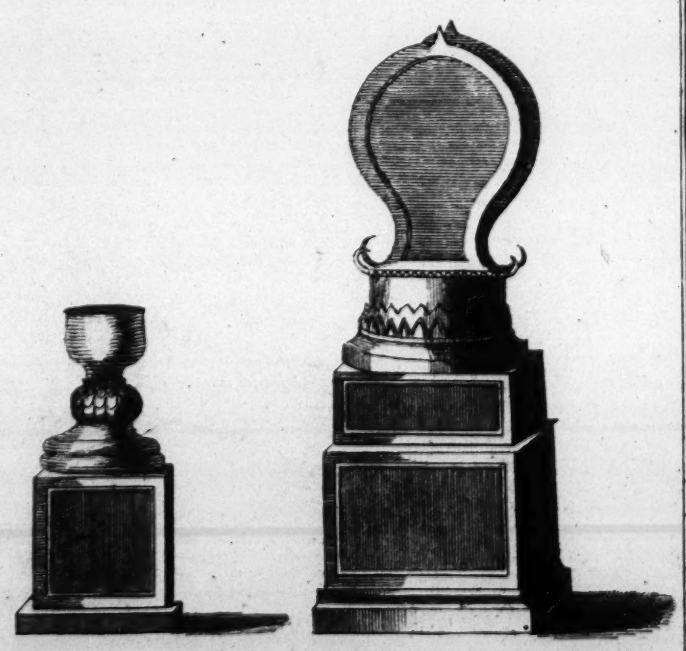

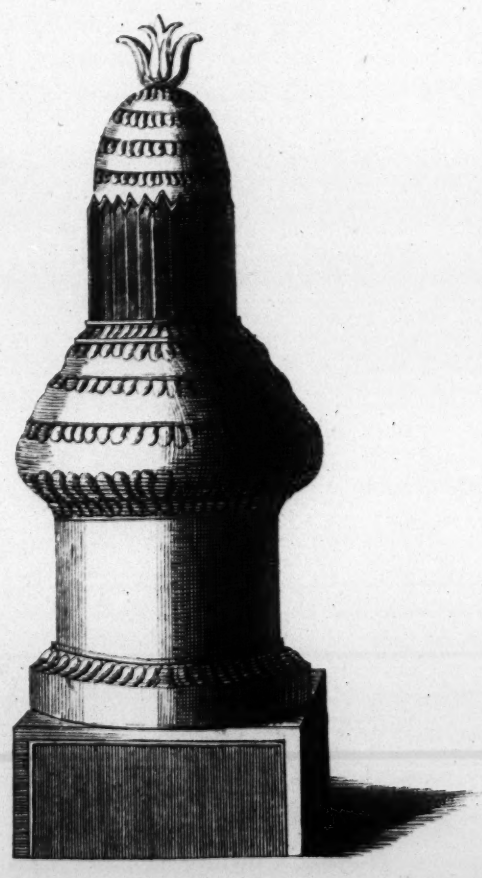

Piramides *de plusieurs façons, que l'on voit à* Siam *autour des* PAGODES

themſelves. The Diſcipline of theſe *Nens* is notwithſtanding very rigid and auſtere. Father *Tachard* aſſures us, that they faſt ſix Days in every Month; that they never eat but twice a Day; neither are they allow'd to ſing, or lend an attentive Ear to any ſuch idle Amuſements, *&c.*

EVERY Convent of the *Talapoins* is under the particular Direction of a Superintendant, whom they call a *Sancrat*. This *Sancrat* is look'd upon as one above the Prior, or uſual *Superior* of a Houſe, and anſwers, as we conceive, to our *Biſhop*, as the *Prior* does to our *Curate*. None but a *Sancrat* can conſtitute a *Talapoin*; as none but a Biſhop can ordain a Prieſt: He has no Manner of Authority, however, over the *Talapoins* of any other Convent, nor any Juriſdiction over the People. There is no particular Qualification, or Title which conſtitutes him a *Sancrat*; but he gradually riſes to that Dignity, by being firſt a *Principal* of ſuch a Convent as is devoted to a *Sancrat*, which is always diſtinguiſh'd from the reſt by certain Stones, fix'd either round the Temple, or near the Walls of it. As theſe Stones are placed two together, bearing ſome Reſemblance to a Biſhop's Mitre erected on a Pedeſtal, ſome imagine, that theſe *Sancrats* are Succeſſors of ſome of our Biſhops; from whence likewiſe they conclude, that the Origin of theſe *Sancrats* may be trac'd from the Hierarchy of theſe People when *Chriſtians*. We have already obſerv'd, that ſuch as are inclin'd to account for the Riſe of ſome particular Things, but more eſpecially ſuch as ſeem, tho' but indirectly, to favour the Pretenſions of Religion, act like thoſe partial Grammarians, who always believe their Etymologies are very eaſy and natural, and doubt not in the leaſt to reconcile their Words with ſuch Notions as have no manner of Relation to them. The Name of theſe Stones, which denote a Convent where there is a *Sancrat*, is, in the Language of the *Siameſe*, call'd *Sema*[a]. We muſt not, however, confound theſe *Sema*'s with the Pyramids round about the *Pagods*, which are always devoted to ſome particular *Idol*, and each aſſumes the Name of that Deity to which it belongs. Some of them may not improperly be call'd Altars; for they are made hollow like Cups, for the better Reception of the Free-will Offerings of the Devotees. We have here given you the Repreſentation of four of them, formed after a different Model.

THE King honours the chief *Sancrats*[b] with a Title, an Umbrello, a Sedan, and proper Domeſticks to carry them where they pleaſe. Amongſt thoſe Marks of Favour and Diſtinction, that of the Umbrello is look'd upon as none of the leaſt. His Majeſty either beſtows, or grants a Licence for the Uſe of this Convenience to whomſoever he thinks proper. Such Umbrello's as have ſeveral Circles at ſome Diſtance one from the other upon one Handle, as if they were ſeveral Umbrello's artfully grafted upon one Stock, are only appropriated to the King's Service. The Umbrello's of the *Sancrats* have but one Circumference, but three Rows and ſometimes more of painted Cloth. The *Talapoins* carry their Umbrello's, which are made in the Shape of a Screen, or a Fire-Fan, in their[c] Hands as they go along. This Sort of Umbrello is made of the Leaf of a Palm Tree cut round and folded, the Plaits whereof are ty'd with a Thread near the Shank, and the Shank, which they twiſt into the Form of an S, is the Handle. They call them *Talapats*.

FROM what has been already offer'd, it is very plain, that the *Talapoins* are both *Prieſts* and *Fryars*. The Diſtinction nevertheleſs of that Function, and that of the *Laity*, is not ſettled and adjuſted ſo fully as it is with us. They can at any Time, and without any Difficulty, paſs from one to the other..... It is on this Account, that altho' they

[a] See the Form of theſe Stones and Umbrello's in the Print, which repreſents one of the Convents of the *Talapoins*.

[b] It is proper upon this Occaſion, to remind the Reader of what we have already obſerved with reſpect to the new Names given to ſuch as were Favourites of the *Eaſtern* Princes. The King of *Siam* never promotes a *Mandarin*, but he confers upon him the Honour of a new Title. This Title is always an Encomium on his Perſon.

[c] *La Loubere ubi ſup.* See the fourth Figure in the Print of *Sommona-Codom.*

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are exempted from the ſix Months Attendance on the King, which every *Siameſe* is oblig'd to without any Conſideration, yet they are not ſtruck out of the Regiſter of the People; becauſe they are at their Liberty to become ſubject to the Civil Law, and become Laymen again whenever they think proper.

THE very Life and Spirit of this Inſtitution of the *Talapoins*, conſiſts in their ſubſiſting on the Sins of the People; undergoing a Courſe of Penance for the Iniquities of ſuch as beſtow upon them their charitable Benevolence, and living upon thoſe voluntary and liberal Contributions. Nothing can poſſibly be more commodious for the *Laity* than this artful Inſinuation, which is notwithſtanding more or leſs conſpicuous in all Religions. And indeed, if we trace it from its Original, we ſhall find it eſtabliſh'd on a Principle which is not altogether falſe and groundleſs; becauſe a retir'd Devotion, and an uninterrupted Meditation on divine Objects, which are the natural Reſults of Solitude, and a Renunciation of the Pomps and Vanities of a wicked World, are not only acceptable to the Almighty, but alſo draw down his peculiar Favour and Benediction on the Heads of all thoſe who make a conſtant Practice of ſuch Religious Virtues. If the *Laity* are deceived, it is not for want of Judgment, but the Fault of ſuch as make an ill Uſe of the Notions which the People have univerſally receiv'd. Theſe *Talapoins* are very indulgent and charitable to all Strangers; nay their Charity amounts to Hoſpitality it ſelf. There are two Lodges on each Side of the Entrance to their Cells, which are wholly reſerv'd for the Accommodation of their Viſiters.

THERE are, ſays *La Loubere*, two Kinds of *Talapoins* at *Siam*; one frequent the Woods, and the other reſide in Cities, and Places of more publick Reſort: The former live much after the ſame Manner as the other *Indian Fryars*; both the one and the other, however, are under an indiſpenſable Obligation to live ſingle, during all the Time that they profeſs themſelves *Talapoins*. Such as preſume to infringe upon this ſacred Law, are doom'd to be burnt without any Pardon or Reprieve. The King ſhews them no manner of Favour or Indulgence, and this ſevere Sentence, is, as they tell us, the Reſult of political Prudence; ſince to connive at the Tranſgreſſions of ſuch, as enjoy ſo many valuable Privileges as the *Siameſian Fryars* do, might prove fatal in the Conſequence. Notwithſtanding this ſtrict Prohibition, is it to be imagin'd, that theſe *Talapoins* are Proof againſt all Temptations, and that they never find out Ways and Means to evade the Rigour of theſe Laws? It is ſufficient, however, that they are publickly authoriſed, and thoſe who are ſo unfortunate as to be found guilty of the leaſt Violation of them, are inevitably undone, and die for their Preſumption.

ANOTHER Piece of State Policy of the King of *Siam* [a] is, to examine, or cauſe to be examined, from Time to Time, all the *Talapoins* with reſpect to their Learning and Qualifications for their ſacred Function. Such as on the Tryal prove deficient, are immediately degraded, and reduc'd from a Spiritual to a Secular Profeſſion. What a bleſſed Reform wou'd ſuch an impartial and ſtrict Examination create in ſome other Countries!

THE *Talapoins* preach the Day after the New and the Full Moon; and conſtantly twice a Day from the Beginning of an Inundation to its Decreaſe. The Miniſter ſits croſs-legg'd in a large Elbow Chair, raiſed ſome conſiderable Height from the Ground, and when he has concluded his Diſcourſe, another *Talapoin* ſteps up, and ſupplies his Place. As ſoon as the Sermon is over, the Alms of the Congregation are collected, which ſometimes amount to a very conſiderable Value. Such as have a good Talent, and preach often upon theſe Occaſions, when the People are full of Hopes and Fears for the Suc-

[a] *La Loubere ubi ſup.*

ceſs

ceſs of their Harveſt; and more eſpecially, if they can exert themſelves in the ſame Function all the Year round, may ſoon become rich, without any great Difficulty or Fatigue. Thrice happy Talent! happy Prieſts! who, thro' the Zeal of the *Siameſe* are ſure to be rewarded according to their Merit! How many of our Chriſtian Preachers are there, who labour early and late in the Vineyard, and yet are never the richer, nor the more eſteem'd?

[a]WE cannot here forbear giving our Readers a more particular Account of their Sermons, and of the Audience that attend them. The *Talapoin* who preaches, always takes his Text out of the Proverbs, or wiſe Sayings of *Sommona-Codom*: After the Congregation is aſſembled, the *Talapoin* reads one Sentence or Verſe, very modeſtly and gravely, with his Eyes intent on his Book, without any Geſticulations whatſoever: Afterwards he expounds the Myſteries of his Religion, from which he raiſes ſome moral Doctrines for the Edification and Improvement of his Auditors, who ſit in a very humble Poſture, with their Hands cloſed together; the Men on one Side, and the Women on the other. After the Text is read, the Congregation, lifting up their Hands to Heaven, and lowly bowing their Heads, cry out with an audible Voice, *'Tis the Word of God, and the perfect Truth.* Father *Tachard* aſſures us, that the Women are more zealous and attentive to theſe pious Diſcourſes than the Men; but we have no Reaſon to be ſurpris'd at ſuch an obvious Reflection.

THE [b]*Talapoins* keep ſeveral Faſts, but more particularly at ſuch Times as thoſe Inundations happen, which we have before-mentioned, than at any other. Their Manner of Faſting is to eat nothing after Mid-Day. It is remarkable, that Faſts are more frequent, and leſs difficult to be obſerved in Southern Countries. It is very certain, that exceſſive Heats debilitate the Stomach, in which caſe Sobriety and a ſtrict Regimen are the beſt Preſervatives of its due Tone and Vigour. After the Harveſt theſe Fryars watch all Night in the Fields for three Weeks together, under Huts made of Leaves, rang'd in a quadrangular Form. As ſoon as it is Day, they return to their Devotions in the Temple, and then repoſe themſelves to Reſt in their little Cells. We have no Account of the Motive that induces them to the Obſervance of theſe nocturnal Ceremonies.

IN their Prayers they make uſe of a *Chaplet*, which conſiſts of one hundred and eight Beads, or, according to Father *Tachard*, one hundred and eighty. Their Devotion is accompanied with ſo much Attention and Zeal, that Father *Tachard* ſeems to have been very much affected with the Manner of their Deportment. He obſerv'd them [c]ſitting upon the Ground, with their Hands ſomewhat elevated, and cloſed together, either ſinging or praying without Intermiſſion, and without taking the leaſt Notice of any other Object than the Idol they adore. This Idol is expoſed to publick View on an exceeding high Table. They ſing in Chorus, and without any Pauſes or Intermiſſions. Father *Tachard* being very curious to know what Favours they begg'd of God in their Prayers, asked them ſeveral ſerious Queſtions on that Topick. One of them anſwer'd, *That he prayed to God in hopes that he ſhould find Favour, and be meritorious in his Sight.* The Father ask'd him, *where that God was whom he thus devoutly invok'd.* The *Talapoin* replied, *that for near two thouſand Years laſt paſt, his God had been in* [d]Nireupan. *But,* continued the Father, if *your God is indulging himſelf wholly in his Pleaſures, it is a ſeeming Contradiction to ſuppoſe that he is at Leiſure to liſten to your Prayers.* [e]GOD, replied the *Talapoin, has commanded us to pray, and I, by that Act of Devotion, teſtify my Obedience to his divine*

[a] Father *Tachard*'s Voyages, Lib. vi.
[b] *La Loubere, ubi ſup.*
[c] Father *Tachard*'s ſecond Voyage, Lib. iv.
[d] See the Notes above.
[e] See *Bayle*'s Critical Dictionary, Article of *Sommona-Codom.* This Article contains ſeveral curious Remarks on this Subject.

Will. The *Jeſuit*, in order to confute this Anſwer, argued, that it was uſeleſs and ineffectual to regard the Commandments of a God who never concern'd himſelf about us, and illuſtrated his Poſition by this familiar Compariſon: " Whilſt the Maſter of a Fa-" mily is living, the Servants execute his Orders, becauſe they either hope to oblige him, " or ſtand in awe of his Diſpleaſure: But when he is dead, all his Domeſticks quit his " Service; thoſe who were good being unable to oblige him any longer; and the bad be-" ing then under no Apprehenſions of being puniſhed for their Injuſtice or ill Conduct." The *Talapoin* might very well have retorted on our Father by another Compariſon, which we conceive as juſt, and as much to the Purpoſe as his own. *Tho' a Maſter of a Family indulges himſelf in the Purſuit of his Pleaſures, he expects notwithſtanding that his Servants ſhould obey his Commands, by obſerving a juſt Decorum and a good Oeconomy in his Houſe, without being guilty of any Irregularities or Misdemeanours; and that they ſhould entertain the Reverence and Reſpect that is due to his Perſon, and imitate his Virtues*, &c.

THE *Talapoins* are oblig'd to keep their Heads, Beards, and Eye-brows ſhaved: The Principal ſhaves himſelf, becauſe no Perſon can touch his Head without being guilty of an Act of Diſreſpect. For the ſame Reaſon, a young *Talapoin* never preſumes to ſhave an old one; but the old *Talapoins* frequently ſhave the young. Their Times for this Operation are at the New and the Full Moon. 'Tis at thoſe Times, likewiſe, that the People carry in their voluntary Contributions to the Convents, that they faſt, and abſtain from going a-fiſhing. On theſe ſolemn Feſtivals the People frequent the Temples with more Zeal and Devotion than ordinary. One of their remarkable Acts of Benevolence, is to ſet the Beaſts which are under Confinement at Liberty. The Oblations which are deſign'd for the *Idol* are not directly offer'd up to it, but to the *Talapoins*, who afterwards preſent them to the *Idol*, either by holding them in their Hands in his Preſence, or by laying them in a ſolemn Manner upon his Altars. We are inform'd likewiſe, that the People frequently bring with them lighted Wax-Tapers, which the *Talapoins* afterwards tie to the Knees of the ſacred Image.

[a] AT the Full Moon of the fifth Month the *Talapoins* waſh their *Idol* with perfum'd Water, but out of Reverence and Reſpect never preſume to touch his Head. This Precaution is owing to their Notion that the Head being the ſupreme and nobleſt Part of the Body, the Seat of the Underſtanding, and all the Faculties of the Soul, it ought therefore to be treated with the utmoſt Reverence and Reſpect. Inſomuch that to touch a *Siameſe*'s Head, or his Hair, is, according to *La Loubere*, the greateſt Affront imaginable: Nay, to touch his Hat, if he has hung it up, is look'd upon as a very uncivil Action, and an egregious Violation of good Manners. Our Author further adds, that a Hat or a Cap is never careleſly laid down, but is directly given to a Servant, who holds it above his Head upon the Top of a Stick without preſuming to touch it. This Stick is made with a Foot, that it may ſtand firm of itſelf, in caſe the Servant, whoſe Place it is to hold it, happens to be called away on any particular Occaſion. We ſhall not here be ſo vain as to introduce a Crowd of learned Reflections, either antient or modern, which might with Eaſe be collected on the Virtues and peculiar Merit of the *Head*; but ſhall content ourſelves with making only a few ſuitable Obſervations on the Folly and Caprice of ſuch ſuperſtitious Cuſtoms. The antient *Greeks* uſed to touch the Head, Beard, or Chin of the Perſon whoſe Compaſſion and Aſſiſtance they ſtood in Need of, and hop'd to procure; but now we ourſelves, according to the preſent Mode, ſhould be as much offended at ſuch an Act of Inſolence and Freedom, as we are at the awful Diſtance and reſpectful Formality of the *Siameſe*, which appear ſo very ridiculous and affected.

AFTER the *Talapoins* have waſhed their *Idol*, they perform the ſame Reſpect to their Superiors, and the People to them. In private Families likewiſe they waſh one another,

[a] *La Loubere, ubi ſup.*

always

always obſerving that the Inferior performs the Ceremony of Ablution for the Superior, and that without the leaſt Regard to one Sex more than the other. Either the Son or the Daughter waſhes the Father and Mother, Grandfather and Grandmother, *&c.*

[a] THE *Talapoins*, altho' oblig'd by their Conſtitution to riſe betimes, never get up, however, till 'tis light enough to diſcern the Veins of their Hands, leſt in the dark they ſhould kill ſome Inſect or other, without being conſcious of ſo unhappy an Accident. As ſoon as they are up, they attend their Superior to the Temple, and there ſing or read over ſome ſet Form of Prayers, for about two Hours together. The Laity have no Books, becauſe very probably they have learn'd by Heart the Morning-Service; or perhaps they have attain'd a certain Habit, as they have thro' Cuſtom in many other Places, whereby they readily comprehend all the *Talapoin* ſays, and fall into the very Accent and Tone of his Voice. How many of our own Devotees are there, who ſay *Amen*, and anſwer directly, as if they were truly attentive to what is ſaid, tho' their Thoughts are engag'd another Way, and who lift up their Eyes to Heaven as devoutly, as if at the ſame Moment God alone was the Object of their divine Contemplations. But to drop any further Remarks on our own Devotees, thoſe of *Siam* ſit in a very decent and modeſt Manner in their Temples, and croſs-legg'd like the *Talapoins* themſelves; but theſe laſt are forever fluttering their *Talapats*. The Fan flirts to and fro at every Syllable that is pronounced. As they enter the Temple, and as they go out, they proſtrate themſelves three Times ſucceſſively before the *Idol*, and the Laity do the ſame. When they are in the Temple they both ſit croſs-legg'd alike. When the *Talapoins* go in and out of their Convent, they proſtrate themſelves in ſuch a reverential Manner before their Superior, that they touch the very Ground with their Foreheads; and foraſmuch as the Superior is generally ſeated croſs-legg'd, they take one of his Feet with both Hands, and lay it upon their Heads, as a Mark of their Submiſſion and Reſpect.

AFTER Morning-Service is over, the *Talapoins* go for about an Hour from Door to Door, to collect the Alms of ſuch as are charitably diſpoſed. They make their Appearance, but never ſpeak a Word, and immediately withdraw, in caſe they find the Perſon not inclin'd to relieve them; but it very ſeldom happens that they prove unſucceſsful, and return home empty-handed. They have a comfortable [b] Subſiſtence, however, independent on theſe daily Contributions. There are not only Lands and Gardens belonging to their Convents, but a ſufficient Number of Slaves to cultivate and take care of them. After their Morning Collection they go to Breakfaſt, but think themſelves indiſpenſably obliged to offer the firſt Morſel to their Idol. As ſoon as Breakfaſt is over, they retire to the uſual Employments of their Convent, *viz.* Reading, Prayer, and Meditation. After Dinner they firſt inſtruct the young *Talapoins* who are committed to their Care, and then for a ſhort Time repoſe themſelves to reſt; afterwards they ſing and pray for about two Hours, as in the Morning, then ſweep the Temple, and ſet it in proper Order, *&c.* In ſhort, to conclude what relates to the Diſcipline of theſe Monks and *Siameſe* Prieſts, we are inform'd, that theſe Convents have not only their Slaves, but Lay-domeſticks, who aſſiſt in the Cultivation of their Lands, dreſſing their Gardens, and doing all ſuch other neceſſary Work as the *Talapoins* cannot with Innocence comply with. Theſe Domeſticks, whom they call *Tapacons*, receive alſo the Money which the well-diſpoſed Devotees give to the Convent; for 'tis a Sin for a *Talapoin* but to touch it. This is an unparallell'd Piece of Superſtition, to prohibit by the ſolemn Ties and Obligations of Religion,

[a] *La Loubere, ubi ſup.*

[b] *Rabelais*, in Chap. xxviii. Lib. v. of his *Pantagruel*, ſays pleaſantly enough, in diſcourſing on ſome certain *Monks*: This Brotherhood throughout the Univerſe make Gods of their Bellies in private, and yet pretend that they are abſtemious, and have barely the common Neceſſaries of Life; but that the Devil lays Claim to the Princes and Potentates of the Earth as his indiſputable Right and Title.

or to ſpeak more properly, under the Umbrage and Pretence of living in a perpetual State of Poverty, to prohibit, I ſay, the very Thing which Men can't poſſibly ſubſiſt without, and which may contribute towards an infinite Number of good Actions; whilſt at the ſame Time in their Retirements they admit of certain Conveniencies of Life, which in the Enjoyment are equally fatal and pernicious. To be in the peaceable Poſſeſſion of fruitful Lands and flowry Gardens, to [a] live in Indolence and Eaſe, and at the Expence of the Publick is no Offence in the leaſt; but a *Siameſe* can't bear to ſee a *Talapoin* touch Money, forſooth, becauſe 'tis ſuch an abominable Sin. Scruples of this Nature are perfect Banters in Religion; but not to lead the Reader into an Error, we deſire him to obſerve that we are ſpeaking of none but the *Siameſe*.

EVERY one is at free Liberty to take upon him the Function of a *Talapoin*, and lay it down again at Pleaſure: But 'tis a Crime of a very aggravating Nature to oppoſe the Admiſſion of a *Talapoin*. Moreover, as the *Talapoinacy* or *Prieſthood* is very [b] advantageous, and as there is no Confinement for Life, or Compulſion in Caſe of Diſlike, moſt Parents are well enough pleas'd to ſee their Children embrace that ſacred Profeſſion. When any one is inclin'd to be made a *Talapoin*, he firſt makes his Applications to ſome Superior, who is willing to admit him into his Convent; but as the *Sancrat* has the ſole Power of conferring the Monaſtic Weed, his Conſent muſt be firſt had and obtain'd, provided the Superior be not a *Sancrat* himſelf. The Perſon who is thus entring into the Order is attended by all his Friends and Relations on that public and ſolemn Occaſion; and the Ceremony of his Profeſſion is never perform'd without ſinging and dancing. As they move along in Proceſſion, they make ſeveral Halts, or Pauſes for the proper Introduction of thoſe pompous Entertainments. As ſoon as they are arriv'd within a ſmall Space of the Temple, the Singers and Dancers, as well as the Women who make up the Train, all ſtop; neither the one nor the other being then permitted to enter that ſacred Place. The Perſon who ſtands Candidate, and thoſe who belong to the Convent are only admitted. There they ſhave his Head, his Beard and his Eye-brows. Then the *Sancrat* gives him the Habit, which he puts on, and ſtrips himſelf at the ſame Time of all his ſecular Dreſs, which drops down under his new Religious Veſtments. All this Ceremony is perform'd with a myſterious Form of Words, which are peculiarly adapted to this ſolemn Occaſion, and pronounc'd by the *Sancrat* himſelf. The new-created *Talapoin*, after this, retires to the Convent where he is to reſide, and his Friends and Relations wait on him to his new Habitation. Some few Days after, the Relations make a grand Entertainment at the Convent, and at Night there are ſeveral Interludes, at which the new *Talapoin* is not allow'd to be preſent: Nay, he is forbid to liſten to any Kind of Muſick, or to caſt an Eye on the moſt agreeable Dancing.

THE *Talapoineſſes*, of whom we have already ſpoken, are not reckon'd *compleat Nuns*, one ſingle Superior being ſufficient to give them the Habit, as well as the *Nens* before mentioned, who are brought up by the *Talapoins*. If one of theſe Women happens to violate her Chaſtity, ſhe is not doom'd to the Flames without Mercy or Remiſſion, as a *Talapoin* is, but ſhe is deliver'd up to her Relations, to be ſeverely baſtinado'd; no *Talapoin* or *Talapoineſs* having any Privilege to ſtrike any Perſon whomſoever.

WE may juſtly look upon theſe *Talapoins* as a Kind of Phariſaical Sect amongſt the *Siameſe*; for they think that none are virtuous but [c] themſelves. They have an extravagant Opinion of their own Perfections, and look down with Pride and Diſdain upon

[a] *Sed veluti Mures, alieno parta Labore*
Carpitis, & Vitam ducitis Angelicam. Says *Buchanan*, in his *Fratres Fraterrimi*.

[b] *La Loubere, ubi ſup.*

[c] They have nevertheleſs one Maxim, which ſeems directly oppoſite to this Character; but then it relates only to the Laity. The Reader will find it thus expreſs'd in the Deſcription of the Kingdom of *Siam*, Tom. ii. *Do not boaſt of thy ſelf, ſaying, thou haſt attain'd unto a State of Sanctity.* It is abſolutely neceſſary to be a *Talapoin* in order to become a *Perfect Saint.*

all

all the Laity. They always [a] affect to take Place of them, never to ſalute them, to ſhew no Sorrow or Concern for the Death of any One of them, either Stranger, Friend or Relation. They have one particular Cuſtom which bears ſome Reſemblance to our Confeſſion, but this [b] Confeſſion is far from being a true and ſincere Acknowledgment of their Sins with a contrite Heart, which is the Life and Soul of ſuch an Act of Humiliation. They run over, in the Preſence of their Superior, all the eſtabliſh'd Maxims of their Moral Law, and boldly aſſert, that they have not offended in any one Particular. In this they are either much leſs ſincere, or more blind than other *Pagans*, who were far from boaſting of their own Uprightneſs and Integrity, but ſeriouſly recollected at Night [c] on their Pillows the Sins of the preceding Day. Let us in the mean Time, do Juſtice to the Evangelic Moral Law, which alone can ſave from theſe ſpiritual Illuſions all ſuch as have the Happineſs to underſtand it aright; but at the ſame Time a perfect Knowledge of it is ſo ſeldom attain'd, that we find Abundance of People comprehend it but by Halves, and for that Reaſon, can neither be term'd [d] *true Servants of GOD or MAMMON.*

To what has been already ſaid with reſpect to the Character of theſe *Talapoins*, let us add one Thing, which is an undeniable Demonſtration of that Spirit of Hypocriſy and Deceit which reigns among theſe *Monkiſh Siameſe*. In order to maintain the Doctrine of the *Metempſychoſis*, there are ſome, ſays *La Loubere*, who aſſert with the utmoſt Aſſurance, that they perfectly remember the various Tranſmigrations through which they have paſs'd: Upon " which our Traveller adds, " that ſuch invincible Proofs cannot fail of being ſufficient " to confirm the People's Belief of the *Metempſychoſis*". This is ſo apparent a Truth, that it would be needleſs to produce Inſtances for the Confirmation of it.

NOTWITHSTANDING ſuch Phariſaical Principles, theſe Monkiſh *Siameſe* appear very much addicted to Contemplation. But to what Purpoſe alas! are Contemplations, when the Heart is a meer Stranger to them, and in Fact, this modeſt Deportment, which too often deludes others, as well as the *Siameſe*, is all Hypocriſy, all outward Appearance, and affected with no other View, [e] than to conceal from the Eyes of the World ſome ſecret Vices and Imperfections. " A *Talapoin* is guilty of a Sin, if when " he walks the Streets, his Looks are not demure, and his Thoughts ſeemingly engag'd " on ſome religious Matters. 'Tis imputed to him likewiſe for a Sin, if he concerns " himſelf in the leaſt with any Tranſactions relating to the State". This is ſo extraordinary a Maxim, that it ought not to paſs uncenſured. Our Eccleſiaſticks are *Chriſtians*, and yet, as if they were Perſons of far leſs Conſideration than the *Siameſe*, are not only allow'd to make the Affairs of the Government their Study and Amuſement, but are frequently entruſted with its moſt important Secrets.

THE *Talapoin* pretends, that all Secular Concerns are entirely out of his Province; and that 'tis his bounden Duty ſtrictly to purſue all the private Injunctions of the Convent, and to inſtruct Mankind, by being a ſhining Example of Virtue and good Manners. A *Talapoin* however is not infallible. They likewiſe hold the Doctrine of religious Obedience. But here *La Loubere* has introduc'd a very judicious Salvo. *Obedience*, ſays he, is a Tenet univerſally receiv'd at *Siam*; and therefore 'tis no great Wonder that it ſhould be ſtrenuouſly maintain'd and preach'd up in their Cloiſters. We

[a] *La Loubere ubi ſup.*

[b] This Narration ſeems to contradict what Father *Tachard* ſays, *viz.* that they confeſs their Sins to one another.

[c] ——— *Neque enim cum Lectulus, aut me*
Porticus excepit, deſum mihi; rectius hoc eſt,
Hoc faciens vivam melius, &c. ——— Hor.

[d] Madam de *Sevigné*'s Expreſſion in her Letters, Tom. i. Lett. 34. publiſh'd at *Holland.* " I have a great Ambition to be a Devotee (I mean a true One) for I am betwixt both, and am neither *God*'s true Servant, nor the " *Devil*'s. —— A melancholy State this!..... None of the *Devil*'s Slaves, becauſe I fear *God*, and have ſome religious Principles in me at the Bottom; neither *God*'s true and faithful Servant, becauſe his Law is too rigid *for me.*

[e] This is much the ſame Maxim as that of the Duke of *Rochefaucot*'s on Gravity in Mankind."

have already obſerv'd, that a *Talapoin* is under an indiſpenſable Obligation to be chaſt and virtuous. In what follows, the Reader will perceive a very lively Reſemblance of the true Evangelical Moral Law[a]. A *Talapoin* ſins, if he barely coughs, with an Intention to attract the Eyes of the Women upon him; if he preſumes to caſt an amorous Glance at any of the Sex, or deſires a wanton Return. In ſhort, he is not allow'd to be perfum'd, to have Pendants at his Ears, or be any ways gay or modiſh in his Dreſs: He muſt have no more than one Garment, and that plain and coarſe; he muſt eat or diſpoſe of his daily Proviſion, and have no Thought for the Morrow. We have ſufficiently ſhewn how ſhamefully theſe Maxims, ſo beautiful in the Speculation, have been marr'd and corrupted in the Practice.

THE religious Habit, as well as the Convent of the *Talapoins*, is ſo ſacred and inviolable, that whenever a Revolution happens in the State, both Kings and Princes ſecure themſelves under that ſacred Diſguiſe.

LA LOUBERE, Author of the *Deſcription of the Kingdom of* Siam, has given us a Collection of the moſt remarkable Maxims of theſe *Talapoins*. It muſt be confeſs'd, that there are many of them which are worthy, not only of a *Chriſtian*'s Obſervance, but his Imitation. For Inſtance, how beautiful is that which enjoins them not to cenſure or judge any one, and not to aſſert, *This Man is good*, and *That is bad!* And that other likewiſe, which recommends a modeſt and unaffected Deportment, and an humble abject State of Life! 'Tis very viſible, however, by the Narration of this very Traveller, that they do not always reduce theſe golden Precepts into Practice.

Of their OATHS, *their* SUPERSTITIONS, *their* ART *of* PHYSICK *and other* CUSTOMS.

THE [b]Form of an Oath of Allegiance conſiſts in ſolemnly ſwallowing ſome Quantity of Water, upon which the *Talapoins* pronounce ſeveral direful Imprecations againſt the Party that drinks it, in Caſe he ever proves a Rebel to his Prince. No Perſon among them of what Country or Religion ſoever, is exempted from giving this public Teſtimony of his being a loyal Subject.

[c]THE *Siameſe* likewiſe admit of ſeveral extraordinary Evidences, both by way of Fire and Water, in their legal Proſecutions. For the Trial of a Criminal by Fire, they erect a Pile in a Ditch, (dug deep on Purpoſe) and the Top of the Pile always lies level with the Ground; this they ſet on fire, and the Priſoner, if innocent, is expected to walk bare-foot from one End of it to the other, without receiving any viſible Damage from the burning Coals. If two Perſons are at Law with one another, both Plaintiff and Defendant are oblig'd to undergo the ſame rigorous Experiment. He who gets off unhurt, or he, over whom the Fire has had the leaſt viſible Influence, carries the Cauſe. It is ſurpriſing, that Trials of this Nature, ſo frequently practis'd by ſeveral Nations, in other Reſpects human and tolerably civiliſ'd, and ſo well known likewiſe amongſt the Ancients, ſhould be ſtill in Force, and able to maintain their Credit, notwithſtanding the innumerable Miſtakes and Impoſitions to which they are unavoidably expos'd. But it is indiſputably certain, that the Generality of Mankind are ſooner induc'd to believe a Falſhood, which has only an Air of Truth, than a plain and inconteſtable Truth itſelf. Here our Author has

[a] Father *Tachard*, in his firſt Voyage, L. vi. mentions others that are no ways inferior to them.

[b] *La Loubere*'s Deſcription, *&c.* Tom. i. p. 247.

[c] Id. ib. p. 263. We may trace the Footſteps of theſe Sort of Juſtifications in *Sophocles*. They are practis'd likewiſe amongſt the *Cafres*, on the *Moſambic* Coaſt. In the Kingdom of *Angola*, they make uſe of a *burning Plough-ſhare*. When we come to treat of the *Cafres*, we ſhall give the Reader a Deſcription of this Trial by the *burning Plough-ſhare*, which theſe People call *Xoca*.

given

given us a very flagrant Inſtance, how eaſy a Matter it is to impoſe upon Mankind, and make Cullies of the Credulous. " As the *Siameſe* are accuſtomed from their " Youth to go bare-foot, their Soles are as hard as a Piece of Horn. We are inform'd, " that the Fire very often has no Influence at all over them, if they tread firm and " hard upon the Coals; the way to be burn'd being, it ſeems, to trip nimbly and lightly " over them. For the Generality, two proper Officers walk by the Side of the Party " upon Trial, and lean with all their Weight upon his Shoulders, to prevent him from " making too ſudden a Diſpatch: And this Weight, or ſeemingly rigorous Treatment, " ſay they, is ſo far from expoſing the Perſon to the Fury of the Fire, that it ſtifles " and ſuppreſſes its Heat, and the Power of its Operation".

BESIDES this Method of Trial by Fire, they have alſo another by ſcalding Oil, or any other boiling Liquid, into which they thruſt their Hands. There is Artifice and Leger-de-main, no doubt, in this Experiment, as well as the other. *La Loubere* tells us, " That a certain *Frenchman*, from whom a *Siameſe* had ſtolen a conſiderable Quantity " of Pewter, was prevail'd on, for want of proper Evidence, to put his Hand into ſome " of that melted Metal, and tho' he withdrew it in a Moment, yet it was almoſt periſh'd " by the Intenſeneſs of the Heat. The *Siameſe*, being more dextrous, underwent the ſame " Experiment without the leaſt Damage, and was acquitted accordingly..... Six Months " afterwards however, the *Impoſtor* was convicted of the very Theft which the *Frenchman* " had laid to his Charge ".

THEIR Trial by Water is likewiſe made after the following Manner. Both Parties plunge in at the ſame Time, each having a long Pole, by which he gradually deſcends. He who remains longeſt under Water carries the Cauſe. In order to attain theſe Arts, which they imagine they ſhall have Occaſion for one Time or other, they make it a Practice from their Youth, to play with Fire, and dive like Ducks. Conſtant Cuſtom and an habitual Practice make both Elements familiar, and as it were, natural to them. Every one almoſt has heard of the [a] famous Fellow who would make a Meal of ſome hot burning Coals. Tho' he really perform'd this ſurpriſing Operation, by ſome ſecret Artifice, he took Care to conceal it, and the Vulgar ſeldom ſuſpect any Impoſition they do not plainly diſcover. As to the other Experiment, how many Stories are there publiſh'd of the long Continuance of ſome artful Divers under Water?

THE *Siameſe* have another kind of Experiment, which is made by ſome little phyſical Pills, artfully prepared by the *Talapoins*, who pronounce direful Imprecations upon them. Both Parties are obliged to ſwallow theſe Pills. The beſt Indication of a good Cauſe, is the Retention of them in the Stomach for a conſiderable Time without throwing them up; for, [b] ſays the Author of the Deſcription, they are of an emetic Quality. Theſe Trials are made in publick, before the Judge and the Spectators. If both Parties go out of the Court equally well, or equally ſick, the Doſe is then to be repeated..... But we ſhall amuſe our Readers with one Cuſtom of this Nature, ſtill much more barbarous and inhuman. " The King of *Siam*, when he thinks fit, expoſes both the Plaintiff and De- " fendant to the Rage of ſome hungry and mercileſs Tygers, and if either of the Parties " is ſo fortunate, as to eſcape their devouring Jaws, during the Time limited for that " Purpoſe, he is publickly declared the injured and innocent Party. In caſe the Tygers " make them both their Prey, they both are then deem'd equally guilty: But on the " other Hand, if the Tygers prove merciful, and hurt neither of them, then they have " Recourſe either to ſome new Juſtification, or elſe tarry till the Tygers grow more hun- " gry, and are diſpoſed to devour either one alone, or both together".

[a] See *Journal des Savans*, in the Year 167... *Naudé*, in his *Inſtructions* relating to the *Roſicrucian Order*, makes mention of a *Turkiſh Derviſe*, who took a red hot Iron out of the Fire, put it in his Mouth, and turn'd it ſo often about with his Tongue, that when he ſpit it out, it was perfectly cold.

[b] *La Loubere ubi ſup.* p. 264.

[a] THE

[a] THE *Siameſe*, when they are diſpoſed to ſwear a ſincere Friendſhip with one another, drink *Brandy* together out of the ſame Cup; but when they propoſe to bind this Oath, in the moſt ſolemn Manner they can poſſibly deviſe, they ſwallow a ſmall Quantity of each other's Blood. This Cuſtom we may find likewiſe obſerv'd amongſt the Antients.

NOT to enter into a long Detail of their Aſtronomy, for which we refer the Reader to the [b] *Deſcription of the Kingdom of Siam*, we ſhall only take Notice, that they, like the *Indians* and *Chineſe*, are of Opinion, that at the Time of any Eclipſe a furious Dragon attacks the Orb of Light, and obſcures its Brightneſs: In hopes therefore to aſſiſt the celeſtial Body, thus oppoſed, they make a moſt hideous Noiſe with their Frying-Pans and Kettles, firmly believing that thereby they ſhall terrify the Dragon, and oblige him to quit his Hold. There are a thouſand Remarks that might be made on other Objects of their Superſtition. They imagine, that the Art of Prophecy is to be attain'd by proper Application, as well as the Art of Phyſick. If indeed by this Art of Prophecy they mean the Power of falling into an Extaſy or Trance, and in their religious Tranſports to divulge a thouſand Viſions, which are the wild Ideas of a diſtemper'd Brain, it is not in the leaſt to be doubted, but that ſuch enthuſiaſtic Arts may be practiſed amongſt them, as have frequently been in other Countries, even within our own Remembrance, and whereof we our ſelves have had ocular Demonſtration. The Antients have furniſh'd us with innumerable Proofs thereof. The *Roman Catholicks*, as well as the *Proteſtants*, have had Enthuſiaſts of this kind appear publickly amongſt them; on this Account therefore there is no room for Cenſure and Detraction on either Side. The Prophets of *Siam* are properly ſpeaking Aſtrologers, and Southſayers. Whenever they prove unſucceſsful in their Predictions, the King orders them to be reprimanded and chaſtis'd only, as Perſons that are careleſs and negligent in their Profeſſion, and not as [c] Impoſtors. "Neither the Prince, nor the People, will preſume to undertake any important Affair, or a "Voyage, unleſs theſe Augurs. . . . . have firſt ſettled and determined the lucky Hour "on which it is to be undertaken. His Majeſty never ventures to ſtir out of his Palace, "in caſe theſe Southſayers diſſuade him from it, and declare his Abſence will prove impro-"pitious; neither, if he is abroad, will he return without their Approbation . . . . . But "he has an Almanack by him for his general Direction, which points out, as well for his "Majeſty as his Subjects, all the fortunate and unfortunate Days for the Execution of all "the common Occurrences of Life." As for our own Parts, our Almanacks are not only a Rule of Faith for ſome old Wives; but ſeveral Perſons of Credit and tolerable good Senſe, put an extraordinary Confidence in their Predictions, and ſuperſtitiouſly regard the numerous ſurpriſing Tales which for the Generality embelliſh that annual Treatiſe. Nay, there ſeems ſome Likelihood, that we *French*, who were formerly an incredulous People, will be made Converts by theſe modern Aſtrologers; for the prodigious Number of aſtrological Amuſements which were publiſhed at *Paris* in the Year [d] 1727. is an inconteſtable Proof both of their intrinſic Merit, and the general Approbation of the Publick.

THE *Siameſe* imagine the hideous Roarings of wild Beaſts, and the ſhrill Shrieks of Deer and Monkeys, to be unlucky Omens, as the inceſſant Howling of our Dogs by Night is thought hideous amongſt us. If a Serpent croſſes the Road, if a Thunderbolt drops from the Heavens, or any Thing falls down from an Eminence, the Accident is deem'd impropitious, and ſufficient to delay at leaſt, if not to fruſtrate the moſt important Undertaking. Their Superſtition, as we are inform'd, carries them to ſuch a Pitch of Folly and Extravagance, that they determine what they ſhall do, or what they ſhall leave

[a] *La Loubere ubi ſup.* p. 232.
[b] Tom. I. c. xi.
[c] *La Loubere's* Deſcription, *&c.* p. 201.
[d] See *Bib. Francoiſe*, Tom. ix. Part I.

undone

undone, from the very firſt [a] Words which they accidentally hear uttered. Thus formerly, even amongſt us, there were ſome People ſo ſuperſtitious as to imagine, that the firſt Words they heard ſung in the Church, were like divine Oracles for the Regulation of their Conduct, as if the whole Congregation had Regard to their private Affairs, or rather, as if the Almighty had ſummon'd a conſiderable Number of his faithful Servants together for no other Purpoſe, than to determine the good or ill Fortune of one individual Perſon. The *Italians*, they tell us, amuſe themſelves with a ſuperſtitious Cuſtom which bears a very near Reſemblance to that which we have juſt mentioned. They waſh their Feet in Wine on the *Vigil*, or *Eve* of St. *John*, and then throw it out of the Window, liſtening with the utmoſt Attention to what is ſaid by the next Stranger that paſſes by. The very firſt Word which they diſtinctly hear, is the infallible Omen of the good or bad Succeſs of their intended Undertaking.

" THE *Siameſe* likewiſe beſtow abundance of Pains and Time about their *Taliſmans*, " or *Celeſtial Figures*, and other Hieroglyphic Characters, which they uſe as magic Charms " inſenſibly to take a Perſons Life away, or prolong it by making him invulnerable; " and to huſh both Men and Beaſts at their Pleaſure, whenever they are engaged in any " criminal Action, and dread to be diſcover'd. When they prepare a Doſe of Phyſick, " they faſten to the Rim of the Veſſel ſeveral ſmall Pieces of Paper, in which are written " ſome certain myſtical Terms, to prevent the Evil *Genii* (who hover, tho' inviſible, in the " Air, and are able, as they imagine, to do what Miſchief they think fit) from extracting the Virtues of their Medicines as the Steam of them evaporates. Theſe Spirits, " or Demons, delight in Maidenheads, and have always the firſt Converſation with their " young [b] Virgins, when they give them that pretended Wound, which hath its " monthly Returns afterwards. In a Storm at Sea they tack up abundance of Papers " of the ſame Nature, which they imagine have a magic Virtue in them to huſh " the boiſterous Winds, and make the Tempeſt ceaſe." They have ſeveral ſuperſtitious Cuſtoms likewiſe, which peculiarly relate to their Wives at the Time of their Lying-in: Some of them, however, may poſſibly ariſe from Neceſſity and Convenience more than Superſtition. They purify their Wives after they have lain in, as well as the *Jews* did in antient Times; but their Manner of performing the Ceremony is, we conceive, very particular, and an Original in its kind. On this Occaſion they lay their Women down before a large Fire for a whole Month together, and never ſuffer it to be extinguiſh'd during all that Time on any Account whatſoever, and frequently turn them, firſt on one Side, and then on the other. During this Term of their Purification, the Smoak, which evaporates but very ſlowly thro' a ſmall Cavity made in the Roof of the Houſe for that Purpoſe, muſt needs be vaſtly incommodious and offenſive to them. The *Peguans*, however, whoſe Cuſtoms are in moſt Reſpects conformable to thoſe of the *Siameſe*, treat their Wives in this Particular after a far more ſavage and inhuman Manner. They broil their Wives, as it were, upon a ſort of a large wooden Grate, raiſed ſome conſiderable Height over a moderate Fire; which extravagant Manner of Purification they repeat five Days ſucceſſively. Notwithſtanding this ſevere Diſcipline, with which the Sex are oblig'd to comply, the *Siameſe* Women are as fond of being married as thoſe of other Countries. What Inconveniences, what Mortifications will not the Sex chearfully undergo, to anſwer the Calls of Love and Nature? Some comply with them out of a religious Principle; ſome, out of a tender Regard to the Propagation of their Species; and others out of a conjugal Affection for, and a chearful Obedience to their Husbands. From whence we may reaſonably

[a] This ſuperſtitious Cuſtom has frequently been practis'd amongſt the *Chriſtians*, and has ſometimes ſucceeded. We have a remarkable Inſtance of a Devotee, who took Holy Orders for no other Reaſon, but that accidentally he paſs'd by a Chappel, whilſt the Prieſt was reading thoſe Words of our bleſſed Saviour, *Peter, follow me.* When the *Siameſe* are deſirous to diſcover ſuch Things as they are very uneaſy about, they repair to ſome Cavern, and there ſacrifice to the Genius of the Place. After they have ſaid their Prayers they depart, and the firſt Word they hear is look'd on as the *Oracle*'s Anſwer. Father *Tachard*'s Voyage to *Siam*, Lib. i.

[b] Theſe Spirits are much of the ſame Nature with the *Incubi*; which, through Prieſtcraft, were diſguiſed under the Form of Deities, to conceal the Diſgrace of their baſe-born Heroes, ſuch as *Alexander*, *Romulus*, &c.

conclude, that our *European* Brides would, if required, undergo the very ſame auſtere Treatment with as much Courage and Reſolution as thoſe of *Siam*. When the Fire has thus perfectly purified their Wives, the Husbands invite all their Relations to an elegant Entertainment. They never touch one Morſel, however, till an Oblation has been made of the whole Meal to the Fire. The Ceremony of this Offering conſiſts in laying their Proviſions for ſome ſhort Time before it; by which is meant and expreſs'd the Huſband's Gratitude to ſo advantageous an Element. The Women, during all the Time of their Lying-in, are allow'd to eat or drink nothing but what is very warm.

We ſhall here by the Way briefly treat of ſome of thoſe dangerous Philters, or Love-Potions, whoſe extraordinary Virtues the *Indian* Narrations ſo mightily boaſt of. [a] There are ſome, which create ſo great a Diſorder in the Imagination, that a Man inſtantaneouſly becomes as tractable as an Infant, and during its Operation is perfectly ſubmiſſive to the ſuperior Conduct and Diſcretion of his loving Spouſe. The Juice of the Herb *Dutroa* infallibly infatuates thoſe Husbands whoſe Wives are determin'd to be inconſtant, and to ſacrifice their Virtues to their own wanton Pleaſures. This fatal Stupefaction laſts for about four and twenty Hours, and during all that Time, thoſe luſtful and [b] abandon'd Dames entertain their Gallants, and without the leaſt Dread or Danger of any jealous Reſentment, take all the indecent Liberties they think proper before their Husbands Faces. Some Authors are of Opinion, that this *Dutroa* is the ſame Herb with the celebrated [c] *Nepenthes* of the beauteous *Helen*, of whoſe wondrous Virtues *Homer* has given us a very particular Deſcription. But be that as it will, it is univerſally allow'd, that *Helen* was a *finiſh'd Coquet*. That fair Inconſtant had learn'd a World of Experience in her Travels, but moſt viſibly improv'd whilſt ſhe reſided in *Egypt*, where doubtleſs the Virtues of the *Dutroa* were very well known. A Princeſs of her refin'd Taſt and Gaiety of Temper, could not but be naturally inclined to try the Force and Efficacy of the *Nepenthes* on her Husband. It was in *Egypt* likewiſe, that ſhe pry'd into the ſecret Qualities of ſome particular *Simples*, of which ſhe uſed to make her Love-Potions, ſo well known among the Antients, that [d] *Helen's Cup* became a Proverb. From what has been ſaid, we may very reaſonably conclude, that the *Egyptian* Ladies were as inconſtant, and practiſed all the Arts of Coquetry with as much Dexterity and Addreſs as the moſt faithleſs *Indians*.

Some Hiſtorians aſſure us, That the [e] *Siameſe* are afflicted with certain Diſtempers, the Symptoms whereof are ſo uncommon and extraordinary, that they imagine their Cauſe ought wholly to be imputed either to ſome latent magic Charms, or to the ſuperior Influence of Evil Spirits. Their Phyſicians, therefore, take the Advantage of this univerſal Credulity; and when they are at a Loſs to account properly for a Patient's Diſtemper, or find their Preſcriptions prove ineffectual, artfully conceal their Ignorance under thoſe ſpecious Pretences. It is almoſt needleſs to remark, that in thoſe Countries where the real Art of Phyſick is either very little, or at beſt but imperfectly underſtood, a Patient's principal Dependence is on ſupernatural Remedies and magical Incantations for the Reſtoration of his Health: And in all Probability, this Want of Skill is attended with no ſmall Degree of Superſtition. For there is but one Step from Bigottry, or religious Extravagance, to Hypocriſy and Impoſition: Both the one and the other are of ſingular Service to the daily Practice of the *Empiricks* at *Siam*. As ſoon as a dead Corpſe has been half conſum'd upon a Funeral Pile, they, in a very formal Manner, reſcue it from the Flames, and open it before all the Spectators, to give a Sanction to this their knaviſh Artifice, and to confirm the illiterate Vulgar in the Belief of their Deluſions. In order

[a] *La Loubere ubi ſup.* Tom. i. p. 205.

[b] We are informed, that the only Way to remove this Stupefaction, and reſtore theſe Husbands to the free Exerciſe of their Reaſon, is, to waſh the Soles of their Feet with cold Water.

[c] One of the principal Virtues of the *Nepenthes* was, to baniſh Care and Sorrow.

[d] *Helenæ Crater.*

[e] *La Loubere ubi ſup.*

therefore

therefore to carry on the Cheat with the better Succeſs, they very gravely amuſe the gaping Crowd with finding, as they pretend, in the Intrails of the Party deceaſed ſeveral undigeſted Pieces of Swines-Fleſh, or ſuch other Animal as they think proper; and afterwards inſinuate, that they were convey'd there by the reſiſtleſs Force of Magic, and that unleſs they were deſtroy'd, they might ſerve for the ſame fatal and impious Purpoſes again. But as[a] *La Loubere* has obliged us with an Account of their more rational Proceedings in the Art of *Phyſick*, we ſhall entertain our Readers with an Extract from thence, without making any farther Remarks on their artful Concealment of their Ignorance and unskilful Practice.

" WHEN any Perſon, *ſays he*, happens to fall ſick at *Siam*, he takes ſpecial Care, in the " firſt Place, to have his whole Body *mollified* (that is properly ſpeaking, mortified) by ſome " skilful Perſon, who underſtanding the Operation, and getting upon him, kneads and " tramples him under his Feet: Nay, their big-belly'd Women, it ſeems, have Recourſe to " an Expedient of the ſame Nature, and procure ſome Infant to perform it, in order to be " brought to Bed, as they imagine, with the greater Facility: For in hot Countries, " notwithſtanding the Women ſeem by Nature form'd for an eaſy Delivery, yet their " Throws are very painful, which may very probably ariſe from the ſmall Evacuations " which precede them.

" THE *Indians* formerly preſcrib'd nothing but a ſtrict Regimen or Diet, for any " groſs Humours of what Nature or Kind ſoever": Neither do they diſapprove of that Practice to this very Day: Nay, it is ſo abſolutely requiſite in theſe hot Countries, that our *Europeans*, who are by far more diſſolute and irregular than the *Indians*, learn by fatal Experience that this is the moſt ſovereign Remedy for the Preſervation of their Health; and ſuch as in *India* deſpiſe this wholſom Advice, muſt thank themſelves for the Shortneſs of their Lives, and the long Train of Diſeaſes with which they are attended. " The *Siameſe* frequently venture now a-days to be blooded, in caſe they " can meet with a skilful *European* Surgeon; and ſometimes, inſtead of bleeding, they " make uſe of *Cupping*, or *Leaches*, as we do. They have ſome purgative Preparations " which are peculiar to themſelves, and others, which we make uſe of as well as they. " .....But they obſerve no Regulation in Point of the Time when theſe Purges ought " properly to be adminiſtred, and have no Idea of (what we call) the *Criſis*, or *Critical* " *Minute*. They are ſo far from being ignorant, however, of the Art of Sweating, " that on the contrary, they highly approve of all Sudorificks.....The *Europeans* " have inſtructed them in the Nature and Quality of the *Jeſuit's Bark*, and the artful " Method of preſcribing it. All their Medicines in general are of a hot Quality; " they never preſcribe any internal cooling Potions, but they bathe even in a Fever, or " any other malignant Diſtemper whatſoever. From whence we may conclude, that " every Thing which contributes to, and augments the natural Heat, is in their Opi- " nion ſanative, and ſuitable to their Conſtitutions. Their Patients are allow'd nothing " but Rice-Broth, and that as thin as poſſible.....Meat Broth is the moſt pernicious " Diet imaginable, and for the moſt part fatal at *Siam*; becauſe it too much relaxes and " cools the Stomach. When a Patient is ſo far recover'd, as to be able to eat any " Thing ſubſtantial, they indulge him firſt of all with a [b] Piece of Pork, as being in their " Opinion moſt wholſom and eaſieſt of Digeſtion.

" THE *Siameſe* are peculiarly fond of all Chymical Preparations, and boaſt of their be- " ing Maſters of that occult Science. *Siam*, in ſhort, ſwarms with *Chymiſts*, *Quacks*, or " *Cullies*.....Their late King ſpent two Millions of *French Livres* in a vain Purſuit

[a] *La Loubere, ubi ſup.* p. 192.

[b] This ſeems ſomewhat ſurpriſing, becauſe Pork is look'd upon amongſt us as hard of Digeſtion; but according to *La Loubere's* Account, 'tis the moſt wholſom Victuals that can be eat in thoſe hot Countries.

" after

" after the *Philoſophers Stone*". This Phrenzy, which has prov'd ſo fatal to the Fortunes of thouſands in *Europe*, particularly in *Italy*, and the *German Dominions*, was brought over from the *Eaſtern* Nations, and the *Moors*..... We had too many Ways before, alas! to ſquander away our Subſtance, without indulging this new, this fatal Deluſion. We may very properly apply what *Madam Deſhouliers* ſays, with reſpect to Gaming, to theſe unhappy Miſers, that a young Gameſter is a Coxcomb, and an old one a Bite.

ANOTHER vain and extravagant Chimera of the *Siameſe* and *Chineſe*, is, their fruitleſs Purſuit after an univerſal, and infallible Antidote againſt Death it ſelf. However wild and romantic the Hopes of ſuch a Diſcovery may ſeem to be, it has however, been more than once attempted. The ſurpriſing Virtues of the [a] *Ginſeng* have buoy'd up the *Chineſe* in theſe airy Expectations. We our ſelves have attempted the ſame Thing both by liquify'd Gold, and by a Transfuſion of Blood. Some have boaſted of Methods much more plain, eaſy and natural, and preſcrib'd Temperance, Chearfulneſs and Tranquility of Mind, and a Regimen of Life by Weight and Meaſure, in order to find out the preciſe Quantity which the Stomach will digeſt, and to know the exact Nature of each particular Conſtitution. But after all, what are the mighty Reſults of theſe their earneſt and curious Enquiries? At moſt, no more than this, to extend their little Span to an hundred Years, and, if I may be allow'd the Expreſſion, to patch up a [b] broken Conſtitution. The grand Secrets of making ourſelves immortal, and for ever rich, will never be found out, and are both equally impracticable. Tradition indeed aſſures us, that ſome very extraordinary Perſons have liv'd for whole Ages together, and that others have found out the Art of making Gold; but no Tradition, however, has carried the Point ſo far, as to aſſert, that the former became [c] immortal; or, that the latter, with all their Art and Ingenuity, could ſupply themſelves with Gold at all Times [d] when their Neceſſities required it. The Story of the *Wandring Jew* has for a long Time amus'd the Vulgar, which was grounded on a falſe Interpretation of a particular [e] Expreſſion of our bleſſed Saviour. The *Flying Piſtole* was another old Wife's Tale, which in all Probability ow'd its Original to the Story which the Ancients tell us of the celebrated *Paſes*. That ſubtle Magician never wanted Gold, [f] becauſe, as faſt as he ſpent it, it would inviſibly return into his Purſe again.

IF ſome Men have wreck'd their Inventions too much in the Purſuit after ſuch Secrets as are meerly chimerical, they have, however, in lieu thereof, found out others, that have prov'd of uncommon Service to the Publick. The Pride and Ambition of becoming immortal, or at leaſt of prolonging this Life to a thouſand Years, has produc'd a thouſand very valuable Remedies, which would otherwiſe, in all Probability, have for ever been undiſcover'd. This very Affectation has brought Phyſick and Anatomy to its Achme. The Search

[a] See the Deſcription of this Plant, in a Letter of Father *Jartroux*, Tom. iv. of the Collection of Voyages to the North.

[b] For the Reader's Amuſement on this Topick, we refer him to a little valuable Treatiſe of *Cornaro*, a Noble *Venetian*, entituled, *Inſtructions how to live for a hundred Years.*

[c] *Naudé*, in his *Inſtructions to the Natives of* France, *relating to the Roſicrucian Order*, gives us a particular Account of an *Engliſh* Gentleman, who got his Throat to be cut, and his Body laid low in a warm Dunghil, that he might there be reſtor'd to his former Youth and Activity, like old *Æſon*, in the Cauldron of *Medea*, as *Ovid* has related the Story, in the ſeventh Book of his *Metamorphoſis*.

[d] Almoſt every Thing that has been publiſh'd upon this Subject, is either abſolutely falſe and groundleſs, or interſpers'd with too much Fiction. The moſt credulous and eaſy to be impos'd on, have allow'd, that of thoſe who have ſucceeded, ſome have done it by meer Accident; and that others have thereby ruin'd their Fortunes; and their Expences have infinitely exceeded the Rewards of their Labour. The publick Declaration made by the Members of the *Roſicrucian Order*, who in the Year 1615. aſſur'd all the Potentates of *Europe*, that they ſhould be Poſſeſſors of more Gold than ever the King of *Spain* had procur'd from both the *Indies*, and who boaſted of inexhauſtible Treaſures, drew in no Cullies, and was no Temptation to any one individual Perſon whomſoever.

[e] The *Goſpel* according to St. *John*, ch. v. The Words relate to St. *John* the Evangeliſt; and from thence aroſe the vulgar Error of his being the *Wandering Jew*.

[f] This occaſion'd the ancient Proverb, *Paſetis Obolus*, ſee *Naudé* in his *Apology* for *Illuſtrious Perſonages*, &c. p. 271. publiſh'd at *Holland*, 1712.

after

the Philoſopher's Stone has had the ſame happy Effects, and produc'd as ſalubrious Antidotes againſt the numerous Maladies to which the frail Contexture of Mankind is daily expos'd. 'Tis to this, and this alone, that we are indebted for all our ineſtimable Secrets in *Chymiſtry*, for making Braſs, the Art of blanching or poliſhing Sapphir-Stones, the Separation of Metals, *&c.*

AFTER all the ſuperſtitious Cuſtoms which we have already mention'd, we can't forbear ſubjoining a ſhort Relation of the high Eſteem and Veneration which the *Siameſe* profeſs for the *Elephant*, but in a more particular Manner the *White* One. 'Tis true, we have already taken Notice of it in the Article of *Pegu*; but with our Reader's Leave, we ſhall reſume the Subject, and hope what we have to offer will prove no diſagreeable Amuſement. The *Siameſe* imagine, that the Elephants are perfect rational Creatures. [a] *La Loubere* aſſures us, that a formal Leave was taken of three of theſe Animals, which the King of *Siam* ſent as a Preſent to the young Princes, Grandſons of his late Chriſtian Majeſty the King of *France*. The *Siameſe* whiſper'd in their Ears, wiſh'd them a pleaſant and ſucceſsful Voyage, entreated them not to be any ways uneaſy in their Paſſage, but to divert themſelves with the Thoughts of having ſhortly the Honour to appear before, and enter into the Service of three ſuch illuſtrious Princes. The *Indians* imagine that ſo noble, ſo robuſt, ſo docible a Creature, muſt without all Diſpute be inform'd by a truly generous Soul; a Soul that once actuated ſome glorious Prince, or at leaſt ſome Perſon of the moſt illuſtrious Extraction. But all this is poor, to the exalted Idea they entertain of the White, or rather Fleſh-colour'd Elephant. The Soul of ſome heroic Monarch as they imagine, always informs it. The King both of *Siam* and *Pegu* aſſume the Title of Kings of the white Elephant. They can ſcarce refrain from thinking them [b] Saints, and looking on them as worthy of Deification; or at leaſt, of being reverenc'd as much as thoſe Men amongſt them who are moſt conſpicuous for their conſummate Virtues. To compriſe all, in ſhort, within a ſmall Compaſs, theſe two Monarchs have been engag'd in a long, bloody, and expenſive War, on no other Account than their inordinate Affection for this darling Creature. This religious Veneration of the *Siameſe* and *Peguans*, or this extravagant Reſpect which approaches very near it, is entirely owing to the laſt Metamorphoſis of *Sommona-Codom*, who made himſelf manifeſt under the Form of a White Elephant.

As the Natives of the *Eaſtern* Countries are inur'd to Slavery, they are naturally ſubmiſſive, fawning, complaiſant and formal. A *Siameſe*, when he waits on his Superior, enters his Apartment bow'd almoſt double, proſtrates himſelf before him, continues on his Knees, and ſits upon his Heels: His Head is inclin'd, his Hands are clos'd, and elevated as high as his Forehead: He never preſumes to ſpeak firſt. They all crouch after this formal Manner from the loweſt to the higheſt: When a *Siameſe* paſſes accidentally by a Perſon for whom he retains a more than ordinary Reſpect, he bows almoſt to the Ground, and claps his Hands to his Forehead, in the Manner above mentioned. The higheſt Place, with reſpect to Eminence, is eſteem'd ſuch an Honour, that they never preſume to go up Stairs, when any Perſon of Diſtinction happens to be below. They take particular Care to have no Paſſage under their Stair-Caſes, leſt any one ſhould paſs under the Feet of another that happens to be going up. But this Precaution, as *La Loubere* obſerves, relates only to ſuch Houſes as are built by Foreigners [c]. "The "*Siameſe* build their Houſes but one Story high, for if they ſhould, the lower Floor "would be perfectly uſeleſs; ſince none of them would either lodge, or walk under ano-

[a] *La Loubere ubi ſup.*

[b] Like the *Elephant, in Epiſtolis obſcur. Viror.* which fell down on his Knees, in the moſt obſequious Manner, before his *Holineſs*, the Pope of *Rome*; *& quando vidit Papam, tunc geniculavit & dixit cum terribili Voce*, BAR, BAR, BAR.

[c] *La Loubere*, p. 170. *ubi ſup.*

" ther's Feet. And for this Reaſon, notwithſtanding their Houſes are all built upon Pillars, " they make no manner of Uſe of the lower Part..... The *Siameſe* Embaſſadors " once accidentally lodging at a public Inn near *Vincennes*, the Principal in the firſt " Floor, and his Aſſociates in the ſecond; One of the latter, as ſoon as he was con- " ſcious that he was unadviſedly placed over his Royal Maſter's Letter,..... flew out " of his Apartment, bemoan'd his unpardonable Careleſſneſs and ill Conduct, tearing " the Hair off his Head like a Perſon in the utmoſt Deſpair." Our Reader, if he conſults the ſame Author, will find the Regulation of their Civil Ceremonies attended with a thouſand Impertinencies, as capricious to the full as thoſe we have already mentioned. We ſhall content our ſelves with making this one Remark, upon the Credit of his Relation, that every Punctilio is ſo ſtrictly obſerved, that all their Apartments muſt be built after the very ſame Model, and that their Viſiters ſeem ſometimes to require as artful and ſudden Motions, as thoſe of Military Men under Exerciſe. " When there are " ſeveral Perſons in a Room together, and a Stranger accidentally comes amongſt them, " the Poſtures of the whole Company are often alter'd in a Moment. They underſtand " to the utmoſt Nicety and Exactneſs, before [a] whom, and how low they ought to " bow, when they ought to riſe, and when to ſit; whether they muſt cloſe their Hands or " not, and how high they muſt be elevated, or to what Degree depreſs'd; if, when " they are ſitting, whether they muſt advance one Foot, or both; or conceal them both " by reſting on their Heels: And he who neglects any of theſe Punctilio's, is liable to " be chaſtis'd with a Baſtinado on the Spot, either by the Perſon who receives the Af- " front, or any one elſe whom he thinks proper to nominate and appoint." This Train of idle Ceremonies would ſeem to us as difficult to practiſe, as to ſubmit to with Patience. Nothing is more diſagreeable, in our Opinion, than a Perſon of Diſtinction, who is haughty, and keeps his Inferior at a Diſtance. Although we are very ſenſible it is neceſſary that there ſhould be Degrees and Diſtinctions of Honour, to avoid Confuſion and Anarchy in Civil Government, yet we have a natural Antipathy to all thoſe who by their proud and ſupercilious Deportment inſolently put us in Mind of their being our Superiors. We muſt however do the *Siameſe* Juſtice to acknowledge, " that not- " withſtanding their numberleſs Ceremonies are unaccountably extravagant, and re- " tain too much of the Pride and Tyranny of the Eaſt; yet if we would but ſeriouſly " reflect on the [b] pompous Titles, and exalted Encomiums which we daily beſtow on " ſome of our own Quality, who have too often no intrinſic Merit, and nothing to boaſt " of but their illuſtrious Deſcent; our Cuſtoms in all Probability would appear to one " who is perfectly impartial and unprejudic'd, as abſurd and ridiculous as theirs appear " to us."

FROM what has been ſaid, however, we ought not to conclude, that the whole Order of their Ceremonies are at all Times punctually obſerved: Court Intrigues and political Views frequently occaſion ſome Exceptions to the general Practice. A Superior, whoſe Intereſt it is to gratify and oblige his Inferior, and who is deſirous to teſtify his peculiar Value and Regard for him, artfully conceals his Authority, by induſtriouſly avoiding him in Publick. By this Act of Condeſcenſion, he ſaves his Inferior the Trouble of paying him all the Submiſſions which are his Due, and upon an Interview, muſt be indiſpenſably paid him. [c] What we have further to add, relating to this Matter, we ſhall introduce under another Head, and conclude at preſent with two or three particular Cuſtoms, which in our Opinion are inconſiſtent even with common Decency and good Manners. " [d] The *Si-* " *ameſe*, as we are credibly inform'd, take the Liberty to belch without the leaſt Reſerve " before any Company whatſoever: Nay, they never ſo much as turn their Heads aſide, nor

[a] *La Loubere ubi ſup.*
[b] *La Loubere ubi ſup.*
[c] *Ubi infra*, Artic. of Kings.
[d] *La Loubere*, Tom. i. p. 174.

" put

" put their Hands before their Mouths on ſuch an Occaſion:" Reſembling in this Reſpect the unpoliſhed *Spaniards*, *Hollanders*, *Engliſh*, and all the Northern People in general, who take the ſame indecent Liberties, preferring their Health before an Act of Complaiſance that is ſo incommodious and uneaſy to them. In ſhort, they ſeem fond of the ill Habit, and take a ſort of Pride in the Practice of it: So far are they from acting like that modeſt [a] *Conſul* of old, who never did, even on the moſt emergent Occaſion, indulge himſelf in ſuch an unſeemly Action. Theſe Nations may have one plauſible Plea, perhaps, for this indecent Freedom; and that is, the good-natur'd Edict which the Emperor [b] *Claudian* once publiſh'd, on Account of a Gentleman who had like to have loſt his Life out of an Act of Complaiſance, and an [c] inviolable Regard to the Laws of Decency and good Manners. From what has been ſaid, it muſt be allowed, that there is ſomething very odd and fantaſtic in the Cuſtoms of all Nations. Why ſhould not we be indulged in ſuch an agreeable Diſcharge of Nature, provided we do it under decent Reſtrictions, as when we either ſneeze, cough, or ſpit? As to the Liberty laſt mentioned, the *Siameſe* admit of it, indeed, but 'tis with this Proviſo, that they take all imaginable Care not to beſmear the Floor; for which Reaſon they are never ſo ungenteel as to go abroad without their Spitting-Boxes. This is ſuch an Exceſs of Neatneſs, that *Holland* itſelf, as yet, is a perfect Stranger to the Mode. The laſt Cuſtom which we ſhall take Notice of, with reſpect to the *Siameſe*, is this, that they never refuſe to accept of any Thing that ever is offered them. For to ſay *I have enough*, is look'd upon as a Soleciſm in good Manners.

Their MARRIAGES, *and the* EDUCATION *of their* CHILDREN, *&c.*

THE [d] *Siameſe* never ſuffer their young Virgins to have any Converſation with their young Batchelors; but notwithſtanding all the Care and Precaution of their watchful Mothers, they will have their Aſſignations, and ſometimes make a ſhameful Uſe of their ſtolen Viſits. For why ſhould not Nature have a prevailing Influence there, as well as in other Countries? A Love-Intercourſe, however, or a Correſpondence fairly carried on between a young Couple, is ſo far from being thought diſhonourable or ſcandalous, that it is looked upon as a ſolemn Engagement, and a kind of Marriage; and the leaſt viſible Coldneſs or Indifference, a Misfortune almoſt equal to a Divorce. It muſt be confeſs'd, that theſe Ideas are a ſevere Reflection on the Inconſtancy of all the *Europeans* in general. "The Women " of *Siam*, according to *La Loubere*, have Pride enough to keep Strangers at a Diſtance, and " are not ſo eaſy, as to ſurrender at the firſt Onſet. . . . . The Women of *Pegu*, who reſide at " *Siam* as Foreigners themſelves, are more fond and indulgent to Foreigners, and are look'd " upon as looſe and abandoned Harlots, in the Opinion of all ſuch as are unacquainted " with their honeſt Intentions to provide themſelves with Husbands. . . . . They are ve- " ry faithful and conſtant till their Lovers forſake them. If they happen to prove with " Child, they are not on that Account treated with the leaſt Indignity or Diſreſpect by " thoſe of their own Nation." But we ſhall now proceed to Matters of more ſerious Importance, with Reſpect to Love-Affairs. Notwithſtanding the *Siameſe* marry their Children very young; yet there are ſome of the Female Sex, who have the Gift of Continence, look down with Contempt on the Charms of Wedlock, and chuſe to end their Days in a State of Virginity. None of them, however, are conſtituted *Talapoineſſes* till

[a] *Pompeius conſularis nunquam ructavit.*

[b] *Dicitur meditatus edictum quo veniam daret flatum crepitumque ventris emittendi cum periclitatum quemdam præ Pudore ex continentia reperiſſet.* Suet. in Claud.

[c] The Antients aſſure us, that the *Egyptians*, fully convinc'd of the many Diſorders which the Wind creates in this our Microcoſme, thought themſelves obliged to *deify* a *Fart*. We find in the Sequel of the Memoirs of *M. De Sallengre*, Tom. i. Part. 1. printed in *Paris* in 1726. a whole Diſſertation on this extraordinary Deity; which after all was perhaps no other than a Symbol. Father *Montfaucon* takes very little Notice of this Deity.

[d] *La Loubere* Tom. i. p. 155.

they

they are exceeding old, which doubtleſs is the moſt proper Time for them to break off all Commerce with Mankind. Our antient Maids, I mean ſuch as are really ſo, become for the moſt part ſeeming Saints, but are very ill-natured and cenſorious; and our Coquets are metamorphoſed into formal Prudes. When the *Siameſe* are upon a Treaty of Marriage, the Relations of the young Man make their Applications to the Parents of his Miſtreſs: And for the Generality ſome diſcreet old Women of indiſputable Reputation are employ'd to ſue for an Alliance. They treat with them, adviſe with them, enquire into all ſuch Circumſtances as are requiſite on ſo important an Occaſion, and take particular Care to be fully appris'd before they part of the young Woman's Inclinations. At the ſame Time they inform themſelves of the particular Hour of both their Nativities, and then the Friends on both Sides go to the Fortune-Tellers, to know whether this Match will be happy or unhappy, whether they ſhall live peaceably and comfortably together all their Lives long, or whether any matrimonial Diſcords will ariſe ſo high between them as to terminate in a Divorce. In this Country all private Perſons are ſtudious how to conceal their Fortunes from the Avarice of their Courtiers, and the Tyranny of their Prince. They know nothing of each other's Fortune but what they learn from the Southſayers whom they conſult, and whoſe Approbation or Diſlike determines the whole Affair. As to what relates to the intrinſic Happineſs of the Marriage-State, we may venture to ſay, that they return no wiſer from theſe their Love-Counſellors, than *Panurge* did, in *Rabelais*, after his long Conſultation upon the ſame Subject. When the Marriage is on the Point of Concluſion, the intended Bridegroom pays three Viſits to his Miſtreſs, and makes her a Preſent of ſome *Betel*, and ſome of the moſt agreeable he can procure for her, but never any Thing of greater Value. At the third Fruits Viſit the Relations on both Sides meet; at which Time they firſt compute the exact Valuation of the young Ladies Dower, and then depoſite it in the Hands of the intended Bridegroom, together with his own Fortune, which very ſeldom, if ever, as we are credibly informed, exceeds that of the Bride. All this is done upon the Spot, publickly, in the Preſence of their Parents, *&c.* and without any written Contracts or Obligations on either Side. What an Inſtance is this of Plain-Dealing, Integrity and Truſt! We, who are *Chriſtians*, muſt have long, tedious Conveyances, drawn by the ableſt Council, in the ſtrongeſt Terms that can poſſibly be deviſed; and the whole muſt be ſubſcribed to by a ſufficient Number of credible Witneſſes, *cum multis aliis*; and yet, after all this wondrous Precaution, how often are we expoſed to a thouſand Quirks and Evaſions, which terminate at laſt in a long and expenſive Law-Suit? The other Relations likewiſe make ſuch Preſents as they think proper to the new-married Couple. Thus we have given you an Account of all the Preliminaries as a legal Marriage. For according to the Author, on whoſe Veracity we depend, that Inſtitution is not incumber'd with a Multitude of impertinent Formalities. They conſummate therefore the Marriage without any other Ceremonies either Civil or Religious. Nay, the *Talapoins* are not allow'd to concern themſelves in the leaſt about it. Some few Days, however, after the Conſummation, they wait upon the new-married Couple, to beſprinkle them with Holy Water, and repeat ſome particular Prayers (by Way of Benediction) in the *Balie* Language, which, as we have before obſerved, is amongſt the *Indians*, equivalent to the *Latin* amongſt the *Chriſtians* of the *Roman Catholick* Perſuaſion, and to the *Hebrew* amongſt the *Jews*.

On their Wedding-Days they have publick Diverſions as other Countries have; but neither the Bridegroom, nor the Bride, nor any of their Gueſts admit of Dancing as a Part of their Paſtimes. This Feſtival is kept at the Bride's Father's, in a Hall erected for that Purpoſe, but at the Expence of the Bridegroom. After this, the new-married Couple are conducted into a ſolitary Apartment which is built at a conſiderable Diſtance from the aforeſaid Premiſſes, but however, upon ſome Part of the Appurtenances thereunto belonging. The Bride and Bridegroom live there retired for ſome Months together, either

either in order to make Trial of each other's Tempers, or out of a Principle of Fondneſs and Affection, which is natural enough to imagine; but be that as it will, they ſay, that before the Marriage is abſolutely compleated, the intended Father-in-Law keeps his intended Son-in-Law for ſix Months without any Intermiſſion in his Houſe, by Way of Probation.

THE *Siameſe* admit of Poligamy, 'tis true; but we are told, it is comply'd with only out of a Principle of Pride, or to gratify a vicious Inclination. They are of Opinion, however, that it is the Part of a ſober and diſcreet Man, to have but one Wife. They who indulge themſelves in a Plurality, eſtabliſh one as Super-intendent over the reſt, who is called the *Primary Wife*; the others, although legally married, are ſubſervient to her Orders, and are called *Secondary*, or *Subordinate Wives*, being purchaſed for ready Money, and by Conſequence no better than Slaves. The Children which they have by theſe Bond-women, call their Father by Way of Diſtance and Submiſſion, *Father, my Lord*, whereas the *Governant*'s Children call him, with more Familiarity, only *Father*. 'Tis no difficult Matter to trace the Origin of this whole Practice in the Lives of the antient Patriarchs. *Rachel* had two Hand-maids, which may very well be look'd upon as two Concubine Slaves of *Jacob*, without Prejudice to, or Reflection on the Virtue of that holy Man, ſince the ſacred Scripture has thought fit to mention this Particular, without the leaſt Cenſure of his Conduct.

THO' Marriage in the firſt Degree of Conſanguinity is prohibited at *Siam*, yet they are permitted to intermarry with their firſt Couſins. They may marry likewiſe two Siſters one after another, but not both at the ſame Time. The Kings of *Siam*, however, are by no means circumſcrib'd by this Law, imagining that no Women are worthy of their Alliance, but ſuch as are the neareſt in Relation to them, not excepting their [a] Siſters themſelves.

HAVING thus given the Reader a tranſient Idea of their Marriage Rites, we come naturally, in the next Place, to treat of their Divorces. Matches are for the moſt Part happy at *Siam*; but when they accidentally prove inſupportable, they have Recourſe without any more ado to that effectual Remedy, a Separation. It is ſurpriſing, that the *Chriſtians* ſhould be ſo averſe to this *Derniere Reſorte*. Is it Religion that preſcribes this Patience to the married Couple? We can hardly believe it. Diſcord, when it once reigns in a Family, is a Fountain of Sin, which all the Confeſſors in the Kingdom can never exhauſt. People are therefore, in this Reſpect, govern'd purely by human Dictates, which have nothing of religious Merit in them, and will never entitle them to be canonized for Saints. This Divorce, according to *La Loubere*, is ſeldom, or never practiſed at *Siam*, by any but the common People. Such as are rich, and have a Plurality of Wives, maintain without any Reluctance thoſe for whom they have no Affection, as well as thoſe whom they really value and eſteem: And this, perhaps, may be comply'd with out of a political View; for ſometimes even an unſavoury Diſh will go down very agreeably when the Appetite is keen.

[b] *Le changement de Mets rejouit l'Homme:*
Quand jè dis l'Homme, entendès qu'en ceci
La Femme doit ètre compriſe auſſi.

The Women of *Siam*, in fact, do partake of this Privilege as well as the Men, but with ſuch Reſtrictions, as the Modeſty of the Sex requires. As for Example, though they are not allowed the Pleaſure of Poligamy, yet they have the Liberty to diſſolve at Plea-

[a] *La Loubere*, Tom. i. p. 159.
[b] *Fontain*'s Tales.

ſure a Union which they diſapprove of, and to marry again, if they think fit, the very Day of their Divorce: And their good-natur'd Husbands never torment themſelves with any Debates relating to the Father of the firſt Child, that is born after the ſecond Marriage: But if we may take our Traveller's Word for it, entirely rely on the Veracity of their Wives on that Occaſion. They who procure a legal Divorce, or prevail with their Wives to conſent to live in a State of Separation, are obliged to return the Portion they received with them. The Children are divided between them; the Mother is entitled to the firſt, third, fifth, and every odd Child; the Father to the ſecond, fourth, ſixth, and ſo on; by which Means, in Caſe there is but one Child in a Family, 'tis the Mother's ſole Right and Property; and if the Number be unequal, the Mother has one more than the Father. Theſe are the Laws of *Siam* with Relation to Divorce. We are aſſured, that notwithſtanding the eaſy Accompliſhment of ſuch a State of Separation, the *Siameſe* look on it as a very deplorable [a] Misfortune, and, as it were, the inevitable Deſtruction of their Children, who for the Generality are very ill treated after their Parents ſecond Marriage. ...." This is one of the Reaſons which they give us, why the Country is not ſo very " populous, notwithſtanding the Wives of *Siam* are as Teeming Women, and produce " Twins as often as any of their Sex in other Countries." It muſt be confeſs'd, that nothing ſhould induce Men to bear up with Patience under the Yoke of an uneaſy Marriage, more than the Thoughts of their Children, who ſuffer for the moſt Part too much from their Parents unnatural Diviſions.

" THE Power of a Husband is ſo deſpotick over his Family, that he has Power to " ſell his Children, and all his Wives, except his *Primary* one, whom upon any Diſ- " pleaſure he can only divorce, or put away. The Widows inherit the ſame abſolute " Authority of their Husbands, with this Reſtriction, that they cannot ſell the Chil- " dren which they have in even Numbers, if the Father's Relations oppoſe it: For " the Children themſelves dare not preſume to interpoſe or contradict their Mothers. " After a Divorce, both the Father and Mother may ſell thoſe Children which have fal- " len to their Lot. .... The Parents, however, have no Power to take away the Lives of " their Children; nor the Husband to lay violent Hands on his Wife; becauſe all Mur- " der in general is prohibited at *Siam*." Nothing approaches nearer to this Authority, " or to ſpeak more properly, nothing exceeds it, but that of the antient *Romans*: The Lives and Deaths of their Children were entirely at their Diſpoſe. They ſold them, expoſed them, and made them Slaves at their Pleaſure. They [b] ſold them, if they thought convenient, three Times ſucceſſively; but the Child was abſolutely free for ever after, and delivered from the ſhocking Tyranny of his Father. As to the Mother, ſhe partook of but a very ſmall Share of that arbitrary Power. 'Tis our Happineſs, that Chriſtianity has baniſhed from amongſt us ſuch Cuſtoms as are ſo inconſiſtent with the Dictates of Humanity.

ADULTERY is a Vice which but few are guilty of; becauſe the Women have very ſeldom, if ever, any [c] Opportunity of being idle. Conſtant Employment is often the Principle of Virtue, but Idleneſs is the certain Inlet to all Misfortunes. We are informed likewiſe, that the Women of *Siam* are Strangers to a luxurious Courſe of Life, Gaiety of Dreſs, Gaming, Theatrical Entertainments, and the Converſation of the Men; and that they are obliged to maintain their Husbands by their own Induſtry in their reſpective Employments. If to the Conſiderations already mentioned, we add the Privilege which an injur'd Husband has to murder his Wife, in caſe ſhe proves falſe to his Bed, or to ſell her for a Slave, or gratify his Rage and Reſentment in what Manner ſoever he thinks proper, 'tis no ſuch great Wonder, that moſt of the married Women of *Siam* are ſo much upon their Guard, and ſo obſervant of their Nuptial Engagements. Travellers,

[a] *La Loubere*, Tom. i. p. 162.

[b] Several Authors have written on this Subject. See alſo Monſieur *Heinecius*'s Treatiſe, entitled, *Antiquit. Roman. Juriſprudentiam illuſt. Syntagma*, &c.

[c] *La Loubere, ubi ſup.*

however

however, acknowledge, that there are perfidious and inconſtant Brides to be met with even amongſt thoſe who reſide at Court. But when any of thoſe amorous Dames are detected in the Purſuit of their lawleſs Pleaſures, they are firſt proſtituted to a wanton Horſe, kept high, and train'd up for that laſcivious Purpoſe; and afterwards put to an ignominious Death to make Attonement for the Violation of their Honour.

AT [a] *Patana* the Woman that is taken in Adultery is deliver'd up to her own Relations, who indulge her in nothing more than the Choice of ſuch a Death as ſhe thinks moſt agreeable, which for the Generality is to be ſtrangled. When, on the other Hand, an Adulterer is detected, he is likewiſe delivered up to his Relations; who, to teſtify their Abhorrence and Reſentment, ſtab him that Moment to the Heart.

JEALOUSY is a Paſſion which for the Generality the Men are Strangers to at *Siam*, or at leaſt bear with more Patience and Moderation than any of the other Eaſtern Nations. Their Women are ſo far from complaining of their Reſtraint, which, how moderate ſoever it may poſſibly be, would exaſperate to the laſt Degree, or at leaſt extreamly offend ſome of our *European* Ladies, that they think it their greateſt Honour and Glory, [b] and ſeem at leaſt to have an Averſion for too much Liberty. It is very probable, that theſe Ladies of *Siam* owe this happy Turn of Thought, ſo diſtant from ours, to a conſtant Habit of Diligence and Application to the Affairs of their reſpective Families, and to their being ſo ſeldom expoſed to the Temptations of a general and mix'd Converſation. Altho' it be undeniably true, that the more Virtue is try'd the more it is refined, yet it is a ſingular Advantage to the Female Sex to have theirs but ſeldom, or never [c] expoſed.

THE Ladies of Diſtinction at *Siam* very ſeldom go abroad, but when they do, their Faces are unveil'd, and their Dreſs but a little diſtinguiſh'd from the Female Slaves which attend them. One natural Conſequence of that Principle, or Maxim which is aſcribed to the Women of *Siam*, and indeed the *Aſiatic* Ladies in general, that Jealouſy is an inconteſtible Indication of their Husband's Fondneſs and Affection, is to die with Pleaſure by their Hands rather than become Captives, and ſubject to the lawleſs Embraces of an Enemy. The antient as well as modern Hiſtory of the *Eaſt* furniſhes us with innumerable Inſtances of this their heroic Fortitude. And as the Eaſtern Nations add Slavery to the Loſs of Honour, we may likewiſe ſay, that Captivity by that Means becomes an inſupportable Burthen to the [d] Ladies. It was a Cuſtom amongſt the antient *Greeks*, who were originally a People of the *Eaſt*, to make Female Priſoners their Slaves and Concubines.

THE [e] *Siameſe* are as jealous of their Daughters, as of their Wives. Such of them as forfeit their Honour are ſold to a Perſon, who has a Licence to proſtitute them to whom he pleaſes for his own Advantage, on the Payment of a certain Stipend to the Crown. We may very juſtly obſerve here, that the Exceſs of the Puniſhment renders the Misfortune incurable.

" The Right of Inheritance in private Families deſcends to the *Primary Wife*, and " then to her Iſſue, who are joint Heirs, and the Eſtate and Effects of their Parents are " divided amongſt them in equal Proportions, Share and Share alike. The *Secondary* " *Wives*, and their Iſſue, are liable to be ſold by the Heir, if he ſees convenient, and

[a] *De Bry, E. Ind.*
[b] *La Loubere, ibid.*
[c] Tho' there are ſome particular Women, who have been abandon'd to Vice from their very Cradles, yet the Sex, for the Generality, would lead virtuous Lives, and never deviate from their Duty, were they not induſtriouſly tempted and debauch'd.—— The Lady Marchioneſs of *Lambert* expreſſes herſelf thus in her Letter *Upon true Glory*. *Biblioth. Francoiſe.* Tom. ix. Part. I.
[d] See *Homer*, and *Frith's Antiq. Homer.*
[e] *La Loubere, ubi ſup.*

" have

" have nothing but what that Heir beſtows voluntarily upon them, or what the Father " before his Deceaſe had given them with his own Hands. For the *Siameſe* never make " their laſt Will and Teſtament as we do. The Daughers, who are the Iſſue of theſe " *Secondary* Wives, are generally ſold, in order to become *Subordinate* Wives them- " ſelves.....

We ſhall now treat of the Nature of their Poſſeſſions, which conſiſt as much as poſſible in moveable Commodities. For notwithſtanding they have a Right to purchaſe Lands, and can legally convey them from one Party to another, yet they are, as it were, averſe to all Acquiſitions of that Nature: Becauſe the King is under no Reſtraint by their Laws, any longer than 'tis conſiſtent with his Intereſt, and never ſuffers them any ways to controul, or interfere with that deſpotic Power ſo univerſal over the Eaſt, and ſo glaring in all the Deſcriptions of our Travellers. Theſe People therefore, decline as much as poſſible the Purchaſe of all immoveable Effects, and are moſt fond of treaſuring up Diamonds and other precious Stones, *&c.* as being eaſily conceal'd, or mov'd off the Premiſſes, if Occaſion ſhould require. In other Countries, where the Prince himſelf or his Favourite Miniſters have not dared to oppreſs the Subjects, or openly appropriate their Immoveables to their own Uſe, they avoid ready Money, and other Effects of the like Nature, as dangerous Commodities, and make it their principal Aim to ſecure either Lands or Houſes to themſelves and their Heirs for ever. Such *Indians* as are very rich, compliment the King, before their Deceaſe, with one Moiety of their Eſtate, in Hopes to ſecure the Remainder to the Uſe of their Heirs and Aſſigns.

Parents have the Art of procuring their Childrens Affection, as well as their Obedience. The Fathers eſpecially are almoſt aſſur'd of the latter, on Account of their deſpotic Power over them: It is ſurpriſing, however, that the former ſhould be carry'd to ſo high a Pitch as we are inform'd it is. " Theſe Parents, ſays our Tra- " veller whom we have ſo often quoted, are [a] accountable to the Prince for the Miſ- " demeanours of their Children; they bear a Part in the Puniſhments inflicted on " them, and particularly are oblig'd to ſurrender them when demanded. But altho' a " Son ſhould have fled from Juſtice by ſuch Means to evade the Puniſhment due to " his Demerits, he never fails of appearing and reſigning himſelf up voluntarily, as ſoon " as ever he hears that the Prince has commenc'd a Proceſs againſt either his Father, Mo- " ther, or any other more diſtant Relation that is older than himſelf, and for whom " he retains the leaſt Affection or Reſpect imaginable". As for our Parts, we are treated with more Indulgence and Humanity than the People of the Eaſt. We are neither ſuch deſpotic Tyrants ourſelves over our Children, nor ſo anſwerable for them; and notwithſtanding, we ſhall very ſeldom find amongſt us ſuch conſpicuous Teſtimonies of Filial Affection. Is it Education, or the Effect of our Northern Climate, which makes us ſo cold or remiſs? We are not, however, altogether ſtupid and ſenſeleſs: When we feel the Rod of our Sovereign, tho' never ſo gently fall upon us, we preſently murmur; when the Sun does but ſhine a little too intenſely on us, we heavily complain, inſtead of gratefully acknowledging, that the uninterrupted Rays of the latter kindly diſſipate the uſeleſs and ſuperfluous Vapours that are prejudicial to us; and that the Chaſtiſement of the former is an Act of Indulgence only, and an inconteſtible Proof of his Paternal Affection.

It is principally owing to this univerſal Love and Duty which Children pay to their Parents, that moſt Families live in ſuch a perfect Harmony and Agreement. [b] A Son who ſhould preſume to go to Law with his Father or Mother at *Siam*, would be look'd upon as a Monſter. " For which Reaſon *La Loubere* adds, that no body there

[a] *La Loubere, ubi ſup.* p. 164.
[b] *La Loubere*'s Deſcription, *&c.* p. 228 of Tom. I.

is

" is in the leaſt afraid either of Marriage, or a numerous Iſſue. Intereſt there never " breaks the Bonds of Friendſhip in Families, and Poverty itſelf never makes the Mar- " riage Yoke uneaſy". Yet both, alas! notwithſtanding the Purity of our Morals, and the Excellency of our Principles, have too powerful an Influence over us: But this unhappy Difference muſt be aſcribed to the numerous Neceſſities to which, thro' Luxury, Ambition, Commerce, and other various Cuſtoms we are daily expos'd. There is one Thing more which we think very remarkable, and that is, that they look upon begging as perfectly ſcandalous, and no *Siameſe* will encourage, or ſuffer a Beggar in his Family. We have as odious and contemptible an Idea of Vagabonds as they have, but the Difference of our Cuſtoms, and the exceſſive Price of our Proviſions, make it more difficult for us to extirpate and ſuppreſs them. The Diſſolute and Indolent inevitably ruin the Family to which they unhappily belong. Theft is ſtill more ſcandalous at *Siam* than Beggary itſelf. Every individual Perſon is ſo fearful, leſt he ſhould partake of the Diſgrace, " that no Relation, how near ſoever, will juſtify, or in the leaſt countenance any " one that is detected in ſuch an abominable Crime." The *Siameſe*, however, notwithſtanding this ſeeming Averſion to ſo ſneaking a Vice, are the [a] moſt inſolent, audacious Pilferers under the Copes of Heaven.

As ſoon as their Children attain the Age of eight, nine, or ten Years, they are ſent to the Convents in order to be inſtructed by the *Talapoins*; but we have ſaid as much as is requiſite on that Topick.

Of their FUNERAL CEREMONIES, *and their Notions relating to the State of the Soul after Death*, &c.

EACH individual *Siameſe*, according to a certain [b] *Engliſh* Traveller, formerly worſhipped one of the four Elements, and his Body after his Deceaſe, was committed to that which in his Life-Time was the Object of his Adoration. The Funeral Solemnities of the *Siameſe* ſeem at preſent to retain no Reſemblance of that Cuſtom. We ſhall entertain our Readers with a Deſcription of theſe Rites, extracted from another Traveller [c]. " As ſoon as any one is dead, they encloſe his Body in a wooden Coffin, varniſh'd " and gilt all over, and leſt any infectious Vapours ſhould exhale from the Corpſe through " the Crevices of the Coffin, they make it their Buſineſs to conſume the Entrails of the De- " ceaſed by a Mercurial Preparation..... Sometimes they make uſe of a leaden Coffin..... " The Wood of their Coffins is not ſo valuable as that of *China*..... The Coffin is placed, " with a due Regard to Decency, at ſome Diſtance from the Ground, and for the Generality " upon a Bedſtead that has Feet. As long as the Corpſe continues in the Houſe, whether " they wait for the Maſter of the Family, in Caſe he happens to be abſent, or whether " they are employ'd in procuring proper Materials for the Funeral Solemnities, " they perfume the Room with Frankincenſe, and light up Wax Tapers all round about " the Coffin. Every Night the *Talapoins* attend, and ranging themſelves in Form all " along the Walls, ſing their *Requiems* in the *Balie* Language, in the Chamber where " the Corpſe lies expoſed to public View. The Relations of the Deceas'd entertain " them, and gratify them for their Trouble. The Subſtance of their *Requiems* are

[a] *La Loubere* has furniſh'd us with a very particular Inſtance. One of the Officers belonging to the Treaſury of the King of *Siam*, having ſtolen ſome Quantity of Silver, his Majeſty order'd that he ſhould die, by ſwallowing three or four Ounces of liquid Silver, and it happened that the Perſon who was order'd to take the Silver out of the Throat of the Criminal, could not forbear pilfering ſome Part of the Silver himſelf, who being detected, was ordered likewiſe to undergo the ſame Puniſhment; and a Third, with an undaunted Reſolution made the like Attempt, but was likewiſe diſcover'd. The King however gave him a gracious Reprieve, ſaying, I'll proceed to no farther Puniſhment, nor put the Honeſty of my Subjects to farther Trial; I ſhall deſtroy them all one after another, if I am not determined to pardon ſomebody.

[b] *Ovington*, Tom. ii. of his Voyages.

[c] *La Loubere*'s Deſcript. &c. Tom. i. p. 371. & *ſeq.*

" ſome Moral Reflections upon Death, with ſome Ghoſtly Advice, whereby they pretend " to direct the Soul of the Deceaſed in its Way to the Realms of everlaſting Glory. In " the mean Time, the Family conclude on ſome proper Place in the Country, where- " unto the Corpſe is to be convey'd in order to be burnt, which for the moſt Part, " is a little Spot of Ground contiguous to ſome Temple, which either the Deceas'd " himſelf or ſome of his Anceſtors had formerly erected, or to ſuch other Temple as " they think moſt proper, in Caſe the Deceas'd had no Right to any particular Place of " Interment. This little Spot of Ground is fenced in with a ſquare Encloſure " made of Cane, which is embelliſhed with Papers, either painted or gilt, and art- " fully cut in the Form of Houſes, Utenſils and Implements of Houſhold, and all " Kinds of living Creatures." Thoſe Papers for the Generality repreſent ſuch Things as they imagine will be of moſt Service to the Deceaſed after his Paſſage to the other World. They believe, as well as ſeveral of their neighbouring Nations, that this Paper, when burnt, is Tranſubſtantiated, and in Reality becomes the very Thing in the other World which it repreſented only at the Funeral of the Deceaſed. Whether their innate Credulity actually carries them thus far or not, or whether it is only a formal Pretence for the Juſtification of their Conduct, it is however certain, that their Scheme is a very parſimonious one, and yet equally anſwers the End of ſerving and providing for the Dead. The *Talapoins*, however, ſecure theſe Papers as much as poſſibly they can from the Flames, in order to make them ſerve again at ſome other Funerals. " In the Centre of the Incloſure is erected the Funeral Pile, compos'd either in the " Whole, or in Part, of odoriferous Wood ..... in Proportion to the Circumſtances " and Dignity of the Party deceas'd. But the greateſt Pomp and Magnificence of a " Funeral conſiſts in the Elevation of the Funeral Pile; not ſo much with Reſpect to " the Quantity of Wood, as to the lofty Scaffoldings, on which they firſt caſt up as " much Earth as they think convenient, and then lay the Pile upon it." Thoſe particularly which are deſign'd for their Kings and Queens are very magnificent, and raiſed to a prodigious Height. " When the Time is come for conveying the Corpſe to the Fu- " neral Pile, which is always done betimes in the Morning, the Relations and Friends of " the Deceas'd accompany it with the ſolemn Sound of inſtrumental Muſick. The " Corpſe moves firſt; after that, the Family of the Deceas'd both Men and Women, " all dreſs'd in White, and veil'd with Linnen, ſhewing all the outward Marks of the ſin- " cereſt Sorrow; and after them the more diſtant Relations and Acquaintance. If the " Proceſſion can conveniently be made by Water, they generally chuſe it..... They " never burn the Coffin, but take out the Corpſe, which they lay upon the Funeral " Pile, and the *Talapoins* of that Convent which is neareſt to the Place where the " Corpſe is burnt, ſing for about a Quarter of an Hour, then retire, and are ſeen no more. " After this, their pompous [a] Interludes begin ..... at which the *Talapoins* think they " cannot aſſiſt, without being guilty of a mortal Sin..... Theſe Theatrical Enter- " tainments have nothing in them that ſavours of Religion, and they are only practis'd " to make the Funeral Solemnities more ſplendid and magnificent." At theſe Interludes the Tears of the Relations of the Deceaſed are whimſically intermix'd, but no Perſons attend there who are hired as Mutes or Weepers upon that Occaſion.

" ABOUT Noon, a Servant of the *Talapoins* ſets Fire to the Funeral Pile, which " burns for the Generality about two Hours. Altho' the Fire only roaſts the Corpſe, as it " were, and that but very indifferently, they imagine notwithſtanding, for the Credit of " the Deceaſed, that 'tis conſum'd to Aſhes, on the Place erected for that Purpoſe, " and that there are no other viſible Remains." The King himſelf ſets Fire to the Funeral Pile of a Prince of the Blood, or any Favourite Miniſter of State. This is

[a] Theſe Interludes are called the *Cone* and *Rabam*; the *Cone* is a martial Dance, conſiſting of ſeveral Entries of Heroes dreſt in Armour and Maſquerade. This Dance has ſome Reſemblance of the *Pyric* Dance amongſt the Antients. The *Rabam* is a double Dance, very gay and gallant, and perform'd by Men and Women. See *La Loubere*, *ubi ſup.* p. 146.

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contrived, however, without giving his Majeſty the Trouble of going out of his Palace, by means of a lighted Flambeau, which ſlips down a long Cord ſlop'd from ſome convenient Window of the Palace to the Funeral Pile.

THE Relations of the Deceaſed entertain their Company, and give Alms for three Days together. " On that Day the Corpſe is burnt they beſtow their Benevolence on " the *Talapoins* who have ſung their *Requiem* round the Corpſe; the next Day on their " Convent in general, and the laſt on their particular Temple..... Sometimes a Per- " ſon of Diſtinction cauſes the Body of his deceaſed Father, who had been interred for " ſome conſiderable Time, to be taken up, that his Funeral may be ſolemnized anew " with greater Pomp and Magnificence, in caſe at the Time of his Death he was buried " in an obſcure Manner, and below the preſent Dignity and Station of his Family.... " After the Corpſe has been burnt, the Aſhes, or Remains are depoſited in a Coffin un- " der one of the Pyramids which ſurround the Temple." We ſhall not here trouble the Reader with a tedious Repetition of what we have already ſaid relating to theſe Pyramids; but content ourſelves with making this one curſory Remark, that the antient Chriſtians preſerved the Cuſtom of embelliſhing the Sepulchres of their Dead with Columns or Pyramids, and that they were indebted to the [a] Pagans for thoſe monumental Decorations. " The *Siameſe* ſometimes bury their coſtly Jewels and other valuable Trea- " ſures with the Corpſe; the Grave being an Aſylum which their Religion renders in- " violable. We are informed likewiſe, that they throw the Aſhes of their Kings into " their River. It is proper to obſerve here, that the *Peguans* obſerve much the ſame " Cuſtom.

" SUCH as have neither a Temple, nor a Pyramid, ſometimes preſerve the Remains " of their deceaſed Relations, though never ſo indifferently burnt, in ſome commodious " Place belonging to their own Habitation; altho' there is ſcarce a Man at *Siam*, who " has Ability enough to erect a Temple, but what willingly bears the Expence of it, and " buries therein not only the Dead who belong to his Family, but likewiſe his moſt va- " luable Effects. Thoſe Temples are look'd upon as inviolable Aſylums; and the " Kings of *Siam* themſelves, as well as their Subjects, conſign their Treaſures to them." Some Kings among the antient *Barbarians*, more cautious and wary than theſe *Indian* Monarchs, drain'd the Waters from their oozy Beds, buried their Kings and their immenſe Treaſures in the Deep, and afterwards reſtor'd the River to its native Courſe..... " The poorer ſort of the *Siameſe*, who have not Subſtance enough to accompliſh the " Building of a Temple, never fail, however, to erect, or cauſe to be erected, ſome fa- " vourite Idol, which they devote to ſome particular Temple that was built before...." Whether this Statue be a Deity already eſtabliſh'd at *Siam*, or only a private Saint belonging to the Family, we cannot abſolutely determine. If this Cuſtom be complied with more out of a Principle of Religion than Pride and Ambition, we may reaſonably conclude, that this Way of Canonization is cheap enough, ſince 'tis ſo very common. But to add one Remark more to what has been been ſaid in Relation to the Burial of their Treaſures with their Dead, it is very probable, that the [b] Erection of Temples, tho' to all outward Appearance an Act of Piety and Devotion, is at the ſame Time a political Scheme to ſecure their Riches. Our *Europeans* are perfect Strangers to ſuch an artful Contrivance. It is well known, indeed, that our Churches are ready to receive all, but ſeldom or never make any Returns. The Time has been when ſeveral Families would gladly have entruſted their all with the Church, could they have obtain'd the leaſt Aſſurance, that whilſt they were ſtudious to avoid one Rock, they ſhould not ſplit upon another.

[a] See the Remarks of Mr. *Muratori* upon an Epigram of St. *Gregory Nazianzen*, in *Aneed Gracis*, p. 14.
[b] *Loubere ubi ſup.* p. 377.

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" THE pooreſt ſort of all bury their Relations without burning them; but if they can " any ways afford it, they will invite the *Talapoins* to the Funeral, who expect a Gratu- " ity go where they will. Such as are ſo very indigent that they cannot raiſe a ſmall " Sum for theſe mercenary Prieſts, think they do their dead Relations ſufficient Ho- " nour, in carrying them into the Country, and there expoſing them on an Eminence; " that is to ſay, a Scaffold, built for that Purpoſe, where the Vultures and Ravens may " in Time devour them.

" WHEN any epidemical Diſtemper rages amongſt them, the *Siameſe* bury their Dead " without burning them: But they take them up again ſome Years afterwards, and then " burn them, when they imagine all Danger of the Contagion is over. They never burn, " however, their condemn'd Malefactors, their Children that are Still-born, their Wo- " men who die in Child-Bed, nor ſuch as drown themſelves, or die by any ſudden " Diſaſter, of what Nature or kind ſoever. Theſe unfortunate Creatures are all rang'd " by them amongſt the Number of Criminals." We have already obſerv'd, that in the Opinion of the *Siameſe*, they muſt have been Criminals in another Life. There is a particular [a] Paſſage in *Virgil*, which proves at leaſt that the antient *Pagans* excluded all Infants from the *Elyſian Shades*.

FATHER *Tachard* has obliged us with a long Deſcription of the Funeral Solemnities of a *Talapoin*, which, not to be tedious, we ſhall take the Liberty to abridge. " The " Coffin, in which the Corpſe was enclos'd, was raiſed on a Funeral Pile, round about " which were erected four Columns, compos'd of Wood and finely gilt, which ſerved " as the Baſe to a Pyramid ſeveral Stories high. To this pompous Funeral Fabrick were " added ſeveral little ſquare Towers, of a conſiderable Height, compoſed of Wood, and " covered with Paſt-board, painted after an inelegant Manner, with a large Quantity " of Figures cut out in Paper. All this was fenc'd in by a ſquare Encloſure, on which " were ranged in regular Order ſeveral other Towers, at an equal Diſtance one from the " other. . . . . The Towers, which ſtood at each Angle of the Square, were raiſed as high " as the grand Pyramid itſelf. . . . . which, as well as all the reſt, were full of Fire-works. " To theſe particular Towers at each Corner were adjoin'd ſeveral wooden Outhouſes, " or little Huts, on which were painted divers groteſque Figures, ſuch as Dragons, Apes, " Demons, *&c.* Between theſe Huts were ſeveral Apertures, or arched Thorough-Fares, " for their [b] *Balons* to paſs and repaſs. A vaſt Number of *Talapoins* in thoſe *Balons*, or " little Boats, took up almoſt all the Void or Interval which was between the Funeral " Pile and the Fence of the great Square. They were all very grave and modeſt in " their Deportment, ſinging every now and then, and at proper Pauſes obſerving a pro- " found Silence. A prodigious Number of People of all Sorts . . . . . crowded behind to " ſee this pompous Solemnity. . . . . which was attended alſo with Interludes and Gro- " teſque Dances. . . . . 'Tis a Maxim of the *Talapoins*, that the more expenſive the Ob- " ſequies of the Dead are, the more advantageouſly is the Soul of the Deceaſed ſituated, " either in the Body of ſome Monarch, or at leaſt ſome lordly Animal. The *Siameſe*, " by Virtue of this vain and romantic Notion, frequently ruin themſelves for the Pur- " chaſe of a magnificent Funeral.

" THEIR Mourning is ſincere and unaffected," that is to ſay, it reſults not from any Regard paid to a meer Decorum, which Men are aſhamed to neglect, becauſe they think it grounded on the Dictates of Nature, and by Conſequence unavoidable, even by thoſe who look down with Contempt on all other Formalities. " The *Siameſe* in that Re- " ſpect are no Hypocrites; for they never grieve, or ſeem any ways concern'd with-

[a] Lib. vi. *Æneid.* 426. *& ſeq*; A zealous Divine would be tempted to prove from this Notion of the Heathens, that they had ſome Idea of Original Sin.

[b] A kind of Boats made uſe of at *Siam.*

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" out a real Cauſe: For which Reaſon, the Fathers and Mothers oftner go in Mourn-
" ing for their Children, than the Children for their Parents. Sometimes the Father,
" on the Death of a beloved Child, takes the Habit of a *Talapoin*, and the Mother that
" of a *Talapoineſs*, or at leaſt both of them have their Heads ſhav'd". From whence we may conclude, that the whole Reverence and Reſpect already mentioned of Children for their Parents is principally grounded on Fear, or rather an Obedience to Rules and good Order, in the ſame Manner as Domeſticks are ſubſervient to their Maſters. Altho' we are fully convinced, that Love and Affection ſeldom aſcend from Children to their Progenitors, yet we have never heard of any in *Europe* ſo diſreſpectful, as to ſhew no outward Appearance of Concern for the Loſs of their Parents; neither, on the other Hand, have we ever heard of any Parents ſo indulgent, as to take up the religious Habit, and ſhut themſelves up in a Cloiſter to bemoan in Solitude the Death of their deareſt Darlings.

[a] WE have already mention'd the Opinion of the *Siameſe*, as to the powerful Influence of the Souls after Death. They pretend to be frequently tormented with their Apparitions. For our Parts, we have in ſome meaſure ſhaken off that idle Chimera. But they, in order to [b] appeaſe or lay theſe reſtleſs Spirits, carry Proviſions to their Tombs, and give Alms to the *Talapoins* on their Behalf, being fully perſuaded that Acts of Charity make Attonement for the Sins of the Dead, as well as of the Living.

THOUGH, on the Credit of this Narration, we cannot, without being ungenerous, aſſert, that the [c] *Siameſe* deny the Immortality of the Soul, yet it muſt be acknowledged at the ſame Time, that they imagine it to be a meer material Subſtance. The Idea of a pure Spirit is ſo much beyond the Comprehenſion of human Nature, that ſeveral great Men, juſtly admir'd for their Piety and Learning, nay, ſeveral Fathers of the Church, have ſeem'd to favour the Materiality of the Soul. The *Siameſe*, therefore, are not the only Perſons to whom the Doctrine of a pure Spirit ſeems unintelligible. Were we to examine the Sentiments of the Chriſtians in general, we ſhould find Numbers amongſt them, who imagine *God* himſelf to be no other than a very majeſtic human Figure, encircled with Rays of Light and Heat, like the glorious *Sun*, exalted above the Heavens as the proper Place of his Reſidence, and ſeated amidſt a numberleſs Choir of Angels, all young, fair, and of beauteous Form, adorn'd with Wings all in ſhort, ſprightly and active, and though ſuperior in their Natures, faſhion'd like ourſelves. 'Tis the defective Frame of our Organs which makes us interpret the Scriptures in a literal Senſe; and though they are in all Reſpects ſo beautiful, ſo inimitable and divine, yet they are very much depreciated by being adapted with ſuch Indulgence to our weak Capacities. In our Infancy Truth reflects but her feebleſt Rays; ſhe only dawns upon us; and we can form no other Ideas of her, than thoſe which are imprinted on our Minds by our Preceptors, whoſe Orders Organs are as defective as our own, and who, to mend the Matter, have with their Age and long Experience, contracted a favourable Regard for vulgar Notions. But not to loſe Sight of the [d] *Siameſe*: We are ſure that they, like the other Eaſtern *Pagans*, maintain, " that there is a *Something*, which ſubſiſts after a Man's
" Death, ſeparately and independently from the Body; but which has, however, both
" Form and Extenſion." They aſcribe to this *Something*, the ſame Members, and alſo all the other material Elements of which our Bodies are compoſed; and yet imagine them too ſubtle and refined to be the Objects of our Touch or of our Sight; but in caſe one of them ſhould meet with an accidental Wound, the Blood diſtilling from it, would, as

[a] *Ubi ſup. p.* 50.
[b] *La Loubere, ubi ſup.* p. 379.
[c] People of all Nations almoſt unanimouſly agree in the firm Belief that there remains *ſomething* of the Man after his Death.
[d] *La Loubere, ubi ſup. p.* 361.

they ſay, be obvious to our naked Eyes. It is ſo well known, that the[a] *Greeks* and *Romans* maintained much the ſame Notion, that it would be needleſs, if not impertinent to produce a Multitude of learned Quotations for the Confirmation of it.

ALTHOUGH, according to the Maxims of the *Indians*, the ſame Souls tranſmigrate indifferently into the Bodies of Men and Beaſts, yet they always retain, in their Opinion, the human Shape excluſive of all others, and by Conſequence are no ways ſollicitous, leſt any other Misfortunes ſhould attend them, than thoſe to which human Nature in this Life is continually[b] expoſed.

THESE Souls are reſpectively puniſhed or rewarded, and their Pains and Pleaſures proportion'd to their enormous Vices, or their ſhining Virtues. But they reſume at laſt new Bodies, and therein enjoy a Life more or leſs happy, according to their good or ill Conduct in their preceding State. We ſhall entertain our Reader with what remains to be ſaid on this Subject, in the Terms of another Author, who is in our Opinion very exact and judicious.[c] "Beſides the Variety of States . . . which Souls are from Time to Time "ſubject to in this Life, the *Siameſe* tell us of ſeveral Manſions in another World, where "Souls are either puniſhed or rewarded; ſome whereof are more happy than this our ter-"reſtial Habitation, and others more unhappy. Theſe Manſions are eſtabliſh'd, one "above another, throughout the whole Expanſe of Nature, but their Authors differ with "reſpect to the Number of them . . . . . Their general Opinion, however, is, that there "are nine Abodes of Bliſs, and nine of Sorrow. The former are over our Heads, and "the latter under our Feet. The higher each Manſion is, 'tis the more delightful and "joyous in their Opinion; and on the other Hand, the lower, the more diſmal and "tremendous: Inſomuch that the happy are exalted far above the Stars, as the unhappy "are ſunk ten thouſand Fathoms deep below the Earth. The *Siameſe* call thoſe who "inhabit the Realms above *Thenada*; thoſe who are the Inhabitants of the Shades below, "*Pii*, and thoſe who reſide here upon Earth, *Manout*." The *Portugueſe* being very fond of making the Ideas of the *Siameſe* conformable to thoſe of the *Chriſtians*, inſiſt that the *Thenada* are Angels, and the *Pii* Devils; that the former reſide in Paradiſe, the latter in Hell. 'Tis owing very much to this whimſical Inclination that the different Sentiments of each People are ſo ſtrangely diſguiſed, and ſet in ſo falſe a Light.

BUT *La Loubere* adds, that the *Siameſe* are not of Opinion, that Souls on their Separation from their Bodies are remov'd directly into theſe Manſions, in the ſame Manner as the *Greeks* and *Romans* imagined they went down to Hell. They are born, according to their Notion, in thoſe very Manſions whereto they go, and there live after ſuch a Manner as we have no adequate Idea of, but ſubject, however, to the Infirmities of this Life, and to Death itſelf. Death and Regeneration are always the direct Way from one of theſe Manſions to another; and when any Soul has lived during an appointed Time, in a cer-

[a] The *Greeks* and *Romans* acknowledg'd the Exiſtence of Souls, and added alſo, their Vehicles or Shades, which in our Opinion are much the ſame with the Souls of the *Siameſe*. The Doctrine, however, both of the one and the other, is not on that Account the leſs confuſed, or the leſs uncertain. *Virgil* tells us, that *Deiphobus*, *Anchiſes*, and *Palinurus* familiarly converſed with *Æneas* in Hell. *Deiphobus* all over Blood and Wounds, and *Palinurus* like a Man that had been drowned. Theſe deceaſed Heroes are properly neither Souls nor Bodies; they are no more than the faithful *Shadows* of themſelves, a *Something* of too refined and ſubtle a Nature to be touched.

Par levibus ventis, volucrique ſimillima ſomno.

This *Shade* however, ſuffers in reality all the Torments of a Soul united to the Body as if it actually exiſted. Shall we venture to aſſert, that the Antients rightly underſtood what they ſaid, or that we ourſelves ſo perfectly underſtand them as to be able to ſolve their *Ænigma's*? They ſeem likewiſe to have held the Diviſibility of the Soul, and that its moſt ſubtle and refined Parts, which were the leaſt encumbered with Matter, aſcended up to Heaven like a Vapour.

[b] M. *de La Loubere* gives us the following Account in his Deſcription in the Kingdom of *Siam*. When the *Tartar*, who is the preſent Emperor of *China*, would have obliged his Subjects to ſhave their Heads according to the *Tartarian* Faſhion, ſeveral of them choſe rather to ſuffer Death than to make their Appearance bare-headed, as they imagin'd, before their Anceſtors in another World; taking it for granted, that the Head of the Soul muſt inevitably be ſhaved at the ſame Time.

[c] *La Loubere*, *ubi ſup.* p. 363 See alſo Father *Tachard*, Lib. v. of his firſt Voyage, and compare their Accounts together.

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tain Number of them, either in Pain or Pleaſure, they are at laſt regenerated, and ſo become in Time Inhabitants of our World. And, as they imagine, that theſe Souls enter upon a new Oeconomy in the ſeveral Manſions wherein they are new-born, they conclude by conſequence, that they have Occaſion for all the Conveniencies and Accommodations of this Life. It is on this Principle and Belief, that all the Funeral Solemnities of the Idolaters both of the old and new World, are confirmed and eſtabliſhed. From the various Neceſſities of this preſent Life, they have taken the Hint, and thought it requiſite to allow the Dead a numerous Retinue, together with every Thing proper for their more commodious Settlement in another World. The *Siameſe* and ſeveral of their Neighbouring Nations have ſubſtituted in the Room of thoſe Things which heretofore were actually burnt with their Dead, the Images or Repreſentations of them in Paper gilt, painted or cut out. And even this Expence, as we are inform'd, has ſometimes amounted to a very conſiderable Sum.

[a] WHEN a Soul has once attain'd to ſo high a Pitch of Perfection, as that no Enjoyments here on Earth, how refin'd ſoever, are ſuitable to the Dignity of its Nature, the *Siameſe* imagine, that it is then freed from all future Tranſmigrations. From that happy Moment it appears no more in this World, but reſts for ever in *Nireupan*; that is to ſay, in a State of perfect Inactivity and Impaſſibility: In ſhort, according to their Notion, conſummate Happineſs, and the ineffable Joys of Paradiſe, entirely conſiſt in this Sort of *Annihilation*. The remarkable Paſſage aſcribed to *Muſeus*, by the Ancients, *viz.* " that Virtue will hereafter be rewarded with an eternal Ebriety," ſo nearly reſembles that of the Impaſſibility of the Soul, that theſe two Opinions may be reſolved into one, without the leaſt Difficulty or forc'd Conſtruction.

ALL the Enjoyments of the nine ſeveral Manſions abovementioned are tranſitory, and ſubject to frequent Inquietudes and endleſs Revolutions. As to the Torments of Hell, they hold no other, than ſuch as are tranſitory likewiſe, in the nine Manſions that are oppos'd to thoſe of Paradiſe. For according to *La Loubere*, in the Account which he gives us of this particular Tenet, " altho' the *Siameſe* imagine that there are Torments in ſome of theſe lower Abodes which never ceaſe, and whoſe Flames are unquenchable; and altho' it be decreed, that ſome Souls or other ſhall always reſide in thoſe dark and diſmal Manſions, yet they ſhall not be the ſame individual Souls. None ſhall be ſo unhappy as to live for ever in a State of Torment. They ſhall be born there indeed, and be confin'd to reſide in thoſe Places of Torment for a certain Seaſon; but then by Death they ſhall be deliver'd from their Sorrows..... Hell in the Abſtract, according to their Notion, conſiſts in an eternal Tranſmigration of Souls, without the leaſt Proſpect of attaining to *Nireupan*. Such unhappy Souls are ſo encumbered, and heavy laden with their Sins, that they never can acquire a ſufficient Degree of Merit, to entitle them to that happy State."

[b] To conclude, they aſcribe to ſome particular Angels, whom they imagine to be the impartial Miniſters of Juſtice, the Employment of regiſtring all the evil Actions which Mankind in general commit, and of examining into the the Nature of them, in order to puniſh each Offender after his Death, in Proportion to his Demerits. 'Tis during this [c] Examination, that the Perſon who is the immediate Object of their Notice, ſympathetically ſneezes here on Earth.

[a] *La Loubere, ubi ſup.* p. 392.
[b] Father *Tachard*, l. 5. of his firſt Voyages to *Siam*.
[c] *Ubi ſup.* p. 17.

Concerning

Concerning their Kings, &c.

IT may poſſibly be objected, that 'tis foreign to our preſent Purpoſe, to give an Account of their Kings, amongſt their Religious Rites and Ceremonies, they being the Objects only of a Political Enquiry: And why therefore, perhaps the Critics may ſay, ſhould they be introduced into a Religious Diſſertation, wherein they are by no means properly concern'd? To which I anſwer, Kings are the Gods of the Earth, and the People of *Aſia* for the Generality look on them as ſuch, and very often treat them with as much, and ſometimes more reverential Awe than the Gods themſelves. The greater Slaves a Nation are, the more ready are they to aſcribe to thoſe ambitious Powers ſuch Attributes as belong alone to the ſupreme Being; *viz.* vain-glorious Titles, boundleſs Authority, ſupernatural [a] Knowledge, and even Deification after Death. The Eaſtern Nations never ſcruple to attribute theſe pompous Prerogatives to their Monarchs. The *Europeans* indeed acknowledge, that ſuch Attributes belong to God alone, becauſe they are Chriſtians; but in their Practice, too often tranſgreſs the [b] Bounds which Religion has preſcribed between an earthly Monarch, and the King of Kings. We ourſelves have ſeveral Ceremonies, which in all Probability would ſeem as whimſical and extrvagant to the *Oriental* Nations, as their Submiſſions appear ridiculous and abſurd to us. As for Inſtance, what would they think of the Ceremonies which were obſerved at the Conſecration of that celebrated Statue of *Lewis* XIV. of *France*, which is erected in the *Place des Victoires*! [c] The Marſhal *de la Feuillade* bow'd down to it with all the formal Demonſtrations of Reſpect and Veneration imaginable; the Governour of *Paris*, the Provoſt of Merchants and other Magiſtrates follow'd his Example, each of them paying in his Turn the ſame Homage to it with the ſolemn Sound of Drums and Trumpets. We ſhall not inſiſt on the boundleſs Liberality of the Marſhal on that joyful Occaſion. He thought himſelf in Duty bound to ſignalize his Loyalty, by a Settlement of five and twenty thouſand Livres *per Annum*, to keep that beauteous and magnificent Statue in conſtant Repair, and to cauſe four pompous Illuminations to be erected near the Statue, in Honour to the immortal Monarch it repreſents. The Eaſtern Nations would ſcarcely have the Confidence to compare the Homage paid to this Statue, and the Zeal which was thus teſtified for its Honour and Glory, to the moſt abject Submiſſions which they pay to their Monarchs. The *Chineſe* indeed might venture to produce thoſe which they pay to their Anceſtors, as able to ſtand in Competition with it. If now the very Statues of earthly Kings are treated with that Reſpect which approaches ſo near to the Adoration of the Supreme Being,

[a] The Kings of the *Eaſt*, according to *La Loubere*, are look'd upon as the Children of Heaven by Adoption. The People imagine, that their Souls being of divine Extraction, and exalted beyond all others, by virtue of their intrinſic Merit, that they are more happy than all the Race of Mankind beſides.

[b] Were we duly and impartially to examine into that ſlaviſh Praiſe and awful Reſpect which we ourſelves pay to our Chriſtian Princes, we ſhould doubtleſs find, that the Eaſtern Nations might often juſtly charge us with as fulſom Panegyrics, and as abject and ſervile Submiſſions as their own. But leſt we ſhould be thought fond of Cenſure, we ſhall mention only one Inſtance, (amongſt a thouſand that might be produc'd) which glares in our own Hiſtory; I mean, that of his late Moſt Chriſtian Majeſty *Lewis* XIV. of *France*; who, without any hyperbolical Expreſſion, has been treated, we may ſay, as one who was more than human, and almoſt worthy of divine Adoration. His fawning Sycophants immortaliz'd him, and ſet him in Competition with the *Numen* of the ancient *Romans*, aſcribing to him as abſolute an Authority over the States and Kingdoms of the Earth, as to the great God himſelf, who diſpoſes of all Things according to his own Good-will and Pleaſure.

Nutu, Rex, ſtabunt Regna cadentque tuo.

They have made him equal with that glorious Orb of Light the Sun.

Servit uterque Solo, ſervit uterque Polo.

They have likewiſe compar'd him to all the Deities and Heroes of Antiquity. In your Majeſty (ſays one of thoſe refin'd Sycophants, who ought to have been born in Eaſtern Slavery) is included the Intelligence of *Saturn*, the Omnipotence of *Jove*, the Fortitude of *Mars*, and the Brightneſs of *Apollo*. He is indebted to *M. de Overton*, in his new *Pantheon*, printed at *Paris* in the Year 1686, for this Pedantic Compliment. But we ought at the ſame Time, to do that great Monarch the Juſtice to allow, that 'tis very improbable, One ſo wiſe and pious as he is repreſented to be by all but his profeſt Enemies, could take any Delight in ſuch fulſom Encomiums.

[c] Treatiſe on Statues by *Lamée*, printed at *Paris* in 1688.

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can any one juſtly charge us with a Deviation from our Deſign, by giving the Kings themſelves a Place in a Diſſertation which comprehends the Religious Ceremonies of all Nations? Nay, were we to conſider Kings but in the Capacity of Men, eſtabliſh'd on purpoſe to preſide over their Fellow Creatures, and to take all the Care imaginable that the Laws both divine, and human be punctually obſerved, they muſt be allow'd, in our Opinion, to be the proper Subjects of a religious Diſcourſe.

THE King of *Siam* is abſolute Lord and Maſter of the Lives, Effects, Fortunes and Liberties of his Subjects. As ſuch, he rules them, according to his own free Will and Pleaſure, with an Iron Rod, and the Weight of it is ſometimes very heavy. His Subjects obey him like Slaves, with Fear and Trembling. The Submiſſion of the Eaſtern Nations has ſomething in it very fulſom, and diſagreeable to ſuch as were never acquainted with the Conduct of Slaves: But on the other Hand, when they find themſelves treated with the leaſt Indulgence and Humanity, they grow immediately, as Slaves generally do, intolerably inſolent and outrageous. *Solomon* aſſures us, "that nothing is "more imperious and inſupportable than an abject Slave, when he meets with Fa-"vour and Advancement." [a] The King of *Siam* gives his Subjects this Character, "that they are of the Nature of Monkies, trembling and ſubmiſſive to the laſt "Degree, when they are bound down, and kept cloſe to their Duty; but when their "Chain is with Indulgence looſened, all Obligations are in a Moment cancell'd and "forgot, and their Maſters are no longer the Objects of their Fear or Affection.

I SHALL make bold, with the Reader's Leave, to expatiate a little farther on their arbitrary Government. Their King can determine any Affair of State, when and how he pleaſes, without any Regard to the Approbation, or Diſlike of his Privy-Counſellors. He is ſole Judge whether the Advice which they give him, is either good or bad; for which Reaſon, good Counſel is liable very often to meet with Puniſhment, and the Reverſe with Recompence and Applauſe. For the Safeguard of his Majeſty, the Courtiers are never allow'd to viſit each other without his particular Licence, and Conſent, or to whiſper when they meet; but are oblig'd to ſpeak aloud, and in the Preſence of a third Perſon. Every one muſt upon Pain of Death be an Informer; the King however confides not in one alone, but has a numerous Train of Spies, whom he artfully conceals almoſt in every Corner.

THE King of *Siam*, and indeed all the Eaſtern Monarchs in general, imagine the only way to be ſecure, is to keep their Subjects in Awe, and in the utmoſt Subjection. This extravagant Jealouſy induces the King of *Siam* to prohibit all private Friendſhip and Familiarity amongſt his Courtiers; to keep the Gates of his Palace conſtantly ſhut; to admit no Perſon whomſoever that has any Weapon of Defence about him; and to diſarm his very Lifeguards. One would imagine that the [b] Author of *Telemachus* had drawn the Character of his jealous and diſtruſtful *Pygmalion* from theſe Eaſtern Monarchs, who like him are never in Safety, nor in all their Lives enjoy one Moment's Eaſe. "They ſecure themſelves by no other Means than ſhedding the Blood "of all thoſe whom they ſuſpect and fear: Their very Children are ſo far from being "a Joy and Comfort to them, that they are the Objects of their Terror, and by their "unnatural Deportment towards them, they make them their moſt dangerous and "implacable Enemies."

A SIAMESE, on the bare Suſpicion of Diſloyalty, is liable to be puniſh'd. An Accuſation only, without the leaſt Evidence, is ſufficient, we are inform'd, to prove the Fact. An innocent Action becomes Criminal, as ſoon as any one thinks proper to put an evil Conſtruction upon it. The Pomp and Grandeur of this King and of all the

[a] *La Loubere* Deſcrip. *&c.* p. 334.
[b] Lib. iii. p. 51 and 52 of the *Amſt.* Edit. 1725.

Aſiatic Monarchs in general, conſiſts in their Arbitrary Power over all around them, even their own Brethren and Children. " The Kings of *Siam* [a] have many Ways to " diſable and maim their neareſt Relations, when it ſuits with their Convenience. " They will ſometimes by Fire either weaken their Optic Nerves, or totally deprive " them of their Sight; ſometimes diſable them by diſlocating their Bones, and ſome- " times render them ſenſeleſs and ſtupid by Medicinal Preparations; not thinking " themſelves ſecure ..... from their Plots and Conſpiracies, but by making them " incapable of ſitting upon the Throne." *Chardin*, *Tavernier* and *Bernier* deſcribe, much after the ſame Manner, the tyrannical and inhuman Deportment of the Emperors of *Perſia* and the Great *Moguls* towards their neareſt Relations. " When the King of " *Siam* is inclin'd to make away with any of them, or when an Uſurper aims at the " Extirpation of the whole Royal Family ..... in order not to ſhed the Blood of " theſe Princes, they either cauſe them to die directly with Hunger, or by ſlow De- " grees, retrenching every Day ſome Part of their poor Pittance; or ſtifle them with " the Weight of the richeſt Brocade; or extend them on their Backs upon a ſcarlet Cloth " ..... and with a heavy Log of *Sandal* Wood preſs'd hard upon their Stomachs, force " the Breath out of their Bodies." As to the People in general, they never depreciate, or ſpeak diſreſpectfully of their Prince, without feeling the ſevereſt Marks of his Royal Diſpleaſure. It very often happens, as we are told, that both the Informer and the Perſon accuſed, the Innocent and the Detractor are equal Sufferers. Their Puniſhment is attended with ſome open Inſult or Act of Indignity; and his Majeſty is ſometimes weak enough to ſhew his Reſentment and puniſh the Offender with his own Hands. 'Tis true, that *Homer*'s Heroes have done the very ſame, and that the Footſteps of ſuch baſe Actions are to be met with in the ſacred Scriptures. The King of *Siam* uſually puniſhes Extortioners by pouring liquid Silver down their Throats; others he expoſes to Tygers, Bulls and Elephants; ſuch as are guilty of Lying, or divulging any Secrets with which they are entruſted, have their Mouths ſew'd up; and ſuch as conceal thoſe Secrets which for the public Good ought to be openly revealed, have their Mouths ſlit open. The Puniſhment for the Generality, is in ſome Meaſure adapted to the Crime committed. We ſhall not here enlarge on their various Puniſhments, but we cannot paſs over in Silence one Circnmſtance, which plainly demonſtrates the Capriciouſneſs, and Extravagance of Cuſtoms and Opinions in general. The moſt open and ſhameful Puniſhment that is ever inflicted amongſt the *Siameſe*, is diſhonourable no longer than the Time it laſts: " For he who ſuffers the " moſt ignominious Puniſhment to Day, ſhall to Morrow, if the Prince ſees convenient, " be advanced, and entruſted with Affairs of the laſt Importance ..... The *Siameſe* " even glory in their Puniſhments ..... as being ſignal Marks of their Soverign's Paternal " Affection and Indulgence towards them. They receive the Compliments of their Friends, " and ſometimes Preſents, after having undergone the Pain and Diſgrace of a ſevere " Baſtinado.....Correction is accounted throughout the Eaſt, as a Teſtimony of Af- " fection." They, who imagine we have no Examples of the like Nature in our Chriſtian Countries, are very much deceiv'd. We ſhall find an undeniable Inſtance of it in the North. The Vaſſals, or rather the Slaves of the *Livonian* Nobility, boaſt afer the ſame Manner, of the ſevere Stripes which their Lords and Maſters are pleaſed to confer upon them. They imagine themſelves entitled thereby to the Character of being their Maſters Children. For which Reaſon they ſtile them Lords and Fathers.[b] The Reader will find by the Notes, the Author to whom we are indebted for this Narration. In ſhort, to conclude our Remarks on this Subject, they puniſh at *Siam* as at *Japan* and moſt Parts of *Aſia*, not only the Offender, but the whole Family in general to which he belongs. Amongſt ſuch a Number of bad Maxims, however, they have one which is wondrous good, in Caſe the Rigour of it was but qualified by ſome proper

[a] *La Loubere*'s Deſcription, *&c.* p. 322.
[b] Deſcript. of *Livonia*, Letter xv. Printed at *Utrecht*, 1705.

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Reſtriction, *viz.* " They puniſh a ſuperior Officer for the Miſdemeanours of thoſe who are " under his immediate Inſpection; becauſe he ought to have a watchful Eye over " all his Dependents in general; and as he has a Right to chaſtiſe them when guilty, " ſo he ought in Juſtice to anſwer for their Conduct. In like Manner, the Maſter of " a Family is accountable for the Faults which are committed by his Domeſticks, " and by Conſequence, a Father for the Miſpriſion of his Son." [a] There is an Apologue in the celebrated *Æſop*, which is grounded on this Maxim.

THE Conſequences which naturally attend the tyrannical Government of theſe Kings, are, that their Subjects fear them, deteſt them, and ſubmit to them indeed, but never love them, nor have any ſincere Regard for the Welfare and Proſperity of their Country. As they have ſufficient Grounds to be for ever fearful, and no Proſpect, no Hopes of Favours, they never concern themſelves about the good or ill Succeſs of the Prince upon the Throne, and ſeldom or never give themſelves any Trouble about the Revolutions of their State. *M. de la Loubere* [b] aſſures us, that they will " ſometimes lay down their Lives without the leaſt Reluctance, to gratify a private " Pique or Reſentment, or to avoid an over-anxious Life, or a too cruel Death; but " to die glorioufly for their King and their Country's Cauſe, is a Virtue they are not " ambitious of. They are perfect Strangers to thoſe reſiſtleſs Motives which animate " the *Europeans* to a vigorous Defence of their lawful Princes, and the Liberties and " Properties of their free-born Subjects. They have no Eſtates of Inheritance to loſe, " and their Liberty is frequently a more inſupportable Burthen to them, than Servi- " tude itſelf.

THE King of *Siam* conceals his Royal Signet with the utmoſt Precaution, conſcious in all Probability, that by ſuch a fatal Misfortune as the Loſs of it, he ſhould loſe his Authority. During the Rebellion at *China*, ſays the Traveller above quoted, he who got Poſſeſſion of the Royal Signet, made himſelf Lord and Maſter of every Thing elſe; becauſe the People implicitly obey'd all the Orders which were iſſued out under that Signet, without making the leaſt Enquiry into the legal Title of the Poſſeſſor.

ALMOST every one knows, that the *Aſiatic* Monarchs but very ſeldom make their Perſonal Appearance amongſt their Subjects; and that whenever they condeſcend ſo far, it is with all the Pomp and Ceremony imaginable. The King of *Siam*, according to ancient Cuſtom, ought to ſhew himſelf to the People about five or ſix Times a Year. In former Times, ſays *La Loubere*, " their Kings were the firſt that began the " Yearly Tillage in Perſon; afterwards they reſign'd that Employment to one of their " Favourite Miniſters, [c] who is look'd upon as a Viceroy or Titular King, and is annually " elected for that Purpoſe. He rides in State upon an Ox, attended by a numerous " Train of Officers, all ready to obey his Orders, and to open the Lands for their Royal " Maſter..... This Cuſtom might perhaps be owing to the *Chineſe*, as well as their " Skill in Agriculture, and poſſibly might have been invented to give a Sanction to " that Profeſſion by ſuch Royal Examples. In the Celebration of this Ceremony, " which is partly Civil and partly Religious, they put up ſome formal Petitions to all " ſuch Spirits, both good and evil, as they imagine can any ways blaſt, or bring for- " ward the Products of the Earth. The Viceroy makes them a ſolemn Burnt-Offering " of Rice, in the open Fields, which he ſets on Fire with his own Hands."

THEY formerly kept another Day likewiſe, in as ſolemn a Manner as that juſt now mentioned. " The Kings of *Siam* made their public Proceſſion..... in order to pre-

[a] That of the *young Thief* and his *Mother*.
[b] *La Loubere*'s Deſcription, &c. Tom. i. p. 324.
[c] *La Loubere ubi ſup.* p. 56.

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" vail, if poſſible, on the River to return to her Channel during their Tillage." Father *Tachard* aſſures us, that they cut or ſtabb'd the Water in a very ſolemn and formal Manner, and at the ſame Time conjur'd it to retreat; but as the Waters were regardleſs of their Royal Injunctions, and took their uſual Courſe, they laid aſide that fruitleſs and unavailing Ceremony. " Another Traveller, who is too apt indeed to " romance, and on whoſe Veracity we cannot therefore ſo very well depend, aſſures " us, that in his Time, the King rode once a Year on a [a] white Elephant, in all the " Pomp and Grandeur imaginable, through nine Streets of the City, and diſtributed " his Royal Bounty amongſt the Populace.....The King of *Siam* at preſent ap- " pears in public but twice a Year, that is to ſay, at the Beginning of the ſixth and " the twelfth Month, on Purpoſe to viſit the Convents, and with a liberal Hand to be- " ſtow his Charity..... on the *Talapoins*." The King's Proceſſion is publickly proclaimed, and a convenient Number of his Domeſticks walk before him to clear the Way. This Cuſtom is univerſally obſerv'd throughout the Eaſt; but more particularly when the Ladies of the Court attend his Majeſty. The chief Magiſtrates have likewiſe their inferior Officers, who march before them. " As for the King him- " ſelf, two Officers of his Life-Guards, well mounted, ride on each Side of him, but " at an awful Diſtance. His Courtiers follow on Foot, with their Hands laid cloſe " together upon their Breaſts. Sometimes they attend him mounted on their Ele- " phants, and ſometimes on their Horſes. If his Majeſty happens to make a Halt, " all thoſe who attend him on Foot, fall proſtrate on their Knees and Elbows; ſuch " of his Retinue as ride, bow down their Heads to their very Horſes Necks." What follows with Relation to this Ceremony, will we imagine, prove an agreeable Amuſement to our Readers. " The King having one Day invited the Court to the Diver- " ſion of taking an Elephant, twelve of his Lords arriv'd before him at the Place of " Rendezvous, and ſat croſs-legg'd upon the Ground directly before the Throne erec- " ted for his Majeſty. At firſt indeed, they ſat with their Faces towads the Place " where the Diverſion was to be exhibited; but as ſoon as they heard the diſtant Sound " of his Majeſty's Approach, they fell proſtrate on their Knees and their Elbows, to- " wards the Sound, and as it grew ſtronger and ſtronger, they always turn'd them- " ſelves in Proportion to it, continuing in the ſame proſtrate Poſture; inſomuch that " when the King was actually arriv'd, they lay proſtate with their Faces towards him, " and their Backs to the Entertainment. As long as the Diverſion laſted, they ſeem'd " perfectly incurious, and never ſtirred." The *Europeans* are perfect Strangers to ſuch Inſtances of Submiſſion, which are not only idle and extravagant, but inconſiſtent likewiſe, in our Opinion, with Decency and good Manners. It muſt be acknowledg'd, that our Teſtimonies of Reſpect are full as expreſſive, and much more manly and polite.

THE uſual Preamble to their public, or private Addreſſes to the King, is conceiv'd in the following Terms: *Moſt High and Puiſſant Lord of me thy Slave, with all Humility, I deſire to receive thy Royal Word, and imprint it on my Brain, on the Top of my Head.* Theſe laſt Words expreſs the higheſt Teſtimony of awful Submiſſion, and Reſpect among the Eaſtern Nations. When they receive any Preſent, of what Nature or Kind ſoever, and are deſirous to make their grateful Acknowledgments to their bountiful Benefactors, they put it upon their Heads. The *Spaniards*, according to *M. La Loubere*, are by an expreſs Law, obliged to pay the ſame Reſpect to ſuch Orders, as they receive in writing from their Royal Maſter. This Cuſtom is ſo ancient, that we find it recorded in the Book of *Job*. As to the Attitude or Poſture in which a Perſon is expected to be in when in the King's Preſence, the lower he is, the more ſubmiſſive

[a] The King of *Siam*, according to *La Loubere*, never rides upon a white Elephant; and the Reaſon which the *Siameſe* give for it is, that the white Elephant is as illuſtrious a Monarch as himſelf. This confutes *Ferdinand Mendez Pinto*.

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he is accounted, and the more reſpectful. To ſit down in the King's Preſence, is, according to our Notion, an Act of Inſolence, and an open Violation of Decency and good Manners: But on the contrary, the *Siameſe* account it much more reſpectful to ſit than ſtand before their Prince. They are obliged not to be one Moment in a ſtanding Poſture in the King's Preſence, nor indeed in his Abſence, if within his Palace, but when they are in Motion.

" The King of *Siam*'s proper Officers of his Bed-Chamber are in Reality " all Women; no Gentleman being permitted, on any Pretence whatever, " to enter his private Apartments. They are his Bed-Makers and his Cooks: They " dreſs him, in ſhort, and wait at his Table; no Perſon however but himſelf preſumes " to touch his Head..... As they are not entruſted with his Wardrobe, there is an " Officer appointed on Purpoſe to take Care of his Night-Cap. His Miſtreſſes " or Concubines, never go abroad but when he is with them..... and then never " ſuffer themſelves to be ſeen; eſpecially his primary Wife, who is, as it were, the " Governeſs, or Superintendent of all the reſt..... Theſe Ladies, when ever they " do go abroad, muſt be perfectly veil'd, and conceal'd from the Eyes of the Vulgar." We are aſſured, that in Caſe any one accidentally meets them, and cannot poſſibly avoid them, he turns his Head another Way, and lies proſtrate on the Ground till they paſs by him.

THE King's Daughters have no Claim or Title to the Crown. [a] His Brothers are always his immediate Succeſſors, and the Crown never devolves on his Children, till after the Death of their Uncles. Theſe Kings of *Siam* have, according to the Cuſtom of all the other Oriental Nations, an adopted Son who conſtantly attends them. But the Province of *Patana*, which is Tributary to the King of *Siam*, is governed by a Woman, who is never elected till ſhe is well ſtricken in Years, and has for many Years laid aſide all Thoughts of a Husband. This Venerable Governeſs is always one of the ſame Family as her Predeceſſor.

WHAT follows is ſomething very particular. The King's Name is a Secret which is induſtriouſly conceal'd from the Generality of his Subjects, and tho' they ſhould be appriz'd of it, they would never dare preſume to pronounce it. None but the *Mandarins* of the ſuperior Order have the Honour to utter with Impunity that myſterious and ſacred Name. [b] The Reaſon why they conceal it with ſuch Precaution, is, leſt it ſhould be uſed in any Magic Charm, and have ſome fatal [c] Influence on his ſacred Majeſty. Perhaps we may ſuppoſe this Fear to be the natural Conſequence of the Practice of [d] *Onomancy?* But we are not well inform'd, whether they have any Idea of ſuch Sort of Divinations. On the other Hand, theſe Princes may poſſibly have entertain'd ſome Notion of that Ineffability, which God himſelf aſcribes to his own Name in the ſacred Scriptures, and of the myſterious Conſequences which the *Jews* have drawn from it. The *Romans* formerly held in great Veneration likewiſe a certain concealed myſterious Name, which no one was permitted to divulge.

[a] Father *Tachard*'s Voyages, L. 5.

[b] *La Loubere ubi ſup.* P. 306. Father *Tachard*'s ſecond Voyage.

[c] According to the ſame Author, ſome of the *Siameſe* aſſert, that their Kings have no Names till after their Deceaſe; they being left entirely to the Choice and Diſcretion of their Succeſſors.

[d] *Onomancy*, is the Art of Divination by the Name of him who conſults, or is the Occaſion of any Fortune-Tellers being conſulted, and is perform'd by a Magical Combination of the Letters whereof the Name is compos'd. There is another Kind of *Onomancy*, which has no Regard to this Combination of the Letters, but only to the ſimple Signification of the Name. There are ſome viſible Footſteps of this Folly and Superſtition in the Compoſition of Anagrams, and the following vulgar Phraſes. *'Tis an ominous unlucky Name: His Name portends ſome fatal Diſaſter.* This is taken from a Remark upon an Apology made by *Naudé*, for ſome great Men, who were charg'd with the infernal Practice of Magical Incantations. p. 148. *Holland* Edit. 1712.

WE have here given the Reader a true and impartial Character of the Monarchs of this Kingdom. To which we may add, that they are repreſented as Enemies to [a] Novelty in Matters of Religion; and the People in general are of the ſame Taſte and Temper. They inſiſt, that their Religion ſuits their Conſtitution beſt, as that of *Jeſus Chriſt* is the beſt for Chriſtians, which amounts to a Kind of *Deiſm*, and is conformable to the Notions of thoſe who maintain, that God delights in a great Variety of Religious Worſhip. [b]He is like a King, who expects the Homage of all his Provinces, but in the Manner of its Performance, each Province is at Liberty to follow its own Cuſtoms, and its own Laws; for notwithſtanding their various Ways of expreſſing their Acknowledgments, the Monarch is as well pleas'd, and equally reſpected by them all. If therefore we ſet apart all ſupernatural Means, we muſt conclude, that ſuch Latitudinarians as theſe, are not eaſily made Proſelytes, and that if ever it belongs to God alone to change the Hearts of Men, we may juſtly apply the Expreſſion to the *Siameſe*, and all ſuch whoſe Principles are as looſe and free as theirs. Notwithſtanding theſe Obſtacles, one of the greateſt Monarchs in the Univerſe determined to influence theſe inflexible and obdurate Hearts with the ſame Facility as he conquer'd and triumph'd over Cities. He had ſubdued the Hearts of his own Subjects before, and had regulated the Faith of ſuch as had apoſtatis'd from the Catholic Church, by thoſe irreſiſtible Words, *Sic volo, ſic jubeo*, and imagined, that the Fame of his Virtues, and the Authority of his Royal Words, were equally ſufficient to captivate the Hearts of the *Siameſe*. He ſent his Embaſſadors therefore to the King, as Advocates for the Chriſtian Cauſe, and his Miniſters at that Time required in a public Audience a general [c] Conformity of Religion, with as much Zeal as Princes generally do with Reſpect to a future Eſtabliſhment of a mutual Friendſhip and Alliance. It was never heard of, as I can remember, that in Treaties of this Nature, the *European* Princes ever extended their Care beyond a temporal Advantage, and that they piouſly invited each other to participate of the Pleaſure of a future State. Their Views are ſo narrow; ſo confin'd to their legal Properties, their Lands, Barriers, political Debates, *&c.* that they ſeldom or never concern themſelves with any other Affairs, and that King would be laught at, whoſe Embaſſadors, being ſent to an Heretical Prince, ſhould at their firſt Audience inſiſt on a Submiſſion to the Myſteries of the Catholick Faith. Such a Propoſition would be ridiculous and abſurd even in the moſt [d] zealous and devout Eccleſiaſtick.

Of their CHRONOLOGY, POETRY, *and* MUSICK.

THE *Siameſe* have two Years, which immediately follow one another, conſiſting of twelve Months each; but in the third there are thirteen. This Year commences the firſt Day of the lunar *Month* of *November* or *December*, according to certain Rules of Calculation. They have their *Cycle* of ſixty Years, as well as the other Eaſtern Nations. Every Year of the *Cycle* has its own proper Denominations, twelve whereof may be repeated five Times in a *Cycle*. We refer ſuch of our Readers as are deſirous of farther Information in this particular to Travellers, and Particularly to [e] *M. de La Loubere.*

[a] Father *Tachard. La Loubere.*

[b] Father *Tachard's* ſecond Voyage.

[c] See the Oration of *M. de Chaumont* in Father *Tachard's* Voyages.

[d] The Biſhop of *Beauvais*, the greateſt of Ideots..... at his firſt Arrival in *Holland*, inſiſted, that the *Dutch* in general ſhould become Proſelytes to the Catholick Faith in caſe they expected to preſerve a laſting Friendſhip and Alliance with *France*. The Queen was perfectly aſhamed of this Mock-Miniſter's Folly. *Cardinal de Retz's* Memoirs. Lib. i. By this injudicious and unſeaſonable Act of Chriſtian Charity, the Biſhop was prodigiouſly ruffled and diſcompoſed, and became the Object of Contempt and Ridicule.

[e] Deſcription, *&c.* Tom. I. p. 51. and ſo on: And Tom. II. p. 59, and ſo on.

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THE ſeven Days of the Week take their Denominations, as they did formerly amongſt the antient *Romans*, and ſtill do in *Europe*, from the ſeven Planets. The Months are diſtinguiſhed no otherwiſe than by the Names of the firſt, ſecond, third, *&c.* The natural Day is divided by the *Siameſe* into twelve Hours, counting from Morning to Night. They compute their Hours as we do, and divide the Night into four ſeveral Watches. They are Strangers to the uſe of Clocks; but in the King's Palace there is a ſort of a Water-Dial, made of [a] Braſs, in the Form of a ſmall thin Bowl or Cup, at the Bottom whereof is a very little Hole, which can ſcarcely be diſcerned. This Bowl ſwims at firſt upon the Surface of the Water, which by ſlow Degrees penetrates through it, and the Hour is reckoned ſpent when it ſinks to the Bottom. The Hour-glaſs of the Antients ſomewhat reſembled this Dial; but according to the Deſcription which we have of it, we muſt allow it to have been more [b] regular and exact.

[c] THE *Siameſe* have two Epocha's; the one, as they tell us, is from the Death of *Sommona-Codom*, which anſwers to the Year of the Creation 2272; the other anſwers to the Year of our Lord *Chriſt* 638. The firſt comes very near to the Time of *Pythagoras*.

As to their Poetry, we are aſſured, that the *Siameſe* have a very fine Genius that Way. M. *La Loubere* ſeems to intimate, that they are born Poets. This is well known, that to be born a Poet is no more than to have a natural Propenſity to it, which is capable of Improvement by Study and Application. In which Senſe, one that never try'd his Genius in any Compoſition of that Nature, is born a Poet. But how ſhall we define this Talent? Shall we call it a Fire kindled in the Body, which afterwards communicates itſelf to the Imagination? Or is it only a Tranſport of the Soul? Is it a ſecret Diſcompoſure of both Body and Soul? Is it, in ſhort, a ſudden melancholy Gloom, or Caſt of the Mind, which ſometimes [d] ſeiſes us unawares, and prompts us, we know not how, to make Verſes? In all Probability there is a Compound of all theſe in the Make and Frame of a Poet, but all thoſe who are ſo born, have not an equal Degree of this Inſpiraton. Thoſe, who are favoured with a due Meaſure of all theſe four Qualities, never fail of being poſſeſſed with this Poetic Fury, which we may venture to ſay, is but one Remove from Folly and Diſtraction. The Perſon who is born a Poet, if we would give a juſt Definition of him, muſt have the Fibres and Organs of his Brain ſo diſpoſed, as that by the [e] Flux of the animal Spirits, and the Fermentation of the Humours of his Body, external Objects may ſtrike on his Imagination in an unnatural, irregular, and yet more lively Manner than ordinary. Theſe animal Spirits have no periodical Motion: They ſeize a Man inſenſibly, and the Motion is ſometimes more, and ſometimes leſs violent; and at one Time more conſpicuous than another. It entirely depends on the Diſpoſition of the Humours, and the Impreſſion of the Air, as well as the Objects that ſurround us. And thus it muſt be allow'd, that if the Body actuates the Soul of a Poet, the Soul has, in her Turn, a reſiſtleſs Influence over his Body. When he is under this Circumſtance, a [f] Fever ſeizes his Imagination, and whilſt the Fit is ſtrong upon

[a] Deſcription, *&c.* Tom. II. p. 311.

[b] The Water fell Drop by Drop through a very little Hole from a ſmall Veſſel, into another, round which laſt the twelve Hours were diſtinctly expreſſed. *Vide. Pancirol. Lib. Rer. Mem.*

[c] *La Loubere, ubi ſup.* p. 198.

[d] The Poetic Rage, *Oeſtrum Poeticum*, ſays an *Italian* Author, is the Reſult of a gloomy Frame of Mind, to which all Nations are, and ever were addicted more or leſs. *M. Muratori* quoted by *M. Valliſnieri* in his *Ragionamento intorno all Eſtro di' Poeti, e de Naturali Filoſoph.*

[e] According to Mr. *Valliſnieri ubi ſup. L'Eſtro Poetico medicamente ſpiegato e una forte, ma regolata agitazion de gli Spiriti, fattaſi o per un' interna fermentazione, e bollimento de' noſtri fluidi, poſti in un' eſtraordinario moto da qualche cagione non naturale*, &c.

[f] When the Imagination is ſtruck with too much Violence, it diſcompoſes thoſe Organs which are requiſite for the Formation of Ideas. *Fa*, ſays Mr. *Valliſnieri, violenza a gli organi de' quali l'anima ſi ſerve per formare le idée, increſpandoſi e movendoſi con tanta e ſi ſtrana forza le fibre, che vengono ſpremuti, e commoſſi con maniere pellegrini e inſolite tutti gli Spiriti .... onde .... Poeti formano anche idée maravigliozе e rare, riſcandadoſi l'immaginativa, e tirandogli a forza come fuora di loro ſteſſi: Di maniera che qualche volta in perſone deboli .... tanto s' infiamma col tempo .... che ſi viziano le fibre, e ſi fan pazi.* In this Deſcription we have the violent Impreſſion of external Objects, the Diſcompoſure of the Organs of the Body, and the Diſorder of the Soul occaſioned thereby. Herein conſiſts all that Poetic Rage, or as others have term'd it, that Poetic Ebriety, which is ſo nearly allied to Folly and Madneſs.

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him, he talks in that pompous and ſublime Style, which all Religions have accounted Rapturous and Divine: But it frequently happens, that the Soul is ſo unaccountably heated by the Violence of the poetic Fit, that ſhe neither acts nor expreſſes herſelf with Eaſe and Freedom. At ſuch a Juncture, the Poet ſeems to be actuated by a Spirit ſuperior to his Soul, and his Soul expreſſes herſelf in ſuch refined and majeſtic Language, that the devout Pagans confounded it with the Gift of Prophecy. In all Probability, however, there are ſome Nations more capable of being born Poets than others. The Poetry of the *Siameſe* and *Chineſe*, and indeed all the other Eaſtern Nations, are ſaid to be compoſed in Rhime.

THEIR Muſick is artleſs, without Diviſions, Cadence, or Graces. There is ſo little in it, in ſhort, worth our Obſervation, that we ſhall only refer the curious Reader to the [a] Author, who, in our Opinion, has diſcourſep at large the beſt and moſt agreeably on that Topick.

On their MILITARY DISCIPLINE.

THE *Aſiaticks*, particularly the Natives of the Southern Parts, are accounted much more puſillanimous than the *Europeans*; they are not well diſciplined, neither have they any Experience in the Art of War. They ſtupify their Senſes by an exceſſive Uſe of Opium, which inſpires them with a falſe Courage, that fails them as ſoon as the malignant Drug has loſt its animating Virtue. It is but reaſonable, however, to ſuppoſe, that they would be much more manly and reſolute were they not train'd up under arbitrary Princes, and accuſtomed from their Youth to Slavery and the moſt abject Submiſſions. For 'tis indiſputably true, that Tyranny and Oppreſſion enervates Men's Minds, and makes them indolent and incurious; and on the other Hand, a competent Degree of Liberty prompts them to the moſt adventrous Enterpriſes, and inſpires them with a laudable Emulation. The antient eaſtern Nations can boaſt of but very few, if any ſuch glorious Examples of heroic Fortitude, as thoſe which ſtrike us with ſuch an agreeable Surpriſe, and ſhine ſo conſpicuous in the Hiſtory of the *Greeks* and *Romans*, whilſt they enjoy'd their Liberties and Properties without the leaſt Infringement or Uſurpation. *La Loubere* has very juſtly obſerved, that the Belief of the Doctrine of the Metempſychoſis is enough to diſcourage and intimidate the braveſt Warriour. The ſecret Dread and awful Apprehenſion of the Guilt of Parricide, cannot but create in him an innate Antipathy to the ſhedding of Blood; and inſpire him with Pity and Compaſſion; and conſequently with a Belief, that there is ſomething ſavage and inhuman in the wilful Murder of his Fellow-Creatures. It is much more natural to draw the Conſequences from the Religion of the idolatrous *Indians*, than from Chriſtianity itſelf, which was formerly accuſed with inſpiring Men with the meaneſt and moſt cowardly Principles. The Pride and Ambition of the *Siameſe* and *Peguan* Soldiers conſiſts principally, according to *La Loubere*, in making their Enemies Slaves. If the *Peguans* invade the *Siameſe* on one Side, the *Siameſe* reſent the Indignity by attacking them on another; and ſometimes both Parties make whole Towns and Villages at once their Captives. When their Armies come to cloſe Engagement, they never ſhoot directly at one another, but above their Heads..... When the King of *Siam* ſends his Troops into the Field of Battle, he gives them this expreſs Order, *Do no Murder*; by which, however, he does not intend, that they ſhould abſolutely refrain from killing their Enemies, but that they ſhould not gratify their Reſentment, by ſhooting directly at them..... We ſhall refer the Reader to the Author before quoted, for his Information in what might be farther added to this tranſient Idea of their Military Diſcipline.

[a] *La Loubere. ubi ſup.* p. 204. *& ſeq.*

On

On the RELIGION *of the People of* LAIES, LANGIENS, *or* LAOS.

THE [a] People of *Laos* are of Opinion, that the Heavens exiſted from all Eternity; that they are ſituate above ſixteen terreſtrial Worlds, the Pleaſures whereof are juſtly proportioned to their reſpective Elevation. They hold likewiſe the Eternity of the Earth, and imagine, that it has already, and will, in Proceſs of Time, undergo a vaſt Variety of Viciſſitudes, conformable to the *Platonic* Revolution. The following one is very remarkable, and worthy our Readers Obſervation. The Earth, ſay they, about eighteen thouſand Years before *Xacca*, or *Xequia*, was diſſolved and reduced to Water. A *Mandarin* of divine Extraction, or at leaſt ſomething more than Human, deſcended from the higheſt of the ſixteen Worlds, and with a Stroke of his Scymetar cut aſunder, a certain Flower which ſwam on the Surface of the Water, from which ſprang up a beauteous young Damſel, with whom the pious *Mandarin* was ſo paſſionately enamoured, that he determined to marry her; but her inflexible Modeſty render'd his moſt endearing Addreſſes fruitleſs and ineffectual. The *Mandarin* was more generous and juſt, than by indirect Means to force her to a Compliance; and notwithſtanding it was the moſt diſagreeable Thing in Nature to him to live alone, without any Relations, and without Iſſue, he check'd the Violence of his Inclination, and behaved with the utmoſt Decency and Reſpect. Unſucceſsful as he was, however, he planted himſelf at an aweful Diſtance directly oppoſite to this inexorable Beauty. He gaz'd upon her with all the Tenderneſs of the moſt affectionate Lover. By the miraculous Influence of his amorous Glances, ſhe conceived, and became the joyful Mother of a numerous Offspring, and yet ſtill remained a pure and ſpotleſs Virgin. In Proceſs of Time, the virtuous *Mandarin* thought himſelf in Duty bound to furniſh his numerous Family with all the Conveniencies of Life, and for that Purpoſe created that beautiful Variety of Beings, which now repleniſh the Earth, and afterwards returned to Heaven, but could not, however, gain Admittance therein till he had firſt done Penance, and duly qualified himſelf for that happy State.

BEFORE this Reſtoration of the Earth to its primitive State, four Deities condeſcended to govern and preſide over it. Three of them, weary at laſt of the important Charge, reſigned their Guardianſhip, and went higher towards the North, to taſte the uninterrupted Joys of Solitude and Retirement. Now the ſole acting God that remained, and who, as they inſiſt, was *Xaca*, was ſtill to live and reign for ſome thouſands of Years. This *Xaca*, being fully determined to attain to the higheſt Pitch of Perfection imaginable, ſunk at laſt into that happy State of Annihilation: But he took particular Care beforehand to direct, that Mankind ſhould build Temples and Idols in Commemoration of his Godhead; promiſing at the ſame Time, that he would fill thoſe ſacred Edifices, ſet apart for Divine Worſhip, with an Emanation of his Virtue, which ſhould amply make amends for the Want of his perſonal Appearance, and would effectually breath into the Idols ſome Degree of his divine Influence. Thus theſe Statues participated of the divine Nature of *Xaca*, purſuant to his gracious and expreſs Promiſe, when he ſunk down into *Nireupan*, or the ever-bleſſed State of Annihilation. From hence the Worſhip of Images, and ſuch other Objects, in which the divine Spirit, as they imagined, delighted to reſide, was firſt inſtituted, and appointed. This Idea is not ſo extravagant, but that ſomething very much reſembling it has imperceptibly crept into divers other Religions.

[a] The Hiſtory of *Laos* printed at *Paris* in 1683.

WHEN the Term of *Xaca*'s Reign ſhall be expired, another God, ſay the Natives of *Laos*, will ariſe, who ſhall demoliſh theſe Temples, break down theſe Idols, burn the ſacred Writings which contain the Commandments of *Xaca*, and after he has thus perſecuted *Xaca*'s Diſciples, and prohibited all divine Worſhip in general, he ſhall dictate new Laws, and elect new Miniſters. They aſſert, likewiſe, that there was a perfect Harmony and Agreement eſtabliſhed between *Xaca* and the God of the Chriſtians; that the former has made Choice of the Eaſt for his peculiar Reſidence, and reſigned the Weſt to the Direction of the latter, who made a deſpicable Figure there, and had at firſt but a very pitiful Retinue: In Proceſs of Time, however, he performed Wonders, had Attendants without Number, and gained inexhauſtible Treaſures. In ſhort, they add a thouſand Stories more wild and extravagant than all the Riffraff we have already related.

ON ſome particular Days in the Year, the Statue of *Xaca* is with great Solemnity expoſed to publick View on ſome ſpacious and elevated Place, in order for the Devotees to aſſemble there, and pay their divine Adoration to it. No one preſumes to approach it without ſome Free-will Offering in his Hand, which the *Talapoins* always convert to their own private Emolument. The Natives of *Langiens*, ſays our Author, who ſeems to be one of our honeſt Miſſionaries, that will never be ſuſpected to be a Heretick, behave very devoutly, and are religious beyond Imagination. So far are they from entertaining the leaſt ſacrilegious Thought of pillaging this Statue of all its coſtly Decorations, that they impoveriſh themſelves to teſtify their Zeal and Veneration for it. What a pity 'tis, that a People ſo pious, and ſo well diſpoſed, ſhould be ſo blind, and ſo confirmed in Ignorance and Error!

THUS have I given you a true Account of what I found moſt remarkable, with reſpect to the People of *Laos*, which is in a great meaſure conformable to the Tenets of the *Siameſe*. One may perceive, even from the dark and confuſed Narration of Father *Marini*, that the People of [a] *Laos* have ſome Idea of the fallen Angels, and of theirs, and the evil *Genii*'s familiar Converſation with the Female Sex. The Blacks are the legitimate Offspring of thoſe Demons. *Xaca*, of whom we ſhall treat more at large hereafter, is in all Probability no other than [b] *Sommona-Codom*.

Their TALAPOINS.

THE Monks and Prieſts of *Laos* are called *Talapoins*, as well as thoſe at *Siam* and *Pegu*. Father *Marini* ſeems to have an Antipathy againſt them, and laſhes them moſt ſeverely; but I ſhall not trouble the Reader with his ill-natured Invectives. They are Novices till they are three and twenty Years old; at which Time they are very ſtrictly examined; and in caſe they are honoured with the Approbation of their learned Superviſors, they are admitted immediately into the Order, the Ceremony whereof is both ſolemn and pompous. The Novice ſets out from the Convent, dreſſed as gayly as poſſible, and rides in Proceſſion on an Elephant to the Temple, where he is to make his publick Vows. This Ceremony is attended with a luxurious Entertainment, that laſts three Days. Notwithſtanding this their publick Profeſſion, they can lay down their ſacred Function, and become Laymen whenever they ſee convenient, as well as the *Talapoins*, or Prieſts of *Siam*. What follows in the Account which our *Italian Monk* has given us of the former, is conformable enough to what other Travellers have informed us of the latter. In their Deportment there is a Compound of Hypocriſy, Artifice, Submiſſion and Pride; to which our aforeſaid Traveller adds an Indulgence of themſelves in all ſen-

[a] Hiſtory of *Laos*, *ubi ſup*.
[b] See *La Loubere*'s Deſcription of the Kingdom of *Siam*. Vol. i.

ſual

ſual Pleaſures. The King is their ſole Judge; and when any of them are convicted of a Capital Crime, they are condemned for Life to wait on his Elephants. The King, adds our *Italian*, is their Protector, or to ſpeak more properly, their Principal or Head. He treats them gently, as his favourite Friends, out of ſome political Views, and for the Promotion of his own private Intereſt. Were he to act the Tyrant over them, they might probably ſtir up the People to a Rebellion, and a total Subverſion of the State. This is a very plauſible Apology for the Conduct of many other Princes beſides thoſe of the *Eaſt Indians*.

ON the fourteenth Day of every Month theſe *Talapoins* confeſs their Sins: The Seniors firſt, and the Juniors in their Turn. They make uſe of conſecrated Water, which our *Italian* aſſures us they preſcribe to their Patients, under Pretence of its contributing very much to their ſpeedy Recovery.

THE divine Worſhip which they pay to their Idols, conſiſts in preſenting them with Flowers, Perfumes, and Rice: And beſides this, they burn Wax-Tapers before them, and pray with Beads. The Devotees at *Laos* have an hundred at leaſt all ſtrung together.

OUR *Italian Monk* divides theſe *Talapoins* of *Laos* into two Claſſes, *viz.* thoſe who frequent their Towns, and other Places of Publick Reſort, and thoſe who are more retired, and reſide within the Woods. He tells us likewiſe, that the *Bonzes* of *Japan* boaſt of being brought up at *Laos*: The *Siameſe* too are equally vain in that Reſpect, and ſend their Children thither for their Education and Improvement in all ſorts of polite Literature, as we frequently ſend our Youth to *Louvain* in *Salamancha* for the ſame Purpoſe.

THE King regulates their Feaſts, Faſts, and in ſhort, their Ceremonies in general. He likewiſe decides all their Controverſies and Debates. If we may rely on the Veracity of our *Italian* Author, the King of *Laos* ſhould be looked upon as their ſpiritual Head, who, like *Henry* the Eighth of *England*, was fond of making an Union between the Church and State.

THE Morals of theſe Monks are compriz'd in five negative Precepts; which are the very ſame preſcribed at *Siam*, *viz.* "Thou ſhalt do no Murder; thou ſhalt not lye; "thou ſhalt not commit Adultery; thou ſhalt not ſteal; and thou ſhalt not drink any "Wine of what Nature or Kind ſoever." But for the Comfort and Conſolation of Sinners, the *Talapoins* have the Privilege of iſſuing out their Diſpenſations, which they hold up at an exorbitant Price, and which nevertheleſs are only in Force for a certain Time.

Their MARRIAGE RITES, *their* PHYSICK, *and* FUNERAL SOLEMNITIES.

THO' the People of *Laos* are indulged in Poligamy, yet thoſe are looked upon as moſt prudent, and are beſt approved of, who ſubdue their Paſſions, and confine themſelves to the Enjoyment of one Wife only. Calumny and Detraction, 'tis true, will not allow this Continence of the laſt to be deem'd a Virtue; but laugh at and ridicule it, as the mere Reſult of an avaricious Diſpoſition. An Adultreſs, if convicted, forfeits her Liberty. As to their Nuptial Ceremonies, ſays our *Italian* Monk, they are neither very tedious nor troubleſom. All their Care is, to have their ſolemn and mutual Engagements atteſted by two Witneſſes, who have ever lived the faithful Votaries of *Hymen*, and are grown old (thrice happy State!) in the ſacred Ties of an inviolable Love and

and Friendſhip. Our Author had done mighty well, however, to have inform'd us, whether ſuch glorious Witneſſes as theſe are at all Times to be found, when Occaſion offers, amongſt the Natives of *Laos*. But be that as it will, 'tis the peculiar Province of theſe loyal Subjects of *Hymen*, to receive the reciprocal Vows of all ſuch as are fond of ſubmitting to the conjugal Yoke.

THE Method which is there practiſed of Healing all Manner of Diſtempers by Sorcery, and magical Incantations, ſurpaſſes all Belief; and for that Reaſon we ſhall content ourſelves with giving the Reader a very tranſient Idea of their miraculous Performances. Enchanted Ointments, charm'd Plaiſters, myſterious Terms, and other magical Operations, which the *Picatrix* and *Clavicula* of *Solomon* treat of at large, are hardly worth mentioning. The Magicians of *Laos* ſell ſuch People as they think proper to the Devil for a certain Term of Years, whoſe Entrance into Poſſeſſion of them, is a firm Contract, a Leaſe in Form, to all Intents and Purpoſes. Theſe Magicians, likewiſe, are well vers'd in the Art of caſting People into a profound Sleep, and by that Means are able to ſtrip them of all they have about them at their Pleaſure, without the leaſt Danger of being diſcovered or prevented. It ſometimes happens, that ſuch as are thus faſcinated (thro' the prevailing Power of Magick) diſcloſe their moſt important Secrets to the Sorcerers, and voluntarily deliver up to them all their moſt valuable Effects. Their *Talapoins* themſelves, who are at one and the ſame Time Prieſts, Monks, and Phyſicians, are no Strangers to the *Black Art*, but can at Pleaſure bring a Diſtemper upon their Patients, and remove it whenever they ſee convenient. But there is one Article ſo peculiar in their Practice of Phyſick, that we cannot prevail on ourſelves to paſs it over in Silence. They ſend their Patients one of their old tatter'd Gowns, as a ſovereign and infallible Cure, and the Patient full of Faith, wraps it round him with all the Care and Precaution imaginable. The Bigot very often, as ſoon as he begins to recover Strength, ſends his beſt Cloaths to this ghoſtly Phyſician, that his efficacious Touch may ſanctify them, and that he may reap the Benefit of the other's innate ſupernatural Virtues. Our *Italian* Traveller obſerves, however, that they find by Experience theſe ſacred Relicks produce no miraculous Effects, and that the *Talapoins*, when they miſcarry, attribute their Want of Succeſs entirely to the Incredulity of their Patients.

THE Natives of *Laos* hold the Doctrine of the Metempſychoſis, without any Variation from their neighb'ring Nations. Their Notions, likewiſe, with Reſpect to their ſixteen Paradiſes, their Hell, their final Annihilation, *&c.* are exactly conformable to the Tenets of the *Siameſe*, of which we have already given our Readers, we preſume, a ſufficient Account: Neither is there any material Difference in the Celebration of their Funeral Solemnities.

The RELIGION *of the* TUNQUINESE.

TAVERNIER[a] tells us, that the *Talapoins* are divided into three diſtinct Sects, or Claſſes, *viz.* the Diſciples of *Confucius*, [b]*Chacabbut*, and *Lanthu*, or *Lauthu*. The firſt was a celebrated *Chineſe* Philoſopher, and the two laſt dextrous Magicians; or to ſpeak more properly, notorious Impoſtors. In the Sequel of this Diſcourſe we ſhall give the Reader a more particular Account of theſe three marvellous Sages. The moſt learned and polite [c]*Talapoins* embrace the Tenets of *Confucius*, who was in his Time one of the wiſe Law-givers of *China*. He left ſeveral very fine Maxims of Morality behind him, for the Inſtruction and Improvement of his Diſciples; but that great Philoſopher him-

[a] Brother to the Traveller of that Name, ſufficiently known by his Writings. The Reader will find a particular Account of *Tunquin* at the Cloſe of the Collections.

[b] *Chaca Xaca*, or *Xequia*.

[c] Father *Triſanier*, in his Account of *Tunquin*.

ſelf

ſelf, or rather his Pupils, ſhamefully corrupted the Doctrines which he taught. They intermixed ſeveral Notions tending to what we generally call [a] *Spinoſiſm*, with his Principles. His *Tunquineſe* Diſciples are of Opinion, that there are five Elements, *viz.* Wood, Fire, Earth, Water, and all Metals, or, according to *Tavernier*, all other Creatures, of what Nature or Kind ſoever. They hold, that both Men and Beaſts are compoſed of a certain refined ſubtle Matter, that at Death evaporates and vaniſhes into Air; and alſo of another Matter more groſs and pondrous which remains behind.

THE *Tunquineſe* of this Sect admit of Sacrifices, acknowledge ſeven celeſtial Idols, *viz.* the ſeven Planets, and five which are terreſtrial, to wit, the five Elements beforementioned. There are [b] ſeven external Parts of the human Body, and five internal; ſeven Paſſions of the Soul, and five Stages or Periods of Man's Life, which exactly correſpond with theſe celeſtial and terreſtrial Deities. *Tavernier* takes Notice of four Gods, who are the peculiar Objects of their divine Adoration, and likewiſe of the Goddeſs *Satibana*, the favourite Deity of the Female Sex. This, in ſhort, is all that can be collected worthy, in our Opinion, of our Readers Obſervation, out of the numerous and confus'd Diſcourſes that are extant on this Topick. The King, the [c] *Bua*, and, in ſhort, the whole Court approve the Tenets of *Confucius*.

THE common People, indeed, for the Generality, are Admirers and Followers of *Xaca*, whom Father *Taſſanier* calls [d] *Chaca*, and *Tavernier*, *Chacabout*. Our Jeſuitical Miſſionary is of Opinion, that this *Xaca* was a *Jew*, becauſe he ſeems to be acquainted with the *Jewiſh* Writings. 'Twould be as difficult, however, to maintain this Aſſertion, as to demonſtrate that *Xaca* was *Pythagoras* himſelf. He at firſt attempted to captivate the Affections of the People, by being ſeemingly very contemplative, and by affecting a modeſt and humble Deportment. He conceal'd himſelf for ſix Years ſucceſſively in a Wilderneſs, and in this State of Solitude and Retirement compos'd thoſe moſt remarkable Doctrines, which afterwards he preach'd to his Diſciples. He attempted to perſuade them, that there was no ſuch Thing as a Divine Providence; that the Soul was mortal, and that there were no Puniſhments or Rewards in a Future State. In order to imprint on the Minds of the People a more aweful Regard and Veneration for him, he boldly aſſured them, that two *Demons* inſpired him with all thoſe Doctrines which he was oblig'd to preach up for the Inſtruction of Mankind. This dangerous Tenet, however, was reſerved only for a ſelect Number of his favourite Diſciples. As for the Generality of his Followers, he recommended the Tranſmigration of Souls as an Article of their Belief, and gave them ten Commandments, the ſame in Effect with thoſe of *Laos* and *Siam*. *Xaca* likewiſe maintain'd, That it was requiſite for all ſuch as aim'd at the higheſt Pitch of Perfection, to renounce the Pomps and Vanities of the World, to have Pity and Compaſſion on their Fellow Creatures, and to ſuccour and relieve them under all their Diſtreſſes; to employ their precious Hours in Meditation, and endeavour, as much as in them lay, to ſubdue their inordinate and unruly Paſſions. And, moreover, that all ſuch as after this Life ended, ſhould have diſobey'd his Doctrines, or contemned his Laws, ſhould ſuffer Puniſhment in ten diſtinct Places; after which they ſhould re-

[a] One may form a Judgment of it by the following Extract from Father *Tiſſanier*. The firſt Principle is a certain firſt Matter, which .... of itſelf is inviſible..... its Form, they ſay, is oval. ..... This Matter, either by mere Chance, or by its innate Virtue, ſhifted its Place (that is, put itſelf into Motion) by which local Motion ſhe produced the Principle of Generation: After this Motion, the Matter aforeſaid reſted for ſome Time, and during that Repoſe, produced the Principle of Corruption..... afterwards this Matter divided itſelf into two Parts, the more refin'd and ſubtle Parts whereof produced the Air, Fire, &c. and the more groſs and pondrous Part, the Waters, the Earth, and all its moſt ſubſtantial Beings.

[b] Father *Tiſſanier*, *ubi ſup.*

[c] We ſhall explain hereafter who this *Bua* is.

[d] Or *Thic-ca*, according to Father *Marini*, who is of Opinion that *Xaca* is the ſame as the *Ram* of the *Indians*. This *Italian* enumerates a Multitude of Miracles, ſaid to be wrought by *Xaca*, in his Deſcription of *Tunquin*, to which we refer our Readers.

vive, in order only to die and ſuffer again; that their State and Condition ſhould be one eternal Round of Deaths, Reſurrections, Pains, and Torments. On the contrary, that ſuch as had religiouſly practiſed his Maxims, and kept his Commandments, ſhould be rewarded in Proportion to their Perfection, and their Faith. Thoſe that had made the ſloweſt Advances towards Perfection, ſhould be expoſed for the Space of 5000 Years to a reſtleſs Tranſmigration; ſuch as had made a greater Progreſs, for 4000, and thoſe that had happily arrived within one Degree of the Achme, or Pitch of Perfection, for 300 Years; and the laſt, who ſhould have fulfilled his Commandments with the utmoſt Strictneſs, ſhould enjoy everlaſting Happineſs, and never be liable more to any future Tranſmigrations. *Xaca* aſſured his Diſciples, that even he was obliged to die, and revive ten Times ſucceſſively, before he could obtain to that happy State of Perfection. He taught his Diſciples[a] two and forty Years, and by his laſt Will and Teſtament, engaged[b] one of his greateſt Favourites to maintain and confirm the Truth of his Precepts by this ſhort Form, *Thus it is in the Book*; Words of the ſame Import and Signification with thoſe the *Pythagoreans* made uſe of to vindicate the Truth of their Doctrine, *Our Maſter ſays ſo.* After the Death of *Xaca*, his Doctrine ſpread over a great Part of *Aſia*, particularly the Eaſtern Part of it.

THE Sect of *Lanthu* is likewiſe very conſiderable in *Tunquin*. *Lanthu* was a *Chineſe*, and lived, as is reported, 500 Years after *Xaca*. This *Lanthu* was a Magician, who wanted neither Artifice nor Aſſurance. He boldly aſſerted, that he never had a Father, that his Mother was big with him for ſeventy Years ſucceſſively, and yet was a pure and ſpotleſs Virgin; and his Diſciples added, that he was the Creator of all Things. To the Errors of *Xaca*, *Lanthu* added ſeveral of his own; but he gained the Love of the People by his numberleſs Acts of Charity, and his liberal Benefactions; by erecting and endowing of Hoſpitals, and other Places for religious Retirement. Father *Tiſſanier* ſays, that during the Time that Father *de Rhodes* was Miſſionary at *Tunquin*, a *Chineſe* reform'd the Sect of *Xaca*.

HAVING thus given our Readers a ſhort Account of the three religious Sects of *Tunquin*, we ſhall now proceed to treat of their idolatrous Worſhip in general. They have three Idols, for which they have a more than ordinary Veneration. The firſt is their[c] Culinary Deity, or God of the Kitchen, the Body whereof is compoſed of three Stones, in Commemoration of three Perſons, who, according to the *Tunquineſe* Legend, which may be ſeen in the Relation of the *Jeſuit* laſt quoted, burnt themſelves on the ſame Hearth. The ſecond preſides over all the liberal Arts, and bears the Figure of a *Chineſe*, who, as is reported, was the moſt celebrated Mechanick of the Age he liv'd in: This *Chineſe* was called *Tien-ſu*. When a Parent is determin'd to put his Son out to any Trade or Profeſſion whatever, before he permits him to enter upon his Apprenticeſhip, he makes a Sacrifice to this *Tien-ſu*, in Order to prevail on him to take the Boy under his Patronage and Protection, to inform his Judgment, and make him an able Workman. They pay their Adoration to, and implore the Aſſiſtance of this *Tien-ſu*, before they make any Manner of Contracts, or tranſact any Affairs of great Importance. The third Idol, known by the Name of *Buabin*, is a Houſhold Deity, and all Edifices whatſoever are under his immediate Guardianſhip and Inſpection. Notwithſtanding the King of *Tunquin*, like the King of *Siam*, and all the other neighbouring Nations, is the ſole Proprietor of all the Lands and Tenements, Goods and Chattels of his Subjects, yet the People imagine, that the Predeceſſors of thoſe who are the Tenants in Poſſeſſion, have as juſt a Title to the Premiſſes after their Deceaſe, as they had before. For which

[a] Or forty nine. Father *Marini* aſſures us, That out of all his numerous Diſciples, he ſelected but ten, as his peculiar Favourites and Confidents, to whom he communicated in a more free and friendly Manner than ordinary his moſt ſecret Sentiments.

[b] Father *Marini*'s Account of *Tunquin*.

[c] Father *Tiſſanier*, *Tavernier*.

Reaſon,

Reaſon, he that is actually in Poſſeſſion performs ſeveral religious Ceremonies in honour to the Deceaſed, and formally invites him, by the ſolemn Sound of Drum, to come and dwell in a ſmall Hut or Apartment, ready prepar'd for his friendly Reception. There the Party deceaſed is preſented with a large Variety of gilt Papers, embelliſh'd with myſtic Characters, ſome agreeable Perfumes, and ſeveral Diſhes, ſet out upon little Tables in an elegant Manner, for the Entertainment of ſo auguſt a Gueſt. This Predeceſſor is the very *Buabin* we have juſt now been ſpeaking of, under the Title of *Houſhold God*. The Prieſts burn the Papers and Perfumes in honour of this Idol.

OUR Authors whom we have before quoted, aſſure us likewiſe, that the *Tunquineſe* pay divine Adoration to the Heaven, Moon, and Stars, the four Cardinal Points, and the Center of the Earth. Each Diviſion has a peculiar Colour appropriated to its Service. When they worſhip the *North*, they dreſs themſelves in black; and their Tables, Diſhes, and Sacrifices themſelves are all dark and diſmal. We might here be tempted to aſſert, That this Cuſtom is exactly conformable to thoſe which the Antients obſerv'd in honour of their *Manes*, and other infernal Deities; and this Conjecture very probably may be as juſt, as a thouſand which the Learned have been pleas'd to eſtabliſh, and advance as indiſputable Truths. Let us compare, for Inſtance, all that was dark and gloomy in the Feſtivals which the *Greeks* and *Romans* celebrated in honour of their Dead, with this ſable Colour, in which the *Tunquineſe* never fail to dreſs themſelves when they make their divine Supplications to the *North*; and it is requiſite here to obſerve, that the *North* may have poſſibly been accounted the peculiar Reſidence of the Dead. If this Conjecture, however, be not true, it carries with it an Air of Probability at leaſt; for ſome Authors of indiſputable Credit and profound Learning, have aſſured us, that the *Cimmeriens* were the real Inhabitants of the Northern Parts; and that notwithſtanding the antient Poets make mention of them, as being Natives of *Italy*, where indeed one of the Mouths of Hell was ſuppoſed to be ſituate, yet there is much more Reaſon for aſcribing theſe gloomy Regions to the [a] *Aſiatic Cimmeriens*. Their very Name, which is derived from the *Hebrew* Tongue, and ſignifies to be black, is ſome ſort of a Proof of our Propoſition. The Coldneſs of the Climate, which obliges them to be inviſible for a conſiderable Part of the Year, the vaſt Diſtance of the Sun from them, which gave Birth to that proverbial Expreſſion of *Cimmerien Darkneſs*, and a fair Opportunity to an antient *Poet* to aſſert, that they were the only People under the Heavens to whom the Sun refus'd the chearful Influence of his radiant Beams: All theſe Circumſtances, I ſay, are ſufficient Grounds for a credulous Perſon to imagine their gloomy Territories to be no other than the infernal Regions: Let us therefore, ſuppoſe, that the *Tunquineſe* have had this Notion tranſmitted down to them from one Generation to another, though no Body knows how; yet ſtill, after all, it will be no more than a Conjecture, which we do not preſume to impoſe upon the Reader as an inconteſtable Truth. To the *South*, they aſſign ſcarlet, to the *Eaſt* green, to the *Weſt* white, and yellow to the Center of the Earth. Father *Tiſſanier* tells us, that they ſubdivide the Earth into ten Parts, and to each Part make a profound and reverential Bow. Nor is this all; for we are told their idolatrous Worſhip extends to an infinite Number of other Things both animate and inanimate, good and bad, lucky and unlucky. The *Egyptians*, in ſhort, were never guilty of more egregious Abſurdities; and altho', as an antient [b] Satyriſt merrily obſerves, their Gods were ſo numerous, that they ſprang up frequently before their Eyes, in their Fields, and in their Gardens, yet even they muſt veil to, and acknowledge the *Tunquineſe* to be more ſuperſtitious and extravagant in their Adorations than themſelves. But are we well aſſured of the Truth and Nature of theſe Allegations? Shall we not find here couched the

[a] The Antients have placed the *Aſiatic Cimmeriens* ſomewhere near the *Palus Mœotides*, and the *Cimmerien Boſphorus* and another Nation of the ſame Denomination, between *Iberia* and *Colchis*; but as the Antients were incurious, and unskilful Geographers, they were contented with the ſettling them there, without making any farther Progreſs towards the Pole, where it would have been much more natural to have planted them. All the Accounts which we have of thoſe People who reſide towards the Pole, are very conformable to thoſe of the *Aſiatick Cimmeriens*.

[b] *Juvenal.*

Doctrine

Doctrine of the *Genii*, of whom we have ſo often made mention, or of that univerſal Spirit which influences and affects the whole Creation? But be that as it will, we are aſſured, that at *Tunquin* even the Vices are the Objects of the People's Adoration; and if ſo, we may reaſonably aſſent to their Worſhip of Plants, and the moſt contemptible Inſects. The [a] *wooden Log* which the Waves of the Sea had caſt upon their Shore, and which became the Object of the Adoration of ſome of their Fiſhermen, who imagined, that this new Deity had been propitious to their Labours, is ſomething very extraordinary, and may juſtly be deem'd an Original in its Kind. Theſe eaſy, credulous People divulg'd their happy Adventure, and ſo zealouſly atteſted the Miracle, that 'twas univerſally believed. The *Billet* was inſtantly deified. They erected Statues and Temples to its Honour; in ſhort, neither Sacrifices, Preſents, nor any other Teſtimonies of their Gratitude and Devotion were wanting on this Occaſion. They traced its Genealogy, and found this divine *Log* at laſt to be the Emperor of *China*'s Daughter. This indulgent Princeſs had thrown herſelf, it ſeems, into the Sea, in order to favour *Tunquin* with her Royal Benedictions; and to accompliſh her Intentions without the leaſt Danger of a Diſcovery, ſhe very cautiouſly metamorphoſed herſelf into this inanimate *Billet*.

[b] AN Idol, which they call *Daolo*, is the Guardian God of Travellers; another the titular Deity both of their Villages and Boroughs; a third preſides over thoſe who make it their Employment to cut down [c] *Calamba* in the Foreſts. Their Superſtition, however, is no Manner of check to their moſt bitter Reſentments. When they have neither Power, nor Opportunity to gratify their Revenge any other Way, they write down upon a Piece of Paper the moſt dreadful Imprecations that the moſt implacable Malice can poſſibly deviſe, and lay them, with all the Solemnity imaginable, upon one of their Altars. After this they burn the Contents, and at the ſame Time implore their God to conſume their Enemies after the ſame Manner, and reduce them inſtantly to Duſt and Aſhes. There was ſome Thing very much like this in the Magick of the Antients.

WHAT we have to offer with reſpect to their Worſhip of the Dead, ſhall be introduced hereafter under the Article of their Funeral Solemnities.

Their PRIESTS, MAGICIANS, *and other* SUPERSTITIONS, *&c.*

THE [d] *Tunquineſe* have as many Pagods or Temples as they have Country Towns. Each Temple has at leaſt two *Bonzes*, or Prieſts; and ſome of them have thirty or forty. Father *Tiſſanier* had explained himſelf much better, had he informed us, that there was a Convent of Monks adjacent to each Pagod of any conſiderable Note, who depend on one Superior or Principal only, as thoſe of *Siam* and other Parts of *India*, and even in ſome Parts of *Europe* itſelf. Could ſuch as live by the Devotion of the People, reſide any where more commodiouſly than in thoſe ſacred Places, which revive without Ceſſation the Fervency thereof, and are the Tabernacles of the Gods themſelves, where they are well aſſured of the divine Patronage and Protection? The *Bonzes*, in Order to diſtinguiſh themſelves from the Laity, wear a kind of Chaplet about their Necks, conſiſting of a hundred Beads, like thoſe of *Laos*, and have at the End of their Staff a little wooden Bird. They live upon the Alms of the People, and are very [e] humble and modeſt when they beg for Relief, never accepting of any Thing but what is abſolutely

[a] Father *Tiſſanier*, *ubi ſup.*
[b] Father *Marini*'s Deſcription of *Tunquin.*
[c] *Idem*, *ibid. p.* 47.
[d] Father *Tiſſanier*'s Deſcription of *Tunquin.*
[e] *Tavernier*, *ubi ſup.*

neceſſary

neceſſary. We are inform'd, that notwithſtanding their Poverty, they are very charitably diſpoſed themſelves, and that they maintain ſeveral Widows and Orphans out of their own Collections.

THEIR principal Feſtivals are the firſt and fifteenth of every Moon; not to mention the particular Entertainments which theſe Idolaters make for the Souls of the Dead. In the [a] ſixth Moon the Peaſants celebrate the Feſtival of their Idol *Tham-nò*, to whom they aſcribe not only the Invention of Tillage, but the Preſervation of their Corn. The *Bonzes* aſſemble the People together to their Devotion, by the ringing of ſome particular Bells, and often likewiſe by the Sound of Trumpets and Cornets.

THESE Monks, by their Conſtitution, are allow'd indeed to marry; but when they do, though they don't reſign their eccleſiaſtical Function, they muſt bid adieu to the Convent for ever after. Thoſe who have been reform'd by a certain *Chineſe*, are oblig'd to pray twice a Day. Both the one and the other perfume and illuminate their Idols, out of the ſame Principle which induces Perſons of different Perſuaſions to ſhew the like Reverence to the reſpective Deity whom they adore. Another Duty, though not a religious one, incumbent on theſe *Bonzes*, is to repair their Bridges, and to take care that there are convenient Houſes on the Road for the Accommodation of Travellers.

WE muſt not omit the Pilgrimages of the *Tunquineſe*, which they likewiſe think their boundenDuty to perform; and when they viſit the Pagods, they are very liberal to the Poor.

THEY ſhew a peculiar Regard to the Art of Divination. Nothing is done, no Affair of any Importance is undertaken, without the Approbation of one of their Magicians, whoſe Looks and Geſtures are artfully compos'd, in order to ſecure the Reſpect and Attention of thoſe who conſult him. In ſhort, a demure Countenance, an Air of Courteſy and Complaiſance, ſome few artful and broken Queſtions propos'd to the Party concern'd, who innocently and weakly diſcovers himſelf the Secrets the other is ſoon after very ſolemnly to reveal, is the Sum total of this pretended Art. Before he attempts to reſolve any of their important Queries, he opens, in a very formal Manner, a Book, which he keeps for that Purpoſe, full of Circles, Characters, and whimſical Figures, as if he intended to find a Solution there, demands the Age of him or her who conſults him, and then caſts the fatal Lots. Theſe [b] Lots conſiſt of two or three little Pieces of Braſs, whereon are inſcrib'd ſome myſtic Characters on one Side only. They toſs them up in the Air, and if the Characters ſubſide, 'tis deem'd a bad Omen; and on the contrary, when they turn up, they denote ſome Degree of Succeſs; but if the two Pieces fall the Reverſe of each other, 'tis look'd upon as an Indication of Something very ſucceſsful. Though this Cuſtom appears ſo ridiculous, that a *European* would be almoſt aſham'd to amuſe an Infant after this idle Manner, yet our *Jeſuit* aſſures us, that the King and all the Court practiſe it, in the Purſuit of Affairs of the laſt Importance. This is called the Deciſion of momentous Matters by the Caſt of the Dice, like Judge *Bridois*'s wiſe Determination in *Rabelais*.

THERE are Witches likewiſe in this Country, who are reported to have an intimate Correſpondence with the Devil, and to have a perfect Knowledge of the State of Souls in another World. Theſe Witches conjure Souls up by the Sound of a Drum; and either by a counterfeit Voice, or ſome other Stratagem, would inſinuate, that the Soul, ſo raiſed, ſpeaks or anſwers by their own Mouths. Our Miſſionary adds, that theſe Witches devote their own Children to the Devil, and that he himſelf ſaw one of their Daugh-

[a] Father *Marini*'s Deſcription of *Tunquin*.
[b] *Tavernier, ubi ſup.*

ters in moſt violent Agitations, although baptized, and by Conſequence a Chriſtian.

THE Phyſicians of *Tunquin* are all Magicians. Sometimes they aſcribe their Patient's Malady to the Influence of the firſt Demon that comes in their Thoughts; as for Example, the Demon that reſides in the Waters, or the Ghoſt of a dead Man, *&c.* They attempt to appeaſe the Anger of this Demon by Sacrifices; but if they don't ſucceed, they uſe Compulſion. The Friends of the ſick Man ſurround the Houſe, and take up Arms to drive the Devil out of his Quarters. One would think that it was almoſt impoſſible ſuch an Idea could ever be entertain'd by any reaſonable Creature. But they have yet another Conceit, no leſs whimſical and extravagant than this, and that is, to confine the evil Spirit cloſe, within a Bottle full of Water. When the Magician has demonſtrated by his Books, or by ſome other artful Stratagem, that the Diſtemper is occaſioned by the Spirit of ſome [a] deceaſed Relation, he uſes his utmoſt Endeavours to decoy and allure it to him; and when he has once charm'd it within his Reach, he bottles it till his Patient is perfectly recovered. When the Malady is remov'd, he breaks the Bottle, and ſuffers his little miſchievous Priſoner to rove again at Pleaſure.

[b] THE *Tunquineſe* offer up a kind of Sacrifice in their Croſs-Ways; for all ſuch as return home from their Travels ſick, or indiſpos'd. They carry the upper Garment of the Patient to a Croſs-Way, and hang it upon a long Pole; then they make an Oblation to the Place, or rather to the tutelar *Genius* that preſides over it, of ſeven little Pills or Balls compos'd of Rice, which the Patient muſt afterwards ſwallow down as a ſovereign Reſtorative. This Cuſtom of taking ſeven Pills is grounded on the ſame Number of vital Spirits aſcrib'd to the human Species. As to their Croſs-Ways, the *Tunquineſe* are not the only Perſons who have ſuppoſed that certain *Genii* preſide over them; the Antients maintain'd the very ſame Notion. The Gods, who were the Guardians of theſe Croſs-Ways, were the Protectors likewiſe of all Travellers. But not to dwell any longer on theſe childiſh, as well as ſuperſtitious Cuſtoms, we ſhall proceed to treat of their more natural and rational Manner of practiſing Phyſick.

THE Phyſicians of *Tunquin*, [c] according to one of our Travellers, frequently conquer ſuch Diſtempers, as in *Europe* would be deem'd incurable; and he moreover adds, "That when any poor injur'd Wife makes her doleful Complaints that her Husband "is an eternal Sot, they furniſh her with an infallible Antidote againſt that odious and "abominable Vice, and make him deteſt Intemperance, and the Thoughts of all ſtrong "Liquors for ever after." Some People are of Opinion, that the *Jews* (who formerly ſettled in that Kingdom) firſt inſtructed them in the Principles of Phyſick. Theſe Phyſicians very ſeldom ask their Patients any Queſtions relating to their Caſe; but, like the *Chineſe* Doctors, feel their Pulſe in three different Parts of their Hand, which, according to their Notion, anſwer to ſome one internal Part of the Body; and this Ceremony is perform'd with great Gravity, and a profound Silence. As this Practice, however, and their *Recipe*'s are Matters purely phyſical, we ſhall not enlarge upon them, but obſerve only in general, that they are extremely cautious of Phlebotomy, ſalutary Herbs and Drugs being the principal Means they truſt to for the Recovery of their Patients.

[a] *La Loubere* aſſures us, that they are of Opinion, as well as the *Siameſe*, that the Souls of the Deceaſed are miſchievous to none but their own Family; for which Reaſon, every one endeavours to ingratiate himſelf with the Souls of his own Relations, without the leaſt Regard to any others. In theſe Countries 'tis requiſite to behave in a very cautious Manner, and ſhew Reſpect to the Living and the Dead too. As for our Parts, we think 'tis very well if we can carry ourſelves with Complaiſance towards the former; but this we muſt do; if not out of Sincerity and Friendſhip, at leaſt with Regard to Decency and good Manners.

[b] Father *Marini*'s Deſcription of *Tunquin*.

[c] Father *Tiſſanier*, *ubi ſup.*

Sometimes

Sometimes if the Patient has the Purple or Spotted Fever, they make uſe of Fire in adminiſtring the Cure. Firſt they take the Pith of a Bulruſh, and dip it in Oil; then they light it, and apply the Flame to every malignant Spot they can find, and by that Means effectually remove the Infection. This Operation is always perform'd at Night; for the Spots would not be ſo eaſily diſcern'd by Day-Light. A ſtrict Regimen, and an Abſtinence from ſome particular Meats, are conſtantly preſcrib'd at the ſame Time. The Patient is allow'd nothing but Rice and ſalt Fiſh. This one would imagine a very whimſical Remedy, and what would as little agree with our Conſtitutions as ſalt Herrings, which the *Dutch* allow their Patients under the moſt malignant Diſtempers. However, we ought not to cenſure Cuſtoms of the like Nature too ſoon, and without ſufficient Grounds. When any one has the Misfortune to be bit by a Serpent, they make uſe of a little Stone, taken out of the Head of one of thoſe Reptiles, which has an attractive Virtue, and never drops from the Wound till it has ſuck'd out all the Contagion. If afterwards they ſteep it in a little Milk, it ſoon diſcharges itſelf of all the Venom, and then recovers the ſame ſalutary Influence it had before.

WE ſhall now reſume our Diſcourſe with Reſpect to their Skill in Magick[a]. Thoſe among the *Tunquineſe*, who are Men of Literature, take upon them to foretel future Events by Virtue of a [b] Looking-Glaſs, and make their Clients believe they can infallibly determine whether any Undertaking will meet with the deſired Succeſs. They preſent their Dead with a certain Quantity of Brandy, and ſprinkle it upon their Aſhes, in order to ingratiate themſelves in their Favour. Every New-Year's-Day they draw upon the Threſhold of their Doors ſeveral Figures, but more particularly Triangles, in order, as they pretend, to deter all evil Spirits from coming near them. We ſhall not amuſe our Readers with their idle Obſervations on a Pullet's Foot, a Perſon's ſneezing, or their meeting a Man by Accident that is any Ways deform'd, when they are going abroad, or a Woman, who is likewiſe accounted a very ill Omen.

THEY have the very ſame Notion of Eclipſes as the *Siameſe*, and all the reſt of the *Eaſt-Indians*. The King orders the Bells to ring, the Drums to beat, and every Body to be under Arms, to aid and aſſiſt the Planet that is under that Misfortune.

EVERY Year, about the firſt Quarter of the ſecond Moon, they gather their *Areca* with Abundance of Formality[c]. One of theſe Nuts is poiſon'd, and given to ſome Child to eat, in order that by the Death of ſo innocent a Victim, the Year may prove propitious to their Wiſhes.

The DIVISION *of their* TIME; *their* NUPTIAL RITES, *and* FUNERAL SOLEMNITIES.

THE twelve Hours of the Day, and the twelve of the Night (for both are always equal there) bear each of them the Denomination of ſome living Creature. Their Moons, or Lunar Months, nay[d] their Years, are diſtinguiſhed after the ſame Manner; and in order to preſerve this ſtated Rule, their *Cycle* is a Revolution only of twelve Years. Parents never give their Children the Name either of the Day, Month,

[a] *Tavernier, ubi ſup.*

[b] The Art of Divination by Virtue of a Looking-Glaſs, was not unknown to *Pythagoras*. There is a very curious Remark on this Topick in *Naude*'s Apology for Perſons of Diſtinction, charg'd with the illegal Practice of the *Black Art*; Page 423. of his *Amſt. Edit.* 1712.

[c] *Ovington* and *Tavernier, ubi ſup.*

[d] Father *Tiſſanier, ubi ſup.*

or Year of their Nativity, leſt that Hour, &c. or the Name of the Animal it bears, ſhould be fatal to them. Shall we be bold, to put ſo favourable a Conſtruction on their Practices, as to allow that they have ſuch a lively Idea of the Calamities of this Life, that they rank the [a] Day of their Birth, like *Job* of old, amongſt the Number of their Misfortunes, or that they as little regard it, as [b] *Solomon* in his Book of *Eccleſiaſtes*? We have already obſerved, that Life, or in plainer Terms without Equivocation, the Poſſeſſion which the Soul takes of the Body, is, according to the Doctrine of Tranſmigration, a Pain inflicted upon the Soul: The Body therefore is a Priſon. But notwithſtanding all theſe refin'd Ideas, the People of the Eaſt are as ſolicitous about the Welfare and Preſervation of this Priſon, as thoſe of the Weſt: They act therefore inconſiſtent with the eſtabliſh'd Tenets of their own Religion. We beg leave to make this curſory Obſervation, that the *Romans* likewiſe accounted the Day of their Nativity, as the Entrance into a Sea of Troubles; and that if the Catechiſm of the Chriſtians informs them that Man's chief End is to ſerve and glorify God, they may alſo learn from thence, that this Life, for ever expos'd as it is to a Viciſſitude of Sorrows, is the only Path or Way which leads to everlaſting Life. No one can be inſenſible but there is ſome Harmony among theſe Ideas of different Nations. After this ſhort Digreſſion, let us reſume our former Topick, and reflect a little on that exceſſive Weakneſs, which, as Travellers tell us, is ſo conſpicuous in the Superſtition of the *Tunquineſe*. The very Hour, Day, Month, and Year of their Nativity are all accurſed; and at ſuch particular Times they never engage in any Affairs of the leaſt Importance; the King never gives Audience; nay, never ſtirs out of his Palace in that unlucky Hour.

ALL this, notwithſtanding, is no Check to their keeping Birth-Days with all the Solemnity, Grandeur, and Pomp imaginable. The King and his Courtiers on that Occaſion make magnificent Entertainments, accompanied with Fire-Works, and all other Demonſtrations of publick Joy. This Anniverſary is further diſtinguiſh'd by Alms-Deeds, and other liberal Benefactions; 'tis then, in ſhort, that his Majeſty receives a new Life; the Ceremony whereof is perform'd in the Manner following:

[c] SEVEN Days before the Feſtival, all the chief Muſicians of the Kingdom repair in a Body to the King's Palace, and form a Choir of vocal and inſtrumental Muſick, which continues till the Feſtival commences. The principal *Bonzes* alſo attend at this Ceremony, and one of them opens it. This *Bonze* firſt pronounces ſeveral Prayers, and then conjures the King's Soul, in the Words following, to inform his Body: *Let the three Souls of our Monarch*, ſays he with an audible Voice, *aſſemble together, and make one Soul to animate his Body*. After theſe Words they caſt the Lot, with two Pieces of Braſs. When the King's Soul is arrived, the *Bonze* faſtens to the End of a Stick a little Bunch of Twigs, for the three Souls to perch upon. At the ſame Time they inform his Majeſty, that in a very ſhort Time he muſt go to receive his Soul, and that 'tis Time to prepare its Lodging. The King thereupon pulls off the Cloaths in which he is then dreſs'd, puts on every Thing new, and ſeats himſelf upon a magnificent Throne. Two thouſand Soldiers, fourteen Elephants, and as many Horſes, are immediately diſpatch'd to meet the Soul. This numerous Retinue conducts it to the Throne, where his Majeſty receives it as one aroſe from the Dead. The Prime Miniſters and all the Court pay him their Compliments upon his joyful Reſurrection. This Feſtival is celebrated with Muſick for ſeven Days ſucceſſively.

[a] *Job*, Chap. iii.
[b] The Day of Death is better than the Day of one's Birth, *Eccleſ.* Chap. vii.
[c] Father *Tiſſanier* in his Account of *Tunquin*. Father *Marini* in his Account of *Tunquin*, p. 237. of the *Paris Edit.* gives us a quite different Idea of this Ceremony.

ON

[a] ON *New-Year's-Eve* every one erects a long Pole before his Door, and ties a Basket to the Top of it, embelliſh'd all round with painted and gilt Paper. The *Tunquineſe* imagine, that there is an innate Virtue in this Paper which chaces away all evil Spirits; and that without this Preſervative, they ſhould be unhappy all the ſucceeding Year. Their Cuſtom of being reconcil'd to their Enemies at the Concluſion of the Year, is much more rational and praiſe-worthy.

THEY never marry without the Permiſſion of their Parents; and if they are dead, they muſt conſult their neareſt Relations, and procure the Licence of the Judge, or Governor of the Place where they reſide. They marry as many Wives as they think convenient, or at leaſt as many as their reſpective Circumſtances will well admit of. The King has a hundred; and as he is richer than any of his Subjects, it ſtands with Reaſon he ſhould be beſt ſupplied. The *Bua*, they ſay, has forty. Our Accounts, with Reſpect to their Marriage-Ceremonies, are very imperfect [b]. The *Italian* Miſſionary ſays, that on the Wedding Night the Relations of the Bride conduct her with Singing and Dancing to the Bridegroom's Houſe; and no ſooner is ſhe arrived, but ſhe goes directly into the Kitchen to ſalute the Hearth. After that ſhe proſtrates herſelf on the Ground, to denote that Submiſſion which is due to her Husband. There is no Marriage, however, without ſome publick Entertainment, which laſts for the Generality about nine Days; and the Husband that concludes it in three, muſt be in very indifferent Circumſtances. After the Marriage is conſummated, the Bridegroom calls his Bride *Siſter*, and ſhe ſalutes him by the endearing Name of *Brother*, which amounts to much the ſame as *my Joy*, *my Dear*, *my Life*, &c. Expreſſions ſo frequently made uſe of amongſt us in the married State, that People ſpeak them without any Warmth or Affection; nay, ſometimes without the leaſt Attention to their Meaning. The Law permits a Man to put away his Wife; but the Woman has not the ſame Privilege. If ſhe ever procures a Divorce, 'tis with the utmoſt Difficulty. The Laws againſt Adultery are very ſevere. If the Women treſpaſs, they are expos'd immediately to Elephants; but what Puniſhments are inflicted on ſuch Husbands as are found guilty, we cannot determine, our Authors being all ſilent as to that Particular.

[c] THE Ceremony of a Divorce is well worth the Reader's Obſervation. When a Man is inclin'd to put away his Wife, he takes the Sticks which he and his Wife make uſe of as Forks at their Meals, and breaks them both in twain; each of them takes one Moiety or half Part, and wraps it very carefully up in a Piece of Silk Stuff. After which, the Man is obliged to return his Wife all the Portion which ſhe brought him, and to take care of all the Children they have had during their Cohabitation.

THE Women after their lying in, always go to pay their Devotions to the God, or Genius, who preſides over the Hearth, and remain there, if we may credit our [d] *Italian* Monk, for forty Days together, imploring his Favour and Protection.

IN this Place, we ſhall treat of the Adoration which they pay to departed Souls. A Jeſuit Miſſionary, tells us, [e] "that the moſt learned amongſt the *Tunquineſe* "adore the Souls of thoſe who formerly dy'd with Hunger; that at the Beginning "of the New Moon, they beg Rice, by way of Charity, and after having dreſt it, "make an Oblation of it to thoſe Souls, to ingratiate themſelves in their Favour, "and procure by their Means a clear and diſcerning Judgment. They imagine, and

[a] Father *Marini*'s Account of *Tunquin*.
[b] Father *Marini*'s Account of *Tunquin*.
[c] *Tavernier*'s Account of *Tunquin*.
[d] Father *Marini*, *ubi ſup*.
[e] Father *Tiſſanier*'s Account of *Tunquin*.

that not without very good Grounds, that ſuch as indulge their Appetites, are for the moſt Part incapable of Improvement, and dull of Apprehenſion; and on the contrary, that ſuch as are abſtemious, have their Thoughts free, lively and active. From this rational Foundation, (altho' it admits of ſome Exceptions, becauſe we find ſeveral Inſtances of Men that eat to Exceſs, who are great Wits, and profound Scholars) the *Tunquineſe* conclude, that ſuch as die with Hunger, preſide over thoſe who are deſtined to Learning, altho' there is no more Analogy between them, than between St. *Bartholomew* and the *Tanners*, who make Choice of him for their Patron, for no other Reaſon, but becauſe he was [a] flay'd alive.

ALL the Souls of ſuch as have departed this Life, are honour'd, ſerv'd, and treated with the utmoſt Reverence and Reſpect. We have already hinted, that every one has a particular Regard for thoſe of his own Family; becauſe they frequently rule with a tyrannic Sway over all their Relations. They make therefore the Funerals for their Dead as pompous and magnificent as poſſibly they can; covering their Tables with Rice, Meats and Fruits, that they may take their Choice, and indulge themſelves at Pleaſure. Sometimes they ſet before them no leſs than forty Joints of Butcher's Meat, for their more agreeable Entertainment. When we come to treat of the *Chineſe*, we ſhall give a more ample and accurate Account of all theſe Cuſtoms; it being ſufficient here to give a tranſient Idea of them. The Preparations before mentioned are deem'd inſufficient of themſelves; they imagine, that the Deceas'd will want Proviſions of a more ſolid and ſubſtantial Nature, and therefore they ſupply their Tombs with Gold, Silver and the fineſt Silks. At their Interments, like the reſt of their Neighbours, they make uſe of Papers gayly painted, and cut in divers Forms, which *Tavernier* calls Fire-works.

[b] THE *Italian* Miſſionary, whom we have ſo often quoted, ſays, that when any Friend is dead, and his Body is no where to be found, they write his Name on a Piece of Board, and perform the ſame Funeral Solemnities to that Repreſentation of him, as if it was his real Corpſe. When Parents are at a Loſs to know where their Children died, they conſult their Sorcerers, who endeavour to raiſe the Soul of the Party enquired after, by the Help of certain magical Looking-Glaſſes, and by Beat of Drum, in order to inform them of its Situation. If the Soul refuſes to appear at this ſolemn Summons, they make a Statue of Plaiſter, and perform all the Solemnities uſed at a real Funeral.

THEIR Mourning Cloaths are always white, but their only true deep Mourning conſiſts in their voluntary Mortifications, and a Neglect of all ſenſual Enjoyments. One viſible Mark of their Mourning is, their wearing no Silk Cloaths. A Father or Mother only mourn ſeven and twenty Months; but Sons or Daughters muſt pay that outward Reſpect to their Parents once a Year, as long as they live: Widows wear Mourning for their Husbands three Years, but a Man mourns for his Wife no longer than he thinks convenient. Brothers and Siſters mourn for one another the Space of one entire Year. Moreover, Women and Children are oblig'd to wear Mourning three Years ſucceſſively for a *Bua*; the Prime Miniſters one Year for him; the *Mandarins* three or four Months, and the Populace in general ſeven and twenty Days. We ſhall inform our Readers more fully in another Place, that they call him *Bua* who has the Title only, and not the Authority or Office of the real King, both the one and the other being wholly veſted in the *Chua*. During the firſt Year of their Mourning, they commemorate the Dead on the firſt, third, ſeventh, fiftieth, one hundredth, and the laſt Day of the ſame Year.

[a] See Diſſert. on the Religious Ceremonies of the Roman Catholicks, Part iii. Chap. 14. Sect. 3.
[b] Father *Marini*'s Account of *Tunquin*.

TAVERNIER

TAVERNIER ſays, that at the [a] Beginning of every Year they celebrate a ſolemn Feſtival in honour to ſuch deceaſed Perſons as have ſignaliz'd themſelves by their heroic Atchievements in their Country's Service. Antiquity abounds with Examples of the like Anniverſaries. The *Tunquineſe* in theſe Feſtivals commemorate likewiſe ſuch as have raiſed Rebellions, and fomented Diviſions in the State; but with this View, if we may judge by the Sequel, that the People may brand them with all the Marks of Ignominy and Contempt. For their deceaſed Worthies, they erect Altars for their Sacrifices, and other Trophies in the open Fields; if Altars upon which thoſe Perſons [b] Names are wrote, and their Effigies placed, may with Propriety be term'd Trophies. Forty thouſand Soldiers attend the Celebration of this Feſtival: The King honours it with his Preſence, and is accompanied by a numerous Train of Courtiers. After they have finiſh'd their Sacrifices, burnt large Quantities of Incenſe, and read ſome certain Prayers adapted to the Solemnity of the Day, his [b] Majeſty and the *Mandarins* make four profound Bows to the Monuments erected in honour of the Heroes and Patriots who have ſerved their Country, but ſhoot five Arrows with Diſdain at the Tombs of thoſe who have been any ways ſeditious and diſloyal. After this Ceremony is over, follows a general Diſcharge of the Artillery, with which they diſmiſs the Souls to their reſpective Habitations. In the next Place they burn all the Altars, the Monuments and painted Papers. The Feſtival concludes with moſt hideous Outcries and doleful Lamentations.

'TIS not on this Feſtival only that the *Tunquineſe* commemorate their deceaſed Friends and Acquaintance; they likewiſe pay them a Part of that Religious Worſhip, which is appropriated to other Solemnities. The firſt and fifteenth Days of every Moon are Feſtivals, on which they pay their Devotion to the Gods. The *Bonzes* and the People are more fervent and zealous than uſual at thoſe Times; they multiply their Prayers and repeat them again and again, and count their whole String of Beads at leaſt ſix Times over. And during this ſame Tranſport of Devotion, each one recollects his own deceaſed Friends, takes care to viſit their Tombs, and carries with him what he thinks moſt agreeable for their Entertainment.

BUT nothing can come up to the pompous Funeral of their deceaſed King: They firſt embalm him, and then expoſe him upon a Bed of State to Publick View for no leſs than ſixty five Days together. During all which Time he is attended and ſerv'd with as much Grandeur and Formality as if he was actually alive, and one Moiety of all that is convey'd away from the Table of this Shadow of a King, is given to the Prieſts, the other to the Poor. The common People, as well as the Court, appear in Mourning. The *Mandarins*, both Military and Civil, are obliged to keep in Mourning for three Years together; the King's Houſhold nine Months; the Nobility ſix; and the Populace three. No publick Diverſions are allow'd of during this Mourning, except ſuch as are cuſtomary upon the new King's Acceſſion to the Crown, who goes into Mourning himſelf for his Predeceſſor. The Diſhes that are ſerv'd up at his Table are all varniſh'd with black: He cuts off his Hair, and covers his Head with a Straw Cap. The *Mandarins* of State, and the Princes of the Royal Family do the ſame. Three Bells are continually tolling at the Palace from the Moment of the Monarch's Death, till his Body is put into a Galley, which is to convey it to the Place appointed for the Interment of all their Kings. The third Day after his Majeſty's Deceaſe the *Mandarins* go to Court to pay the cuſtomary Compliments on ſuch an Occaſion, and on the tenth Day, all Perſons without Diſtinction are permitted to ſee their dead Monarch lie in State. 'Tis the proper Buſineſs of a certain Officer, whom *Tavernier* calls Conſtable, to get all Things ready for, and to regulate the Funeral Solemnities. Wherever the Funeral paſſes, the Ground is covered with a coarſe Purple Cloth, which Colour is peculiarly appropriated to the Ser-

[a] Account of *Tunquin*.
[b] Father *Tiſſanier*, in his Account of *Tunquin*.
[c] Idem, *ubi ſup*.

vice

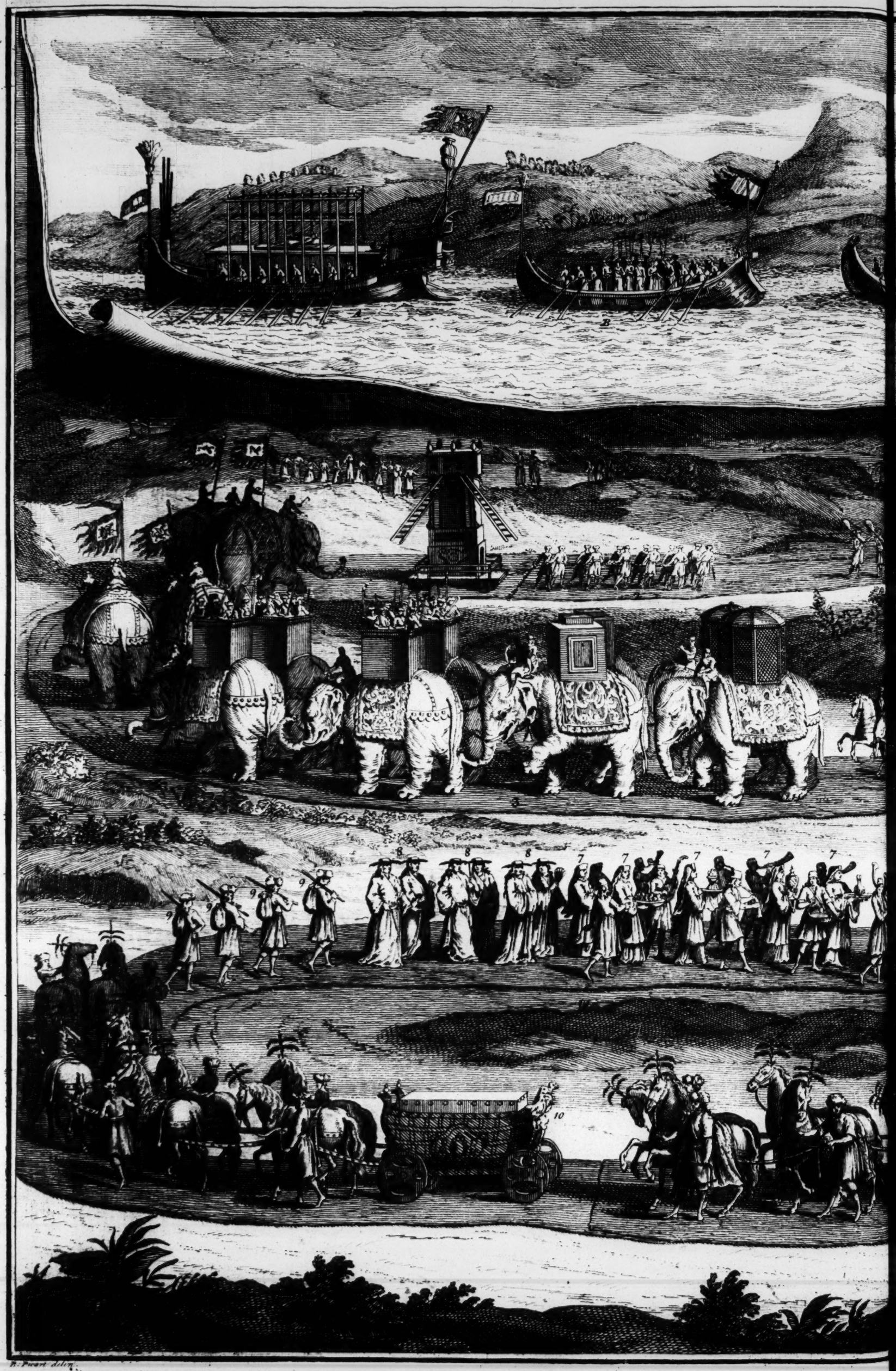
vice of their Kings. The Proceſſion continues for ſixteen Days. At every Quarter of a League they make a Halt, where there are ſmall Huts erected on purpoſe to ſupply the Attendants with Water to quench their Thirſt, and with Fire to light their Pipes.

We ſhall tranſcribe from *Tavernier* the Deſcription of this Proceſſion, becauſe it has a Reference to the Plate hereunto annex'd, "Two Gentlemen of the King's Cham-"ber march in the Front, who, as they move along, proclaim the King's Name. Each "of them carry a kind of Mace, the Head whereof is full of Fire-works. Twelve "Officers of the King's Gallies draw the *Mauſoleum*, inſcribed with the Prince's Name; "after them comes the Grand Maſter of the Horſe, attended by two Pages. In the "next Place twelve Sumpter-Horſes, richly capariſon'd, *&c.* and led by Grooms march-"ing two and two. After them come twelve Elephants. The firſt four are mounted "by Standard-Bearers; the next four bear Caſtles on their Backs full of Soldiers, "arm'd with Muskets and Lances; and the remaining four carry Cages, or ſomething of "the like Nature. Two of theſe Cages are glaz'd both before and on each Side, and the "other two are made of Lattice-work. Theſe are the twelve Elephants which were re-"ſerv'd for the King's peculiar Service when he went to the Wars. The Car, or Cha-"riot which carries the *Mauſoleum* in which the King's Corpſe is depoſited, advances next. "This Chariot is drawn by twelve Stags, each of which is led by a Captain of the Life-"Guard. The new King, his Brothers, and the Princes of the Blood follow the Car "in long white Robes, having their Heads cover'd with Straw-Bonnets. We have be-"fore inform'd our Readers, that the *Tunquineſe* wear White for Mourning. Theſe "Princes, and the Princeſſes who follow them, are attended by the King's Muſicians. "Each Princeſs is, moreover, attended by two Ladies of Honour: Theſe Princeſſes "carry the Proviſions which are prepared for the Entertainment of the Deceaſed. The "four Governors of the four Principal Provinces of the Kingdom follow the Ladies of "Honour; each of them carrying a Staff on his Shoulder, with a Purſe at the End on't, "fill'd with Gold and the moſt agreeable Perfumes. In theſe Purſes are contain'd the "Preſents which the four Provinces make to the deceaſed Monarch, and are intended to de-"fray his neceſſary Expences in the other World. The two Chariots with eight Horſes "which follow the Governors are loaded with Ingots of Gold, Bars of Silver, Cloth of "Tiſſue, and the richeſt Silks. The Deceaſed carries away all theſe immenſe Trea-"ſures along with him. And laſtly, a numerous Train of Nobility, and Officers of all "Denominations, ſome on Foot, and others on Horſeback, bring up the Rear of this "pompous Funeral."

As ſoon as this Proceſſion of the Nobility has gone through all the City, they come to a Galley in Waiting at the River Side, to receive the King's Body, with ſeveral others to attend it. In the firſt of the two which immediately follow the Corpſe, are the Peers of the Realm, who are doom'd to be buried with their beloved Lord and Maſter: And in the other, which is ſhut up with a ſort of Lattice-work, are the Favourite Court Ladies, who are alſo deſtin'd to the ſame hard Fate. The other Gallies are Tranſports for his Equipage, Treaſures, and Proviſions.

All theſe Gallies are row'd up a River, which runs through various deſart and bar-ren Lands; and 'tis in the moſt ſolitary Place they can find, and the moſt difficult of Acceſs, that they bury their King and his illuſtrious Victims. The Place of their In-terment is made an important Secret, and entruſted only to ſix of the principal Eu-nuchs of the Court, who are oblig'd to take a ſolemn Oath that they never will di-vulge it.

Father *Tiſſanier*, in another Place, gives us a long Deſcription of a ſolemn Service much of the ſame Nature for the Soul of a deceaſed Prince, at the Celebration whereof he himſelf was preſent: An Abridgment whereof is as follows; 'Twas celebrated in a large



B. Picart delin.

POMPE FUNEBRE de

1. *Deux Huissiers portant des Masses.*
2. *Douze Officiers traînant le Mausolée au est écrit le nom du Roi défunt.*
3. *Douze Elephants.*
4. *Le Grand Ecuier, et deux Pages à Cheval, suivi de douze Chevaux de main, lesquels précedent quelque fois les Elephans.*
5. *Le Corps du Roi tiré par 8 Cerfs.*
6. *Le nouveau Roi, et ses freres.*
7. *Les Princesses, et Dames d'honneur portant à manger pour le defunt.*
8. *Les Princes du Sang, environnez de joueurs d'instrumens.*
9. *Quatre Gouverneurs des 4 principales Provinces.*

EBRE de

vour le defunt.
ns.

ROIS de TUNQUIN

Deux Chariots à huit chevaux remplis d'or, étoffes de soye &c.
Une foule d'Officiers du Roi, et de la Noblesse, les uns à cheval, les autres à pied selon leur rangs et qualitez.

A. Galere ou est le corps du Roi.
B. Galere ou sont les Seigneurs qui vont se faire enterrer vifs avec le Roi.
C. Galere avec les Dames qui vont se faire enterrer vifs avec le Roi.
D. Deux Galeres qui portent les tresors qu'on va enterrer avec le Roi.

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and the Fabric for that Purpoſe conſiſted, ſays he, of five and twenty diſtinct Apartments, all painted, all prodigious lofty, and cover'd with the richeſt Silks. Behind was a magnificent Palace erected upon Pillars, exquiſitely wrought, and overlaid with Gold; as alſo a hundred curious Statues of *Mandarins*, and Ladies with Drums and Trumpets, and a prodigious Number of painted Gallies, and Animals drawn to the Life. There were alſo ſo many Booths and Tents fill'd with all Sorts of Proviſions, as well as Living Creatures, that a leſs Quantity would ſubſiſt a very conſiderable City. The Prince who then filled the Throne, attended by the Court, went to the painted Houſes before-mentioned, and having made Choice of one in particular for the Reception of his Father's Soul, purchaſed it of the Proprietors. But the Formality of the Contract was extremely whimſical and particular. The Purchaſer, provided with a large Sum of Braſs Money, ſupported himſelf on a Stick, like one whom Sorrow and Concern had rendred very feeble and infirm, and having taken a View of each Corner of it, demanded, with a heavy Sigh, four ſeveral Times, *If the Houſe was to be ſold.* The *Bonzes* who were within, anſwered in a ſinging Tone, *The Houſe is too beautiful to be ſold at a low Price.* But a Way was ſoon found out to prevail with the Proprietors to part with it. His Majeſty made ſuch a generous Offer as was irreſiſtible; whereupon he was forthwith put in Poſſeſſion of the Tenement, with all the Appurtenances thereunto belonging. The Purchaſe thus compleated, he made a ſolemn Sacrifice of painted Papers to his Father's Soul; and then went to another Houſe at ſome conſiderable Diſtance, where ſeveral Tables were plentifully ſpread with all Manner of Proviſions. From hence it was that the Soul was to remove into its new Habitation. The King made him four very ſubmiſſive Bows, and preſs'd him with all the Complaiſance imaginable to accept of the Apartment provided for him. The *Bonzes* went thither accordingly, and in his Name took Poſſeſſion of it in Form. This Soul, which was to ſhift its Quarters, was a magnificent Statue, richly dreſs'd, and on which was wrote the Name of the deceaſed Monarch. This Statue was ſeated on a Throne, and in that pompous Manner conveyed to his Palace, wherein it was elevated a prodigious Height. To conclude the Ceremony, one of the *Bonzes* ſet Fire to the Palace, and all the gilt Apartments. So that in a Moment theſe numerous Decorations, tho' ſo very coſtly and magnificent, were all reduced to Duſt and Aſhes.

Their KINGS, *&c.*

ALTHO' there are two Kings of *Tunquin*, yet One of them poſſeſſes no more than the Shadow of Regal Authority. It is only a Complement which the King *de facto* makes him on account of his Deſcent, and a Right that might perhaps formerly have exiſted, but at preſent is no more than an empty Title: Even that, however, is more eligible than to be deprived of all, and be reduced to live like a Penſioner, on the voluntary Contributions of his well-diſpoſed Subjects. Both the Civil and Eccleſiaſtical Intereſt are ſo far concerned, as not to ſuffer him to be ſo abject a Dependant. Tho' this *Bua*, who is the true and rightful Sovereign of *Tunquin*, ſees himſelf diſpoſſeſs'd of all his Dominions, yet 'tis ſome Alleviation to his Misfortunes, that he can live at Eaſe in his own Country. The Laws have not proſcrib'd him, and he is under no Obligation, like the moſt abandon'd Wretch, to fly for Refuge from one City, or one Province to another. But the Fate of great Men is generally ſuch, that there is no Proportion between their Misfortunes, or indeed their Misdemeanors, and thoſe of Private People; in the Errors that are committed by the former, there are always Reaſons of State found out for the Vindication of ſome Perſons, and the Condemnation of others: From hence proceed Parties. The ſtrongeſt carry the Day, and ſometimes this lays a Foundation for endleſs Revolutions. The *Bua* is confin'd to his Palace, as to a glorious Priſon.

There he lives without any Court, Retinue, or Trouble; yet once a Year indeed he is conducted through all the Streets, with all the Grandeur and Magnificence imaginable. Nay, it ſeems as if he were not allowed to renounce his Royalty, although but a meer Chimera. The *Mandarins* pay their Reſpects to him every firſt and fifteenth Day of the Moon; and the King *de facto* publiſhes no Edict whatever till 'tis firſt ſigned by his titulary Partner.

ALL the Court and the Military Officers pay their Compliment to the King on the Throne every New-Year's-Day, the fifth Day of the fifth Moon, his Majeſty's Birth-Day, and on that Day the Chancery opens, beſides, on other extraordinary Occaſions; as when his Majeſty aſſumes ſome new Title, or gains ſome remarkable Conqueſt. At all ſuch Times, and on the Anniverſary Day of the late King's Death, 'tis cuſtomary for the Princes, the Court, and Foreigners, to make Preſents to the King. His Majeſty makes Choice of the fifteenth Day of the ſeventh Moon, to beſtow in his Turn his Royal Benefactions, and to ſet at Liberty all Priſoners, except thoſe of State: 'Tis alſo in this ſeventh [a] Moon that they make Bonfires in Honour of the Deceaſed, and for the Purification of their Souls. Such as are honoured with having Audience of his Majeſty, approach him with their [b] Bonnets on their Heads, and make him four reverend Bows down to the very Ground, raiſing themſelves every Time; the Ladies proſtrate themſelves, indeed, but once before him. No one is admitted into Court except he is dreſs'd in Purple, nor requeſts any Favour of his Majeſty without a Fee: But if he refuſes the one, he rejects the other.

IN the laſt Moon the King makes Choice of an *impropitious Day*, which the *Tunquineſe* call *the Day of Death*, to take or renew the Oaths of his Wives, Concubines, and Officers, which Ceremony is performed in the Preſence of ſome Perſons of the higheſt Diſtinction, and in a Temple before the Face of their Idols. The laſt Day of this laſt Moon, which is the laſt Day of the Year, the King goes out of his Palace, attended by the Court, to waſh himſelf in the River.

THE King ſigns all Death-Warrants, and grants all Pardons; and the Criminal, who is the Object of his Royal Indulgence, [c] muſt appear before him with a Bundle of Herbs in his Mouth, to denote, that he has deſerved to be turn'd out to graze, and to be treated like a Beaſt, for his ſhameful Deportment.

AT the King's Coronation there are ſome Ceremonies of a religious Nature; as the Oath of Allegiance taken by the Courtiers; the Viſitation of the Temples, the Sacrifices, the Donations of the new King to their Idols, and the Viſitation of their Hoſpitals. We are credibly informed, that there is above one hundred thouſand Victims offer'd up to the Gods on ſuch a ſolemn Occaſion; that the new King beſtows more more than the Value of a Million of Livres on the *Idols* in Gold and Silver, in rich Stuffs and painted Linnen; and that he is very liberal to the Poor which belong both to the Temples and the Hoſpitals. At the Beginning of the New Moon he withdraws himſelf from Court, and reſides with the *Bonzes*; but this Retirement laſts no longer than the firſt Quarter. The Remainder of the Moon is ſpent in publick Diverſions both by Land and Water, and in magnificent Entertainments.

THE Title to Nobility is attained no other Way than by Arms and Arts; and he who procures it by the latter muſt regularly paſs thro' three Degrees, reſembling our *Batchelors of Arts*, *Maſters of Arts*, and *Doctors*. The laſt Advancement, *Tavernier* aſſures

[a] Father *Marini's* Deſcription of *Tunquin*.

[b] 'Tis reckon'd ſcandalous at *Tunquin* to appear bare-headed; none but Malefactors being uncovered, who are ſhaved as ſoon as they are taken.

[c] *Tavernier*, *ubi ſup.*

us,

us, is not attained in leſs than ſeventeen Years. The [a] Examination for the two firſt Degrees is performed once every three Years, in a ſpacious Place appointed for that Purpoſe, to which each Tutor ſummons the Pupils under his immediate Direction. The Examination of the firſt Degree turns upon the *Chineſe* Writings; that of the ſecond, on ſeveral Queſtions both Hiſtorical and Moral. As for thoſe who are to commence Doctors, they are examined but once in ſix Years, and then they are obliged to appear at Court. They are examined in the Preſence of a great many Doctors, the King, and the *Bua*, upon ſeveral critical and curious Topicks, from among which they pitch upon ſuch as they think proper for the Subject of their Diſcourſes, which they are obliged to compoſe, and produce in a Day or two at fartheſt. Theſe Diſcourſes are laid before the *Bua*, and examined by the principal Doctors. The Number of Doctors who are admitted after this Examination depends intirely on the King's Pleaſure, who gives them ſome vacant Poſt, or prefers them to ſuch Degree of Quality as he thinks convenient. Five Days after the Examination, the King cauſes the Names of the new Doctors to be hung up at the Palace Gate, and preſents them with a Purple Robe, forty Domeſticks, and a Penſion ſuitable to their Quality.

AFTER this Preferment, each new Doctor returns to his Friends, and receives the Compliments of all the Town in which he was born. A new Houſe is prepared for his Reception, and he is conducted to it in Triumph. They make him ſeveral valuable Preſents, and entertain him after a very elegant Manner. Happy, thrice happy the Men of Literature, who live in a Country where Learning is in ſo great Repute! But we are placed at too great a Diſtance to be truely appriſed of every Circumſtance. We may imagine, however, without being partial, that Intereſt and Favour prevail there, as well as in other Places; and that many a Doctor is advanced to an important Poſt, without a too narrow Examination into his Abilities, which are taken upon truſt. *Tavernier* will furniſh the Reader with ſome other Particulars in this Reſpect, if what is here offer'd is thought inſufficient or imperfect.

ALL Students, of what Denomination ſoever, have conſiderable Privileges. Thoſe of the loweſt Claſs are exempt from half their Taxes, and are under no Obligation to go to the Wars. Thoſe of the middle Claſs pay no Taxes of any Kind whatever. But the Doctors, who are often advanced to the higheſt Honours, not only enjoy all theſe Privileges themſelves, but their Poſterity after them, to the ſeventh Generation. How muſt ſuch a laudable Cuſtom animate an ambitious Youth, who ſees that a few Years Application to his Studies will be ſo amply rewarded, as to put him on a Level with the Nobility themſelves! *England* is the only Nation in *Europe* that embraces theſe Maxims, by giving Encouragement to Men of Letters, and raiſing them to the higheſt Dignities and Preferments.

I SHALL conclude this Topick with obſerving to the Reader, that Father *Tiſſanier* and *Tavernier* agree ſo very exactly in their Deſcriptions, that one of them muſt indiſputably copy the Accounts of the other, and in all Probability the *Gentleman Traveller* is indebted to the *Jeſuit*.

[a] Father *Tiſſanier*, *ubi ſup.*

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The RELIGION *of* COCHINCHINA, CAMBAIE, *&c.*

THE Religion of *Cochinchina* is for the moſt Part the ſame with that of *Tunquin*. The Superſtition of the former is ſo extravagant, that there is nothing, as 'tis reported, but what they will worſhip, how mean and deſpicable ſoever it may ſeem to be, provided they ſurmiſe that it is informed by the Soul of ſome illuſtrious Perſon. We have already made the ſame Remark on the Inhabitants of *Tunquin*. The *Cochinchineſe* [a] ſignalize themſelves chiefly, by the profound Adoration they pay to the Souls of ſuch Perſons, as in this Life were ſhining Examples of Virtue and good Manners. Their Temples are adorn'd with the Images of thoſe bleſſed Saints. Theſe Images are regularly rang'd in the Temple, on the right Hand and on the Left; the leaſt firſt, the middle-ſiz'd next, and the largeſt laſt; ſo that they reſemble in ſome meaſure the Pipes of an Organ. This artful Diſpoſal of them denotes the reſpective Merit and Diſtinction of thoſe Souls whom they repreſent. In the Middle, between theſe two Ranks of Images, there is a void Space, which is look'd upon as the moſt ſacred and awful Part of the Temple. " Nothing is viſible there, but a deep and gloomy Niche, " by which, ſays the *Italian Jeſuit*, they would intimate, that the God whom they " adore, and on whom all their Pagods are dependent, who was once a Mortal like them- " ſelves, is an inviſible Being"..... Upon endeavouring, ſays our Traveller, to perſuade the *Cochinchineſe*, that ſince there was but one God, ſuch a Number of Images were uſeleſs, and erected to no manner of Purpoſe; they replied, *that what he urged was in ſome meaſure true, but at the ſame Time, that he ought to agree with them, that theſe Images, thus ranged on each Side of the Temple, were not the real Creators either of Heaven or Earth, but the Repreſentations only of Men diſtinguiſh'd for their exemplary Lives, and that they honour'd them in the ſame Manner, as we* Romans *do our Holy Apoſtles, Martyrs and Confeſſors; more or leſs according to their Degrees of Virtue.* In the Sequel of their Diſcourſe, they fully inform'd the Miſſionary, that the Idea which they entertain'd of God, was that he was, an inviſible Being, and by no Means the Object of their Senſes, and that there was no Poſſibility of making a Repreſentation of him, either in Painting or Sculpture; that the void and gloomy Space between the two Ranges of Images, denoted the Incomprehenſibility of the divine Nature; and in ſhort, that all the Images on each Side, were only Interceſſors for them at the Throne of the Supreme Being.

SUCH a Number of Genii, Vice-Gods, and Interceſſors to the divine Majeſty, require external Acts of Reſpect and Veneration, without End. And accordingly the Country is full of *Pagods*, which are immenſly rich; the laſt indeed is a Conſequence of the firſt. For, whoever is ſollicitous to obtain the Favour of Perſons, or Beings of ſuperior Rank, muſt take all the Care imaginable to pay the Homage that is due to them, to behave himſelf with the utmoſt Complaiſance, and to make ſuch Preſents as may be acceptable, and in ſome Meaſure equal to their Dignity. Devotees in all Religions behave themſelves in this obſequious Manner, the *Proteſtants* only excepted, who preſent themſelves with empty Hands before the Almighty, and make their Applications to him directly, without paying the leaſt Regard to Saints or Angels, their Confidence in this Reſpect being no ways inferior to that which is ſo conſpicuous in the general Syſtem of their Politicks. They treat the Court of Heaven with as much Familiarity and Contempt, as they do that of an Earthly Prince.

[a] Deſcription of *Cochinchina*, by Father *Borri*, printed at *Remes* in 1631.

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THE *Cochinchineſe*, we are told, who live near the Mountains, have preſerved a greater Simplicity in their Religion. They have no Temples crouded with Idols, but pay their Adorations, and offer up their Sacrifices to Heaven only; and thereunto they add, as Part of their Religious Worſhip, a profound Veneration for their Dead.

THE Fundamental Articles of the Religion profeſt at *Cambaie*, are very conformable to thoſe of the *Siameſe*. They are ſaid to adore the Sovereign Lord of Heaven and Earth, or rather the Soul of the Univerſe. Some Miſſionaries aſſure us, that they pay a great Regard to our Ceremonies and Images; but the Heretics, who are ever ſpiteful and malicious, will have it, that this Reſpect only proceeds from the Affinity which is viſible between the Religion of the [a] *Pagans* and the *Roman Catholicks*.

THE Temple of *Oneo* in this Kingdom, is ſo celebrated among the *Pagans*, that five or ſix Neighbouring Nations reſort to it in Pilgrimage. Theſe *Pagan* Devotees receive the Deciſions of *Oneo*, with the ſame Reverence and Submiſſion, as the *Catholics* do thoſe of the *Holy See*.

Their PRIESTS.

THERE is an [b] Hierarchy among the *Onſais*, who are the Prieſts and Religious of the *Cochinchineſe*, not much unlike to ours: As for Example; they go differently dreſt, according to the Difference of their Orders and Dignities; ſome of them make a Vow of Poverty, and live only on the Charity of well-diſpoſed Perſons; others, ſays our Miſſionary, employ their Time in Acts of Tenderneſs and Compaſſion towards their Fellow-Creatures, in relieving the Neceſſitous, or healing the Sick, either by Magical or Natural Preſcriptions; but always without Fee or Penſion. Some of them buſy themſelves in repairing, and building of Bridges; ſome go long Pilgrimages, and others build Churches. Some take upon them to inſtruct the Illiterate both in Public and Private; and others in ſhort, are employed in providing for the Subſiſtence of all living Creatures. The *Talapoins* and *Bramins*, as we have already obſerved, ſpend their Time in the like good Offices. Our Miſſionary imagines, that in the Hierarchy of theſe People, he could diſcern a Subordination, like that of our Abbots, Biſhops and Archbiſhops; *nay, they have moreover, gilt Rods, Rods waſhed with Silver, much like thoſe we make uſe of in our Churches.*

THEIR Practice of Phyſick is very ſingular. The Medicines they preſcribe to the Sick are very agreeable as well as wholſome; and *there is*, ſays the Miſſionary, *no need of adminiſtring them any other Suſtenance:* And accordingly, their Patients take theſe Preſcriptions ſeveral Times in a Day, as ours do Broth. Phlebotomy is not near ſo much in Vogue with them, as it with us. They are ſo ingenuous, he adds, as to ſay to their Patients whom they judge incurable, *'Tis paſt our Skill to do you any Service.* But if they think the Diſtemper may be removed, they boldly tell them, *We have a Medicine that will effectually cure you; we doubt not but to reſtore you in a ſhort Time to your former State of Health.* Whereupon, if the Doctor is not an *Onſais* or Prieſt, they immediately agree upon the Price of the Cure; and ſometimes the Contract is formally made in writing between the Patient and the Phyſician. If, contrary to the Doctors Expectations, his Medicines prove unſucceſsful, he not only loſes his Labour, but the Expences of all his Applications. Our Phyſicians run no ſuch Riſques; whether we live or die under their Hands, their Bills muſt be diſcharged. Not that

[a] *Purchas*, in his Extract relating to *Cochinchina*.
[b] Deſcription of *Cochinchina*, by Father *Borri*.

we pretend they ſhould be able to inſure our Lives, but it is to be wiſhed, that proper Means were taken to check the raſh Proceedings of Empericks and Quack Pretenders.

Their NUPTIAL *and* FUNERAL CEREMONIES.

THE *Cochinchineſe*, as well as their Neighbours, admit of Poligamy, and occaſional Divorces. They never marry within the Degrees of Conſanguinity, forbidden both by divine and human Laws. The Cuſtoms of thoſe who reſide towards the Mountains, are much the ſame with thoſe of the antient *Jews*. If a Man dies, his neareſt Relation ſhall take the Widow to Wife; and in Caſe either the Man or the Woman ſhall refuſe this new Alliance, the Party refuſing is obliged to undergo ſo ſevere a Penalty, as proves often an inſuperable Burden for ever after.

THE Puniſhment for Adultery both in Man and Woman, is to be expos'd to the Elephants. The Relation which the Miſſionary further gives us, with Reſpect to the Elephant, that is the Executioner of the Law, is, that he performs it Step by Step, with as much Order and Regularity as a Man: But 'tis very well known, that Beaſts properly train'd up, can do ſuch Things as ſome Men would never be able to attain to.

WE ſhall now proceed to ſhew you what is moſt remarkable in their Funeral Solemnities. They croud about the Perſon who lies expiring; and as he is in his laſt Moments, with their Sabres and Scymiters, cleave the Air that is around him with all their Might, in order to drive away, and terrify the evil Spirits that are forever hovering about the Soul, to annoy it the firſt Moment of its Separation from the Body. When any Perſon of Diſtinction dies, the *Onſais*, who, as before we told you, are their Prieſts, and frequently their Phyſicians, meet and hold a Conſultation on the Cauſe of his Death, and when they think they have diſcover'd it, with the utmoſt Gravity condemn it to the Flames. The immediate Conſequence of this Condemnation (if we may credit our Miſſionary) is very fatal to ſome Relation of the Deceaſed. After a few Ceremonies and Magical Incantations, the Devil enters the Body of this Perſon, and during the Time he is thus poſſeſs'd, he reveals every Circumſtance relating to the dead Man's Soul, *viz.* the State it is in, how it is employ'd, and what Tortures it undergoes, *&c.* There is but very little Difference in their other Funeral Solemnities from thoſe of their Neighbours. They celebrate ſeveral Feſtivals in honour to the Dead, and invoke their Aſſiſtance as they do. Our Miſſionary Jeſuit is of Opinion, that this Practice ſomewhat reſembles the Canonization of our Saints. In ſhort, like their Neighbours, they make elegant Entertainments for the Souls of the Deceaſed.

IT is a Remark that naturally ariſes from the Conſideration of theſe Cuſtoms, that theſe People are fully perſuaded of the Immortality of the Soul. When our Miſſionaries thus argued to confute their ridiculous Notion, that Souls ſtand in Need of Food: *Don't you ſee how falſe your Ideas are? The Souls have no Mouths wherewithal to eat, and if they had, would it be poſſible that the Diſhes ſhould be no ways diminiſh'd?* The *Cochinchineſe* came off with this artful Reply: *There are two Things to be conſidered in Food, the one is the Subſtance, and the other the Accidents of Quantity, Quality, Smell, Taſte,* &c. *The Souls eat the Subſtance, which is immaterial and ſpiritual. 'Tis Food proper for their incorporeal Nature: But they leave in the Diſhes, the Accidents, which are the Objects of Sight, and obvious to the outward Senſes. So that they have no Neceſſity of the Organical Parts of a Body in order to eat.* If this Anſwer was not invented by Chriſtians, we muſt allow, that it reflects no ſmall Honour and Reputation on the *Cochinchineſe*'s refin'd Way of Reaſoning.

The

The Religion *of the* PHILLIPPINE ISLANDS.

THE *Phillippine* Islanders, that is to say, such of them as still continue Idolaters, [a] worship the Sun, Moon, and Stars. In some Places they pay divine Adoration to the Devil, and frequently sacrificed to him, to testify the grateful Sense they retain of their Obligations to him for the Riches which he vouchsafes to bestow upon them. We have somewhere already observed, that in the Theological Stile made use of by Christians, of what Denomination soever, to worship false Gods, is to worship the Devil: But in an Historical Stile, it is an Expression indeterminate and unconfin'd. A *Spaniard* quoted by [b] *Jovet*, has discover'd amongst them some Remains of the Idolatry of the *Greeks* and *Romans*. One of the *Phillippine* Gods bears the Name of *Maglante*, and *Maglante* signifies, *him that hurls the Thunder*. They have Gods and Goddesses as well as the Antients. Among these Gods, *Batala* is much taken Notice of by the [c] *Tagaies*. *Batala* signifies *God the Creator*. Among the *Bisaies*, the Name of this supreme Deity signifies *Time*. In the main, they assure us, that the Worship of these Heathens, is chiefly founded upon Tradition, and that it is preserv'd by some instructive Odes or Hymns which Parents teach their Children, wherein they enumerate the Heroic Actions and Genealogy of their Gods.

IN some Islands, or Parts adjacent to the *Phillippines*, scarce any other Religion is observable, but a [d] familiar and frequent Conversation with the Devil: Notwithstanding this great Familiarity, when the Devil finds himself alone with one of them, he most assuredly destroys him. Upon which Account, these *Islanders* are obliged to be very cautious how they see the Devil but in Company.

IN some other Isles of these Southern Seas, no other Manner of Religious Worship is to be discern'd, but Hands clasp'd one within another, and Eyes lifted up to Heaven; when Mention is made of that Supreme Being, the [e] Effects of whose Almighty Power may be justly said to be felt by all Mankind, tho' there are too many who seem to have no Idea or Perception of them. These *Islanders* give him the Name of *Abba*. Some Persons who have a happy Talent at tracing Things up to their Origin, would readily discover, that these People, tho' at present but one Degree above Brutes, were once indebted either to the *Jews* or the *Syrians*, not only for their Term [f] *Abba*, but their Custom too, of abstaining from all Manner of Swine's-Flesh.

BUT unfortunately, this Abstinence, which seems at first Sight to declare them Descendants of the *Jews*, is a meer civil Custom only; for the Religious Worship of those among them who adore the Sun, principally consists in the Sacrifice of a Hog, with all the Ceremony and Devotion that can well be imagin'd. After an introductory Concert of Musick, which is the Overture of this Solemnity, two old Women make their Obedience to the Sun. The Reader is desired to take Notice, that the old Women in these Places act in a double Capacity, both as Priestesses and Magicians. After this first Homage paid to the Sun, they put on their pontifical Vestments, bind a Ribband round their Heads in such Form, as that they appear to have two Horns before, and hold in their Hands something in Resemblance of a Girdle

[a] *Purchas*'s Extracts of Voyages.

[b] This Author published a History of all the Religions in the World. He is only quoted for want of better Authority; for his Performance, not to say worse, is very incorrect.

[c] Description of the *Phillippine Islands* in *Thevenot*'s grand Collection.

[d] *Purchas ubi sup.*

[e] *Scilicet est aliquid quod nos cogatq; regatq;*
Majus, & in proprias ducat Mortalia Leges. Manilius.

[f] This Term signifies *Father*.

Thus

Thus array'd, they dance and play upon a kind of rural Pipe, ſay their Prayers, and pronounce ſome particular Words, lifting up their Eyes to the Sun. During this Act of Devotion, the Hog that is to be offer'd up as a Sacrifice to the God, is faſt bound before them, and afterwards they all dance round him. Then ſome Wine, or other Liquor is brought to one of theſe Prieſteſſes, who pours about the Quantity of a ſmall Cup full on the Victim, performing at the ſame Time ſome particular Ceremonies ſuitable to the ſolemn Occaſion. After which ſhe gives it its Death's Wound, which compleats the Sacrifice. To conclude the Solemnity of this Feſtival, theſe Prieſteſſes waſh their rural Pipes in the Blood of the Victim, then dip their Fingers into it, and mark their Husbands with them on their Foreheads. As to the Fleſh of the Victim, the Prieſteſſes entertain the whole Aſſembly with it, without any other Preparation than laying it a little while before the Fire.

THESE Iſlanders in general are ſo weak, as to form a good or bad Omen from the very firſt Thing that preſents itſelf to their View. Ignorance and Superſtition will never ſuffer them to ſhake off theſe ridiculous Prognoſtications. Tho' they are actually ſet on a Journey, if the leaſt [a] Inſect unluckily falls in their Way, 'tis ſufficient to fruſtrate all their Deſigns, and induce them to turn back.

WE ſhall not dwell upon the voluntary Inciſions which they are ſaid to have made in their Fleſh; nor on the various Colours with which we are informed they frequently uſe to paint themſelves. Such as imagine thoſe Cuſtoms the Reſult of Piety or Superſtition, may very poſſibly be miſtaken. There are much better Grounds for the Belief of their paying divine Adoration to ſome particular Trees; ſince ſeveral have been met with, which they had attempted to cut in the Form and Figure of Idols; though theſe indeed, were no more than the Trunks of Hollow Trees, made with large, flat, monſtrous Faces, and four Teeth in their Mouths like Boars Tusks. Theſe Gods are painted with as much Accuracy as they are carved.

As to their Nuptial Ceremonies, we have nothing material to obſerve, but that they admit of a Plurality of Wives, and that one of them is ſuperior to, and the Superintendant of all the reſt.

THEY believe the Immortality of the Soul; but, like their Neighbours on the Continent, hold the Metempſychoſis.

SOME of the Natives of theſe *Phillippine* Iſlands practiſe, as we are informed, the Ceremony of Circumciſion, and to prevent the Men from the Commiſſion of thoſe lawleſs Pleaſures, to which their inordinate Paſſions too often prompt them, they run a Nail thro' a certain Part of their Infants Bodies, as near the Extremity as they can. This Nail is rivetted at the Point, and the Head of it is made in the Form of a Crown; the Invention whereof is aſcribed, at *Candiſh* [b], to the Female Sex; who thereby found out the beſt Expedient imaginable to confine the Men to their Embraces; which indeed is only paying them thoſe Teſtimonies of Reſpect which are indiſputably their Due, by the Laws and Dictates both of Love and Nature.

Suivant ſes Loix, ſur un Autel ſans plus,
On doit porter ſon ofrande à Venus.

Venus *one only Altar does approve,*
For Offerings by Nature due to Love. [c]

THE Ladies of *Thrace*, they ſay, tore poor *Orpheus* to Pieces for being Heterodox, and preaching in publick againſt the Worſhip by Law eſtabliſh'd.

[a] *Purchas, ubi ſup.*
[b] Collection of Voyages by the Company. Tom. II.
[c] Theſe Verſes are part of a Tale in *Vergier*'s Collection, printed at *Holland*, 1727.

The

The Religion *of the Iſlands of* LADRONES.

THE Original of the * ignominious Name, given to theſe Iſlanders is well known, and needs no Explication. A waggiſh Hiſtorian might here be tempted to tell us, that their Religion is exactly conformable to their Name, and think himſelf very witty, in making ſo ſhrewd a Remark. But be that as it will, all that we can learn relating to their Religion, amounts to no more than this, that they have ſeveral wooden Idols moſt wretchedly carved. The Temples of theſe Gods are the Boats and Canoo's of the Iſlanders; the Fore-part or Prow whereof is their Altar; or to ſpeak more properly, the Nitch for the Situation of the God.

ALL we can learn of the mutual Commerce of the two Sexes is, that their Converſation together is brutiſh, and under no Manner of Reſtriction; and that the Women wear nothing but a large Leaf of a Tree to cover their Nakedneſs. This Leaf, however, conceals ſo valuable a Part, that an Attempt to unveil it proves ſometimes fatal to theſe Iſlanders. A Traveller, quoted by *Purchas*, ſays, that he has ſeen ſeveral who have loſt their Noſes and their Lips as a Puniſhment of ſuch a Preſumption.

The Religion *of the* MARIAN ISLANDS.

THESE wretched Iſlanders afford ſome Grounds for Triumph, to ſuch as ſtrenuouſly contend, that there are any People ſtupid enough to be Atheiſts. [a] They ſay, there is no God; and before the *Goſpel* was preach'd among them, they entertained no Idea at all of Religion. They had neither Temples, Altars, Sacrifices, nor Prieſts. Father *Gobien* aſſerts, however, that they held the Immortality of the Soul, and the Return of Spirits, after Death. They maintained, likewiſe, a Paradiſe, where Souls are in a State of Everlaſting Happineſs, and a Hell, in which they are in perpetual Torments. But according to their Notion of Virtues or Vices; good or evil Actions avail nothing towards entitling them to either of thoſe Abodes. The important Point is the Manner of their Death. If they have the Misfortune to be ſnatched away by a violent and untimely Death, Hell is their inevitable Portion: ..... If, on the contrary, their Death is owing to any natural Cauſe, they have the Satisfaction to enter into Paradiſe, and to partake freely of all the delicious Fruits of the Trees with which that happy Place abounds. It is morally impoſſible to entertain an Idea of the Immortality of the Soul, its Return or Apparition after Death, and future Rewards and Puniſhments, without conceiving ſomething which is ſubſtituted in the Place of a God; 'tis of no great Importance whether it be an Angel, a material Subſtance, or a Devil, for any of them will take away the heavy Imputation of abſolute Atheiſm. Their want of Divine Worſhip is no Proof of any Kind whatſoever. The Manner of their Diſſolution, indeed, and Departure out of this World, by Means whereof they are either admitted into Paradiſe, or hurried to Hell-Torments, may probably be ſome Proof that theſe Iſlanders, as ſome of the *Indians* do, believe that the Caſualties of Life, an untimely Death, *&c.* are Puniſhments inflicted on ſuch Souls as had indulged themſelves in all Manner of vicious Courſes, whilſt in ſome one of the various Bodies into which they had paſſed; and that on the contrary, an eaſy natural Death is the Reward of a Soul whoſe Deportment was blameleſs in her former Tranſmigrations: By Virtue whereof, the former may have merited the Joys of Paradiſe, and the latter the Torments of Hell. " Theſe Iſlanders, " continues Father *Gobien*, had no Notion of any Country but their own, and looked " upon themſelves as the ſole Inhabitants of the Univerſe "; from whence we can draw no other Concluſion than this, that the want of Commerce with Foreigners had render'd

* In *French*, Rogues.

[a] The Hiſtory of the *Marian* Iſlands by Father *Gobien*.

them ſavage and ſtupid; and that they were in *Suſpenſe* with Reſpect to *the Belief* of a ſupreme Being. The leaſt Recollection of Thought, however, which Father *Gobien* ſhould have put them upon, would have revived their languid Notions. Do not we ſee almoſt every Day amongſt our illiterate Vulgar a ſurpriſing Ignorance, and Inſenſibility, with regard to the divine Being? But as that ſhocking Stupidity ariſes only from their want of Reflection, we are loth to charge them with Atheiſm and Irreligion.

The Religion *of the* MOLUCCA ISLANDS

UNDER the Denomination of the *Molucqueſe* we compriſe the Natives of *Molucca*, *Amboyna*, *Banda*, and the *Celebes*. Though theſe Iſlanders for the moſt Part profeſs the Mahometan Religion, yet there are, notwithſtanding, ſome Pagans amongſt them, and even in the Mahometaniſm of the Inhabitants, there are the viſible Remains of the Idolatry of the Antients. We are informed, that theſe Idolaters pay divine Adoration to the Air, or the Demon of the Air, under the Name of *Lamitho*. All their *Nito's* (a Term which we are told ſignifies an *evil Genius)* are ſubordinate to a ſuperior Being, whom they call *Lanthila*; and this *Lanthila* himſelf is only Lieutenant of *Taulay:* Every Town has its peculiar *Nito*.

THIS *Nito* is conſulted in every Affair, they undertake, of any Importance. Twenty or thirty Perſons are always aſſembled together, on this Occaſion. They ſummons the *Nito* by the Sound of a little conſecrated Drum, whilſt ſome of the Company light up ſeveral Wax Tapers, and pronounce ſeveral myſtical Words, which are to conjure him up. After ſome Time he appears, or, more properly ſpeaking, one of the Aſſembly officiates, as his Miniſter. He ſpeaks and acts, as if he was the Demon himſelf. But before they enter on their Conſultation, he is invited to eat and drink. After the *Oracle* has made his Reply, thoſe, who conſult him, eat up the Remainder of the Entertainment provided for that Purpoſe. Theſe ſuperſtitious Ceremonies are publick; but they have others that are private. In ſome Corner of the Houſe they light up ſeveral Wax Tapers in honour of the *Nito*, and ſet ſome Thing to eat before him. The Maſter of each Family is peculiarly careful of conſerving ſome particular Things, that have been conſecrated to this *Nito*, or in which there is more than ordinary Influence. Notwithſtanding theſe ſuperſtitious Ceremonies, [a] we are aſſured, that they laugh at Religion, placing it only in a ſervile Fear, leſt ſome dreadful Misfortune ſhould befal them, ſhould they fail in their Obedience and Reſpect to their *Nito*. It muſt be allowed, that there is no Neceſſity to be as ſtupid and illiterate as theſe Iſlanders, to be in ſome meaſure guilty of the ſame Infirmity. Their Ceremony of taking an Oath conſiſts in pouring Water into a Porringer, or Diſh, into which they throw ſome Gold, Earth, and a leaden Bullet. They dip the Point of a Sword, or an Arrow into this Water, which they then give the Perſon to drink who is to be ſworn. This Ceremony is attended with ſeveral direful Imprecations on ſuch as preſume to ſwear, and are conſcious of being perjured.

THEIR Wizards, whom they call *Zwanges*, are addicted to the Practice of Poiſoning, and magical Enchantments. Theſe *Zwanges* carry off by Violence all the dead Bodies they can meet with, and regale themſelves with the Plunder; for which Reaſon the Iſlanders are obliged to maintain a conſtant Guard, to ſecure their Sepulchres. In the Iſland of *Amboyna* [b] Witch-craft is Hereditary in ſome particular Families: They alone have the Power of practiſing it, and by that Means of becoming a Terror to all their Neighbours. Their implicit Faith in the Article of Sorcery is much the ſame, and as ſtrong as that of the antient *Romans*. The wooden Images of the former may very well be

[a] *Mandeſlo*, in his Voyages which are inſerted as a Supplement to *Olearius*.
[b] *Valentine*, in his Deſcription of the *Eaſt Indians*, in the *Dutch* Language.

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compar'd with thoſe made of Wax by the latter. By Virtue of the laſt (of which [a] *Horace* has given us a Deſcription) the Sorcerers of his Time pretended that the Lives of whomſoever they pleas'd were wholly at their Diſpoſal; and the Sorcerers likewiſe of *Amboyna* pretend, that every Wound they give their Images in private, will either put their Enemies to exceſſive Torture, or abſolutely deſtroy them. This ſame implicit Faith inclines them to believe, that all ſuch as are brave and reſolute, and defy the moſt apparent Dangers, have attained the Secret of making themſelves invulnerable. 'Tis not long ago, ſince the Populace in *France* maintain'd this idle Notion, with Reſpect to the Marſhals of *Fauburt* and *Luxembourg*. Nay, they were fully perſuaded, that thoſe celebrated Generals had actually made a Compact with the Devil, to be invincible, and always ſucceſsful. We ſhall hereafter return to the Superſtition of theſe above-mentioned Iſlanders.

As to the *Macaſſares*, the Sun and Moon were formerly the Objects of their divine Adoration; Tho' this particular People at preſent, as indeed the greateſt Part of the Natives of the *Molucca Iſlands* in general, are profeſs'd Mahometans. Heretofore they [b] worſhipped thoſe two bright Luminaries always at their Riſing and Setting. But in caſe, at the Time appointed for their Devotion, the Object of their Adoration was obſcured by any envious Clouds, they proſtrated themſelves at Home to their Deities in Effigy. Theſe Idols, or Repreſentatives of the Sun and Moon, were ſometimes made of Gold, ſometimes of Silver; and for want of better Materials, ſometimes of Earth or Clay, burnt and gilt. But whatever the Compoſition was, the Size of them was always proportioned to the exalted Idea, which they entertained of thoſe celeſtial Bodies. The firſt and fifth Day of the Moon were inſtituted as ſolemn Feſtivals, on which they ſacrificed to them ſeveral Oxen and Cows, in hopes to procure their Favour. The Belief of the Metempſychoſis, though generally receiv'd amongſt them, was no Bar or Impediment to their offering up in Sacrifice to the Sun and Moon theſe Animals, ſo much valued and indulged throughout the *Indies*. For, as there is no Creature upon the Earth, but what is indebted for its Exiſtence, as well as its Fertility, to the Influence of theſe two glorious Planets, they were of Opinion, that they had an indiſputable Right and Title to the whole Creation. No City or Town, therefore, of any Repute, was exempted from the Celebration of ſuch publick Sacrifices.

ALL their grand Sacrifices were offer'd up in the middle of ſome ſpacious Square or publick Place, by Prieſts whom the King nominated and appointed, and the People maintained. They were of Opinion, that they teſtified a much greater Veneration for theſe Gods, by offering up their Sacrifices in the open Air, than by confining or circumſcribing them, if I may be allowed the Expreſſion, within material Temples, the Pomp and Grandeur whereof, how magnificent ſoever, could never rival the Beauties of the Firmament, or be any ways anſwerable to the Dignity of theſe celeſtial Bodies. But as for private Sacrifices, the Maſters of particular Families offer'd them before their own Doors, in the Preſence of all their Neighbours.

ALTHO' an univerſal Metempſychoſis was one of the fundamental Articles of their Belief, and tho' in Conſequence of that Principle, they were under an indiſpenſable Obligation to be tender and indulgent to all living Creatures whatſoever, yet Birds and Hogs were Exceptions to that General Rule. As to the former, they imagined their Bodies were too ſmall, and their Organs too confin'd, for the Reception of a Soul. As to the latter, they were of Opinion, that no Soul was ever ſo profligate, and abandon'd, as

[a] *Lanea & effigies erat, altera cerea,——*
Cerea ſuppliciter ſtabat, ſervilibus utq;
Jam peritura modis, &c. Horat.

[b] Deſcription of *Macaſſar*, by *Gervaiſe*.

to deſerve doing Penance in ſuch filthy, and impure Bodies: Thus, tho' they conceived, indeed, as odious an Idea of this Animal as the Jews and Mahometans, yet they grounded their Averſion on a very different Principle.

THEIR Notion with regard to the World, was, that it exiſted from all Eternity, and that the Sun and Moon had all along been the ſole Rulers of the Skies; that in an unhappy Contention between theſe two Planets, the Sun had abuſed the Moon to that Degree, that being big, ſhe miſcarried, and was delivered of the Earth, in which we now reſide. Such an untimely Delivery created abundance of Diſorders; for not to mention the incommodious Situation of the Earth, which it dropp'd into by meer Chance, ſeveral Giants ſprang forth from this unweildy Maſs, as it open'd in its Fall. Some of them made themſelves Maſters of the Seas, others took Poſſeſſion of the Bowels of the Earth, and if they did produce ſome Things which were advantageous to Mankind, they cauſed others to ſpring up which were equally pernicious, and deſtructive. They imagin'd, moreover, that the Moon would bring forth ſeveral other Worlds, one ſucceſſively after another, as often as the Sun ſhould reduce the preceding ones to Duſt, and Aſhes.

THE preſent Natives of *Amboyna* likewiſe, entertain a very ſenſeleſs, and extravagant Idea, of their Original Formation. Mankind muſt in their Eyes make but a very contempible Figure, and appear to them as very worthleſs and inſignificant Creatures, to be capable of conceiving them to be the natural Production of a [a] Crocodile, Snake, or Serpent. There are ſome of them ſo ſtupid as to imagine, that they originally ſprang from the Hollow Trunk of an old Tree. The Kings of one particular Diſtrict of the Iſland aſſert, that they are the Deſcendants of a *Coco-Tree*. They might every whit, have as well inſiſted, that they ſprang out of the *Parſly-Bed*, as in a jocular Way we anſwer little Children, when they ask us how they came into the World. The Ideas of ſome of the Antients, however, with Reſpect to the Point before us, were altogether as abſurd and extravagant. The *Rhodians* very gravely gave out, that their firſt Parents, were the Offspring of the Earth, impregnated by the Rays of the Sun; and the *Cretans* and *Athenians* entertained the very ſame Notion. The moſt plauſible Excuſe that could be made for them, would be to ſuppoſe, that they had preſerved ſome Idea of the Creation of *Adam*. The *Scythians* aſſerted, that they were the Deſcendants of a Monſter, half Woman, and half Serpent. Others have imagin'd themſelves originally derived from an Oak. To conclude, ſome *European* Nations have not diſdain'd to aknowledge Wolves, Bears, and Dogs, to be their firſt Founders.

WHAT we have here offer'd, relating to thoſe People, who aſcribe their Origin to the Serpent, might admit of a Remark or two. Who knows, but they may have ſome confus'd Idea of Original Sin? who knows too, but they may look on the Serpent as the Emblem of a particular Member of the human Body, which by ſome *Greek* Authors is termed the *Serpent*. This Reptile, which is the Object of divine Worſhip, and in the higheſt Eſteem with a great Part of the Eaſtern Nations, was likewiſe one of the principal Hieroglyphicks of the [b] antient *Egyptians*, and is deem'd as ſuch at this very Day by the modern *Indians*; amongſt whom thoſe of [c] *Amboyna* make it Part of their Dreſs; for their Women wear Jewels ſet in Gold in the Form of Serpents. We are aſſured, that the *Ethiopians* paid divine Adoration to the Serpent, or more properly ſpeaking, the ſupreme Being under that Form: And as the *Egyptians* were their Neighbours, in all Probability they made Uſe of their Emblems and Hieroglyphicks. If any one ſhould be fond of collecting all the Common-Place Learning that might be produced on the Subject of this deify'd Reptile, he might find the divine Worſhip of it eſtabliſhed amongſt the *Greeks*,

[a] *Valentine, ubi ſup.*

[b] They repreſented Nature by a Serpent biting his Tail, and the Deity by a Serpent with Wings, and the Head of a Spar-Hawk. *Pierius Valerianus* takes Notice of ſeveral other Hieroglyphicks expreſſed by the Serpent.

[c] *Valentine* in his Deſcription of the *Indies* in *Dutch*.

Ro-

Romans, *Gauls*, &c. But I ſhall refer the curious Reader to ſuch Authors, as have oblig'd the Publick, with particular Diſſertations on this Topic.

Their SUPERSTITIONS, PROGNOSTICATIONS, *&c.*

THE *Dutch* Miniſter, whom we have before quoted, is more copious on this Subject than we propoſe to be; what follows, being is all that we judge worth the Reader's Notice in his prolix Narration. If theſe Iſlanders meet accidentally with a dead Corpſe upon the Road, they return back again in the utmoſt Hurry and Confuſion, eſpecially if they have a young Child with them; for they imagine, that the Soul of the Party deceas'd hovers in the Air about the Body from which ſhe is ſeparated, and ſtudies to do all the Miſchief that's in her Power, to all Perſons living, but particularly to little Children. In order therefore to prevent their evil Intentions, they make uſe of certain Charms, which they tie about the Arms and Necks of their Infants, when they have attain'd the Age of three or four Months. After which no Demon has, they think, Aſſurance enough to touch them.

THEY are of Opinion, that 'tis ſome Evil Genius that infects them with the Small-Pox; and that if they are not more watchful than ordinary over the Perſon that is under that unhappy Circumſtance, the Fiend will convey the Body away by Night, and place it upon a [a] *Sagu*. The only effectual Means to keep this Demon from ſtealing into the Houſe, and infecting it with the contagious Diſtempers beforementioned, is, to plant one of their wooden Images, of which we have ſpoken in the foregoing Chapter, not at the Door, or the Windows, for the miſchievous Sprite never enters either of theſe Ways; but at a little Hole which is in the Roof. As ſoon as the Demon perceives this formidable Figure, he never comes there again, but roves about, and ſeeks ſome more commodious Place for the Perpetration of his wicked Intentions.

IF they meet with a deform'd Perſon, or a decrepid old Man, when they firſt ſet out in a Morning, they return directly home, being fully perſuaded, that if they diſregarded the impropitious Omen, they ſhould be unſucceſsful all the Day long.

IN theſe Iſlands, as well as other Places, and even in our Chriſtian Countries, theſe malicious little Elves take Pleaſure in rambling about all Night, and tormenting every one they meet. In order, therefore, to fruſtrate their evil Intentions, and ſecure themſelves, they never venture abroad in the Evening without an Onion, a Clove of Garlick, a Knife, and ſome Splinters of Wood. Mothers eſpecially, when they are oblig'd to be out late with their Children, never forget to be thus arm'd againſt thoſe little nocturnal Strolers. When they put them to Bed, they never fail to lay theſe imaginary Preſervatives under the Pillow; and the Children, when grown to Maturity, never ſhake off that Fear which their Mothers ſo ſtrongly impreſs'd upon their Minds in their tender Years. Thus they live in a perpetual Dread of Spirits, and all the other idle Superſtitions which naturally attend that Dread: But the *Molucqueſe* are not the only Perſons who deſerve to be laugh'd at and expos'd to Ridicule on this Account. Old Women, Goſſips and Devotees, who are arriv'd to a certain Pitch of Superſtition, have render'd this imaginary Fear ſo univerſal, that it is more or leſs predominant in all Religions. They have, in ſhort, acted their Parts ſo well, that the Devil is become an univerſal Agent. They imagine that a Child may be bewitch'd by a Look, a Touch, or even an endearing Expreſſion. Some ſuperſtitious *Germans*, no doubt, out of much the ſame

[a] A kind of a Tree.

Principle, require every old Woman, that looks at and commends their Infants, to ſay at the ſame Time, *God bleſs thee.*

A young Maid will never touch any Kind of Fruit there that grows double: Neither will a Slave preſume to offer any ſuch Fruit to her Miſtreſs, leſt the Day ſhould come, in which ſhe ſhould bring Twins into the World, and have a painful Labour. The ſame Author aſſures us, that the *Molucqueſe* of *Amboyna* have a ſtrong Faith in the Virtue of their Hair, and imagine, that the principal Part of their Strength lies conceal'd in it. In full Confidence whereof, they with undaunted Courage expoſe themſelves to apparent Dangers; and whenever they have committed any Crime, boldly ſtand the Brunt on't, let the Conſequence be never ſo fatal. Our *Dutch* Author produces ſeveral Inſtances, in order to perſuade his Readers, that this ſtrong Faith of theirs is rationally grounded. But I ſhall not give my ſelf the Trouble to tranſcribe them: Neither is there any Neceſſity to compare it with that of *Sampſon.* The *Grecian* Antiquities furniſh us with that of *Niſus*, who had a little Lock of Hair upon his Head, on which depended the [a] Proſperity of his whole Kingdom. This, however, proves no more, than that the Antients were ſo weak, as to put their Confidence in ſome Things which are not at preſent totally rejected. As for Inſtance, not many Years ago it was a receiv'd Notion, that in order to foil a Conjurer, and to prevent his having that Aſſiſtance from the Devil which he expected, the beſt Way was to ſhave all the Hair off his Head and his Body, for the full Diſcovery of thoſe private Marks which the *Prince of Darkneſs* imprints on his Servants, after he has granted them his Protection. It muſt be allow'd that there is ſome Affinity between this Idea and that of the *Molucqueſe.*

They imagine likewiſe, very abſurdly, that ſuch Women as die in Childbed, or in the Time of their Pregnancy, are transform'd into Ghoſts or Spectres; that they wander about the Woods, and ſometimes haunt the Towns themſelves, in Hopes to find out their Husbands, or to terrify the People. In order therefore to prevent a Perſon who dies under ſuch a Circumſtance, from metamorphoſing herſelf into one of theſe reſtleſs Spirits, they clap an Egg in each of her Arm-Pits before they bury her. The Party deceas'd, imagining ſhe has got her little Infants under her Arms, will never dare, they think, to ſtir, for Fear ſhe ſhould let them fall. And ſtill the better to ſecure her from ſtirring, they ſtick a Parcel of Pins in her Toes, and ſtuff Cotton between them. They likewiſe clap [b] *Borbory*, in the Form of a Croſs, to the Soles of her Feet, and tie her Legs cloſe together with ſome particular Herbs, which they have the Art of wreathing into Bands.

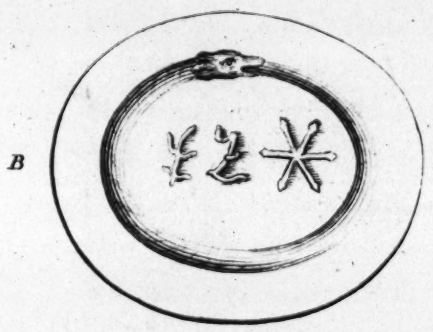
To conclude, leſt we ſhould treſpaſs too long on the Reader's Patience on this Topick of their ſuperſtitious Cuſtoms, we ſhall not enter into a Detail of their formal Imprecations againſt a Raven when ſhe croaks on the Houſe-top, or a thouſand other impertinent Tales which they tell us, relating to their Charms and other magical Operations; which make the Iſlanders of *Amboyna* very ſeldom, if ever, venture abroad without their *Mamakurs*, which they imagine to be Preſervatives againſt all Enchantments. Theſe *Mamakurs* are a Kind of Bracelets, the Form whereof is particularly illuſtrated in the Plate annex'd.

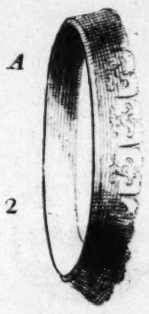
Massape is reputed holy Ground, for which Reaſon, the *Molucqueſe* ſend all their Sick thither, thro' a ſtrong Perſuaſion, that the innate Virtues of the Place will reſtore them to their former State of Health. Whether Imagination does not join with Superſtition in the Operation of ſuch miraculous Cures, we are at a Loſs to determine, ſince Authors are ſilent in that Particular. Inſtances of the like Cures are very common.

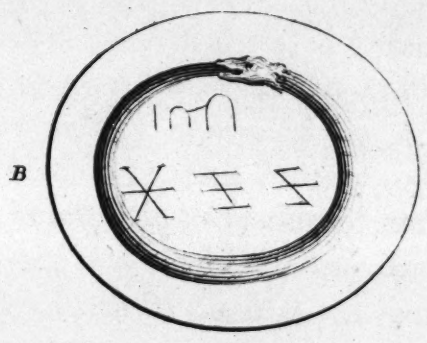
[a] *Inter honoratos medio de vertice canos*
Crinis inherebat, magni fiducia Regni. Ovid. Lib. viii. Metam.

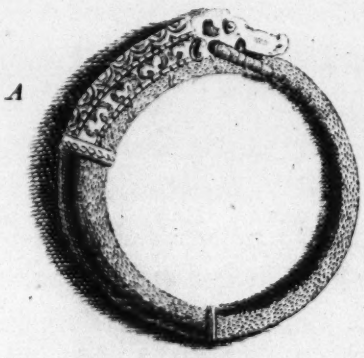
[b] The *Indian* Saffron.

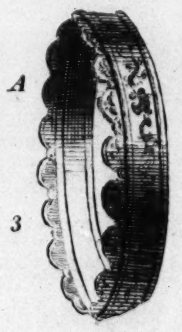
But

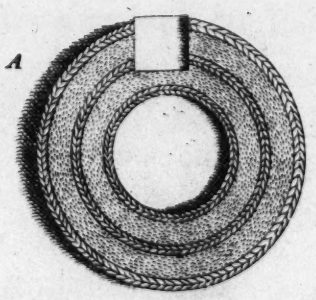












A. HIEROGLYPHIC ORNAMENTS of y^e MOLUQUAN Islanders. B. ABRAXAS of y^e BASILIDINS resembling these ORNAMENTS. 1. 2. 3. MAMAKURS or Necklaces which bear some anology with y^e Collars of CANADA.

A. ORNEMENS HIEROGLYPHIQUES. des Insulaires des MOLUQUES. B. ABRAXAS des Basilidiens semblables à ces ORNEMENS. 1. 2. 3. MAMAKURS. ou BRACELETS qui ont du raport aux COLLIERS du CANADA.

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But be that as it will, they who are ſolicitous to be carry'd to that Iſland, always take care to have Goats for their Companions. This holy Ground, we imagine, may aptly enough be compar'd to our Stables, and their Invalids to our Horſes; for 'tis a known Practice, to ſhut up a Goat with them for the Preſervation of their Healths.

THE Inhabitants of *Amboyna* always put ſome Garlick and other wholſom Herbs under the Bolſters of ſuch as are ſick. They add likewiſe ſeveral Broomſticks for their Defence againſt evil Spirits. Theſe they lay ready at their Right Hand.

Their NUPTIAL and FUNERAL SOLEMNITIES, *&c.*

THERE is but very little Ceremony obſerv'd in the Weddings of theſe Iſlanders. As ſoon as the Parties are agreed, the Bridegroom's Father makes the Nuptial Preſents, and the Bride's Father invites them to an elegant Entertainment; at which the Drums beat, and after ſome Time ſpent in Dancing, the married Couple withdraw to conſummate, which is the moſt eſſential Part of the Entertainment. If the Woman is afterwards inclin'd to be divorc'd, in the firſt Place ſhe returns all the Preſents ſhe receiv'd, and then pours Water upon her Husband's Feet, to denote that ſhe abſolutely cleanſes herſelf from all the Pollution ſhe had contracted with him. Their reciprocal Affection, even during their Intermarriage, is proportion'd to that Eaſe with which they are conſcious they can procure a Separation.

THE Natives of[a] *Amboyna* are ſolicitous about the Marriage of their Children, even whilſt they are Infants in the Cradle. 'Twas a Cuſtom amongſt them, in former Times, to make a ſumptuous Entertainment; at which they expreſs'd all the Demonſtrations of Joy imaginable, when a young Virgin ſhew'd the firſt Symptoms of her being duly qualified for the Marriage Bed; tho' there was a kind of previous Penance to be complied with on her Part. At ſuch a Time ſhe was indulg'd in the eating of nothing but raw Fruits and Roots; and was ſtrictly enjoin'd not to waſh herſelf on any Account whatſoever. Some ſhort Time before the intended Feſtival, the Matrons round about aſſembled together, and conducted herſelf to a running Stream, where they waſh'd her, and then dreſt her in new Cloaths, as gayly, and to as great Advantage as poſſibly they could. In their Return from the River, ſhe walk'd with her Head cover'd in the midſt of the Matrons, and the young Batchelors who attended the Proceſſion, toſs'd Citrons and other Fruits at her Head. The very ſame Cuſtoms were obſerv'd at *Ceram*, though the Manner of them was ſomewhat different. In ſome other Places, indeed, the Natives, inſtead of obliging their Daughters to keep within Doors, during their monthly Courſes, would ſend them to ſome little Huts, which they built on Purpoſe in the Woods, idly imagining, an Impurity of that Nature would prove of fatal Conſequence to their whole Families. It would be no very difficult Task to reconcile the ſeeming Contrarieties which appear in theſe Cuſtoms, if we would not only ſuppoſe that all theſe different People have ſome imperfect Idea of the World in its Infancy, but likewiſe that they rejoic'd to ſee their Daughters grown up, and in a Capacity to perpetuate their Species, tho' at the ſame Time they made them ſenſible of thoſe agonizing Pains, which Sin had ſo cloſely annex'd to that glorious Qualification.

WE ſhall not here enlarge on their Cuſtom of buying the Wives whom they are inclined to marry; ſince their making the Nuptial Preſents to the Bride and her Parents can be deem'd no other than a formal Purchaſe. Every one, who is the leaſt converſant with Travellers, knows that theſe Preſents are always made as an Equivalent, or valuable Conſideration for their Wives. The Natives of *Amboyna* not only make theſe Preſents, which generally conſiſt in Slaves, Jewels, and other Gold or Silver Trinkets, fine Silks,

[a] *Valentine, ubi ſup.* and others.

and

and painted Linnens, *&c.* to the Bride's Father and Mother, but likewiſe to her more diſtant Relations. Theſe Compliments once paid, the Lover and his Miſtreſs are look'd upon as much engag'd to each other as any Couple are, by ſigning their Marriage Articles among us. From that Moment the young Women of *Amboyna* ſo entirely lay aſide all their affected Scorn and diſtant Airs, ſo requiſite for the Preſervation of their Sex's Virtue, that nothing is more common, than to grant their Gallants the laſt Favour, and even to bring forth the Fruits of it before the Nuptials are actually ſolemnized. In order to heighten the Flames already kindled in their own Breaſts, and to meet with a warm Return of Love, they practiſe all the Artifices of the *Indian* Women on the Continent, and we are informed, that they have an inimitable Art of expreſſing their Paſſion for their Admirers by Noſegays, and Plates of Fruit, when they have not the Opportunity of a verbal Converſation with them.

SEVERAL Natives of the Iſland of [a] *Ceram* will never allow their Young Men to marry till they have produced ſome of their Enemies Heads as a Teſtimony of their Manhood: but what is ſtill more remarkable, their Youth are permitted to wear no Manner of Cloaths, not ſo much as a Rag to cover thoſe Parts which Modeſty requires to be conceal'd, nor to lie under any other Canopy than the Sky, till they have made themſelves Maſters at leaſt of two Heads, one to entitle them to a decent Garb, and the other to a covered Habitation. All theſe Heads are laid after a ſolemn Manner upon a conſecrated Stone, which, no doubt, is as an Altar devoted to the Reception of ſuch heroic Trophies. We ſhall here take the Liberty to make one curſory Remark; that in the Days of old, the young Virgins that were qualified for the Marriage State, were preſented to the young Men as the juſt Reward either of ſome military Expedition abroad, or ſome conſpicuous and heroic Atchievement nearer home. The Story of [b] *Othniel* is an undeniable Argument that this Cuſtom was eſtabliſhed amongſt the antient *Jews*.

As to the Dead, the [c] *Macaſſars*, the Natives of *Amboyna*, and indeed the Inhabitants in general of all the *Molucca* Iſlands, conſtantly watch with them for ſeven Days ſucceſſively after their Interment; during all which Time, they make the Bed in which the Deceaſed uſed to lie, as formerly, as if he were alive, provide for him as uſual, lay a Cloth upon the Table, and ſet the Victuals before his Bed, that he may have no Occaſion to complain of Hunger. They ſet, likewiſe, a Taper or two upon the Table, that he may ſee, and a Veſſel full of clean Water, that he may drink or waſh his Feet whenever he thinks proper. They imagine, that the Soul of the Deceaſed quits her Tenement of Clay to which ſhe was firſt united, with ſo much Reluctance, that ſhe is perpetually hovering round about it; and that 'tis a long Time before ſhe can prevail with herſelf totally to forſake it. Moreover, ſhe is extremely pleaſed to obſerve, that ſhe is not abandon'd and forgotten by her Friends. If they happened to neglect her, ſhe would not be ſatisfied with complaining of their Diſreſpect, but would make them ſeverely feel the Effects of her Anger and Reſentment. Mr. *Valentine*, who was Miniſter of the Iſland of *Amboyna*, ingenuouſly confeſſes, that even thoſe who were made Proſelytes to the Chriſtian Faith, could never be perſuaded to renounce thoſe Cuſtoms; from whence we may fairly conclude, that in theſe Countries, where the People have been from their Infancy accuſtomed to ſuch Superſtitious Practices, ſo directly repugnant to the Chriſtian Scheme, the ſerious Admonition of a Proteſtant Preacher, has no more Efficacy or Influence over them, than the Ghoſtly Advice of a Father Confeſſor. We think ourſelves in Juſtice, however, obliged to acknowledge, that both the one and the other have not only made ſome real Proſelytes, but that whole [d] Iſlands, and ſome very con-

[a] The *Alfoeras*.
[b] *Judges*, Chap. i.
[c] *Valentine* and others.
[d] According to the Atteſtation of *Valentine*, the Proteſtants have converted the Iſland of *Amboyna*. It muſt be granted that this Author is ſo ingenuous as to acknowledge, that theſe Converts ſhake off the old Leaven with abundance of

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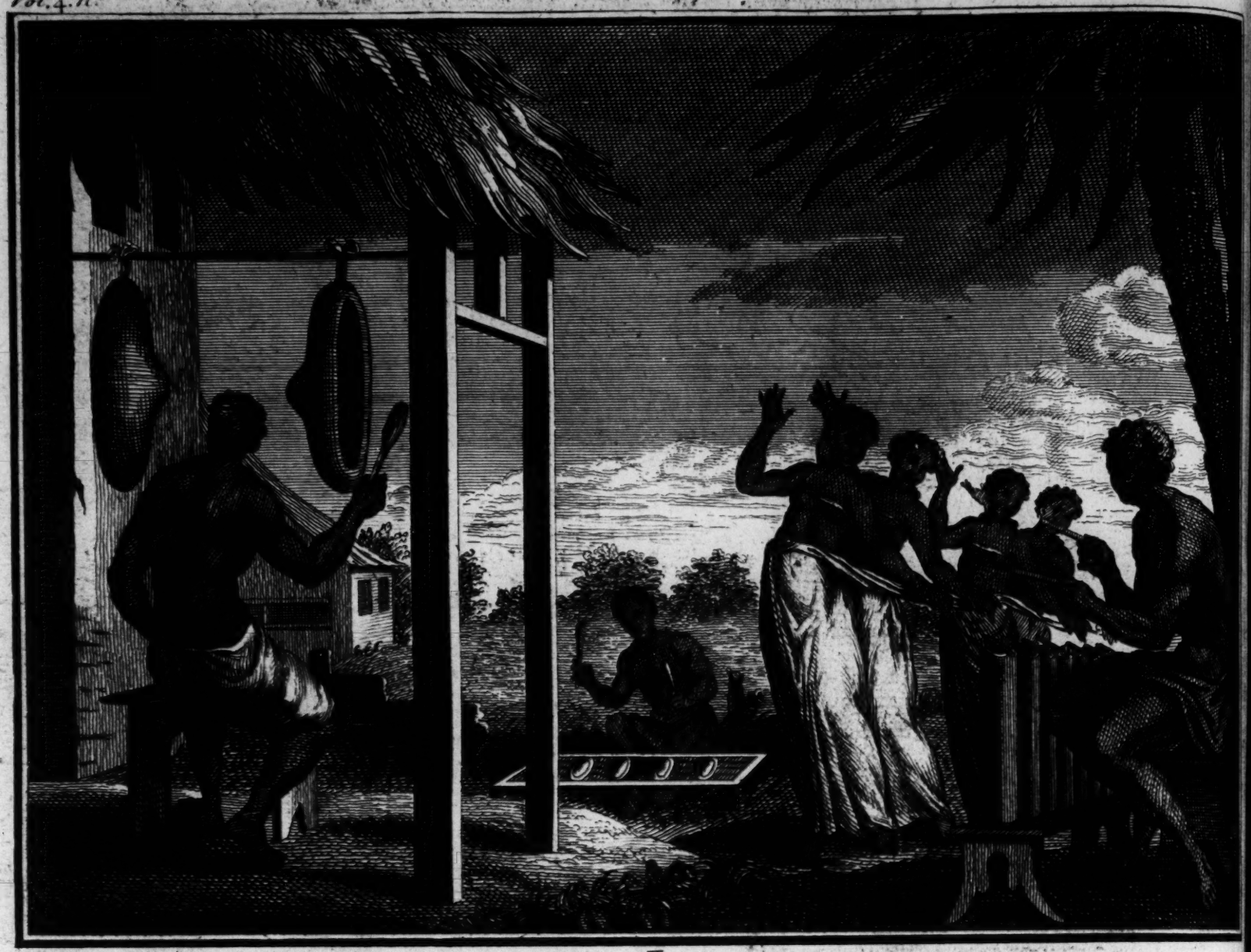
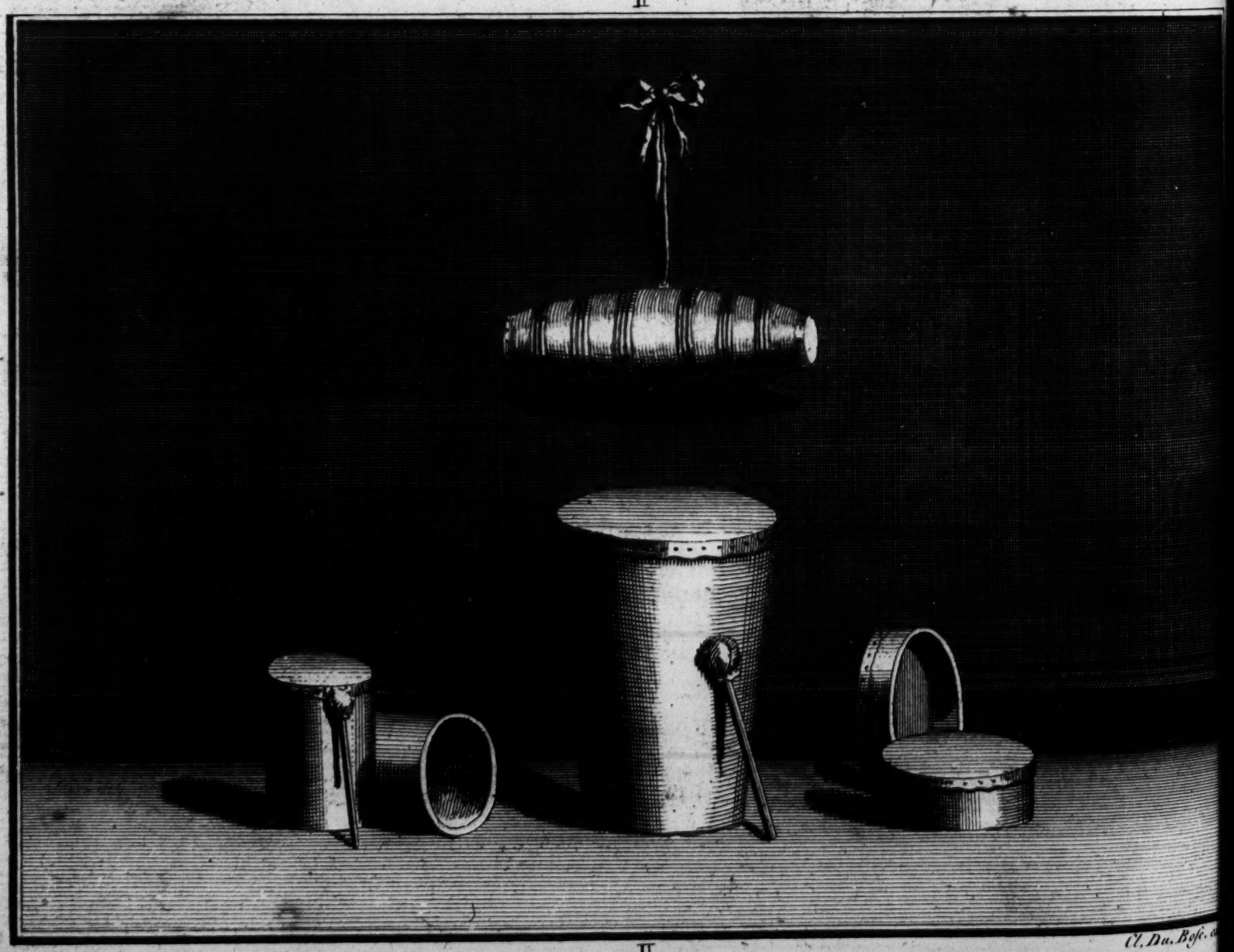


MOLUQUANS playing on the RABANA. | *MOLUQUOIS jouant du RABANA.*



Diverse MUSICAL Instruments of ye MOLUQUESE. | *Divers Instrumens de MUSIQUE des MOLUQ*

conſiderable Provinces have been caught, if I may be allowed the Expreſſion, in the Nets of the Goſpel by our *Europeans*, notwithſtanding they are naturally ſuſpected throughout the *Indies*, on account of their ſiniſter and ſelf-intereſted Views, their inordinate Paſſions, ſo directly repugnant to the Evangelical Syſtem, and their avaritious Encroachments on the Rights and Poſſeſſions of the legal Proprietors; in ſhort, that the *Indians* for the Generality are ſincere Converts, or have ſomething more than the Appearance of Chriſtianity. *Credat Judæus Apella.* We would here, with Submiſſion, offer two important Articles, to the Conſideration of theſe Labourers in the Lord's Vineyard: One, that the Apoſtles deſpiſed all Dangers, and the moſt ignominious Death, for the Propagation of the Goſpel; the other, that they never were ſuſpected to have any ambitious Views, and that no one of them ever attempted to lord it over any Man's Perſon, under the ſpecious Pretence to ſave his Soul; or aimed at, or accepted of any temporal Preferments, *&c.* But whilſt we are ſtarting theſe Difficulties, we very readily confeſs, that there are ſeveral Exceptions to be made in Favour of our modern Apoſtles.

WE are [a] inform'd, that the Natives of the *Molucca* Iſlands in former Times tranſported their Criminals to the *Celebes*, that the Inhabitants, who were *Anthropophagi*, or Man-Eaters, might devour them. The *Iſlanders* of *Amboyna*, before the *Europeans* arrived amongſt them, would eat their Relations, when they grew ſo old, lame, or infirm, that they were a Burthen to the Publick; and ſuch as were ſick, and their Diſtempers deem'd incurable, were treated with the like Inhumanity. In ſhort, even at this [b] Day, they have not perfectly loſt their antient Reliſh and Inclination to Man's-Fleſh.

THE major Part of the Iſlanders of *Banda* are the Followers of *Mahomet*. Their Women, [c] when preſent at the Deceaſe of their Husbands, or other near Relations, weep and howl after ſo loud and frightful a Manner, that we cannot forbear comparing them to our noiſy Females in *Gaſcoigny*. The Intention, as we are informed, of this doleful Lamentation, is to prevail on the Soul to re-animate their forſaken Bodies; but when they find that all their Endeavours prove fruitleſs and ineffectual, they lay the Corpſe in a Coffin, covered with a white Linnen Cloth, and ten or a dozen particular Friends who are preſent, take it upon their Shoulders. The Men walk immediately after the Corpſe, and the Women bring up the Rear. After the Interment, there is an elegant Entertainment prepared at the neareſt Relation's Houſe, and in the mean Time, there are proper Perſons appointed to burn Incenſe, or ſome other Perfume of the like Nature, upon the Grave. As ſoon as 'tis dark, they light up a Lamp in a little Hut hard by, which is built on Purpoſe. We ſhall take no Notice of the formal Interrogatories which at ſuch a Time are exhibited to the Deceaſed, or ſpend any Time in the Deſcription of their Funeral Entertainments: For, as they are cuſtomary all over the Eaſt, there is nothing can be ſaid of them which particularly regards the *Molucqueſe*.

SUCH of them as are Mahometans by Profeſſion expreſs a more than ordinary Regard and Veneration for their Dead. Although we do not pretend in this Place to offer any Thing, as a Cuſtom eſtabliſhed by the Laws of *Mahomet*, yet we ſhall amuſe our Readers with one ſuperſtitious Practice of theſe Iſlanders, which we find was a *Pagan Rite* of the antient *Romans*. They [d] ſhew all the Reſpect imaginable to the Sepulchres of their Dead: They look upon them as ſacred Aſylums, and cannot with Patience bear to ſee the leaſt Indignity whatever offered to them; moreover, they are peculiarly careful to prevent

of Reluctance. The *Danes* likewiſe pretend, that they have made a conſiderable Progreſs in their Converſions; and the *Roman Catholick* Miſſionaries imagine, that they have been as ſucceſsful therein as either the *Calviniſts* or *Lutherans*.

[a] *Purchas.*

[b] *Valentine* produces ſeveral Inſtances of theſe Remains of the *Anthropophagi.*

[c] *Mandeſlo*, in his Voyages, printed with *Olearius.*

[d] *Valentine*, *ubi ſup.*

the Chriſtians from profaning them. To make Water, or eaſe Nature in any Reſpect on ſuch holy Ground, is deem'd an unpardonable Affront, and a very heinous Offence. A certain Proteſtant Miniſter aſſures us, ſuch a raſh Action coſt a *Dutch-Man* his Life, and thereupon the People gave out, that he had been bewitched. Our Author, who ſeems a Man of good Senſe, and not too much prejudiced and prepoſſeſſed by any idle and ſuperſtitious Notions, is of Opinion, that either ſome contagious Vapours aroſe from the Tomb, or that the *Dutch-Man* was privately poiſoned by one of their Enthuſiaſtic Devotees.

ONE antient Cuſtom of theſe Iſlanders ought not to be omitted. When the Prince, or ſupreme Magiſtrate of any of their Iſlands happen to die, the other Iſlands ſent immediately Embaſſadors to pay their laſt Teſtimonies of Reſpect to the Deceaſed, and to aſſiſt at the Funeral Solemnity. This Cuſtom, tho' it may probably be look'd upon as whimſical and extravagant, may notwithſtanding be compar'd in ſome meaſure to our Embaſſies, or Complements of Condolance.

THESE Iſlanders in general affect to dare the Grave, and ſtupify their Senſes at the Approach of Death, by taking an exceſſive Quantity of *Opium*. But the Natives of *Ternate* ſeem to carry this falſe Intrepidity to a more extravagant Pitch than any of their Neighbours. A Criminal there goes [a] frequently to the Place of Execution with *Betel* in his Mouth, and his Head dreſs'd as gaily, with a Garland of Flowers, as if he was a Bridegroom. This Fantaſtic Humour, this Caprice, however, is not without a Precedent: Almoſt every one knows, there is a certain Kingdom nearer home, where, tho' the Natives are in all other Reſpects very prudent and polite, their Malefactors go to the Gallows with a ſmug Face, and if they can but find Money, with a clean ruffled Shirt, and a powder'd Wig.

WE ſhall be as conciſe as poſſible in our Account of the Ceremony obſerv'd by the Idolatrous Inhabitants of [b] *Ceram*, in their Declaration of War againſt their Enemies; which ſeems very conformable with that which was practiſed by the antient *Greeks*, and other Nations in former Ages. They ſend a kind of Herald to the Enemy, who firſt in Form calls the Heavens, the Earth, the Seas, and even the Dead to witneſs to the Juſtice of his Country's Cauſe; after which, he declares with an audible Voice the Reaſons on which his hoſtile Meſſage is grounded, and that his Maſters ſcorn'd to attack them in Ambuſcade, or come upon them unawares, like cowardly Ruffians, but would meet them Face to Face, like couragious Soldiers, and Men of Honour. On ſome particular Occaſions this Proclamation is made nine Times ſucceſſively.

THEY cut off all the Heads of thoſe Enemies that are unable to withſtand their Force. The Victors carry theſe Heads home in Triumph, and a numerous Train of their Wives and Daughters meet them ſinging and dancing to receive theſe Trophies of their Valour. This triumphal Proceſſion is accompanied with a ſumptuous Feaſt, and other Demonſtrations of general Joy. In Order to be better ſatisfied, whether their warlike Enterpriſes will prove propitious or not, they take a Hatchet, and ſtrike it into a Tree with all their Force, and there leave it. In Caſe it falls to the Ground of it ſelf, 'tis deem'd a very favourable Omen; and they imagine they may face their Enemies with all poſſible Aſſurance of Succeſs: But in Caſe the Hatchet, after the Stroke, remains faſt and immoveable, they are thereby tacitly exhorted to be quiet, and decline the intended Engagement. The Flight likewiſe of ſome particular Birds, which they conſult after Sun-ſet, determines the good or ill Fortune of any military Expedition. We ſhall not expatiate any longer on theſe ſuperſtitious Cuſtoms, leſt we ſhould be thought tedious or impertinent.

[a] *Valentine, ubi ſup.*
[b] The *Alfoeras.*

THEIR

THEIR *Mamakurs* (for ſo they call their Glaſs Bracelets, or thoſe which are compoſed of more coſtly Materials) have ſome ſmall Reſemblance of the *American* Collars, eſpecially ſince they wear them when they ſit in a Council of War, and look upon them as a kind of Oracle to determine their important Debates in that auguſt Aſſembly. At the firſt Appearance of the New Moon they cut a Hen's Throat, and dip their *Mamakurs* in her Blood; the Colour whereof, when taken out, either confirms, or fruſtrates their Reſolutions.

WE ſhall not treſpaſs on our Readers with a flat and inſipid Narration of their Muſick and their dancing. There is nothing either in the one, or the other, in our Opinion, agreeable, or worthy his Obſervation. That we may not, however, omit any material Circumſtance, we think our ſelves obliged to take Notice in this Place of the *Fifa* and *Rabana*, made uſe of in the *Molucca* Iſlands. Theſe Inſtruments are a kind of Drums, to the Beat whereof the Natives dance on their grand Feſtivals, and at the Celebration of their religious Solemnities. The *Rabana* is a Drum, which the young Virgins of the *Molucca* Iſlands beat, when they ſing the Eulogiums, and heroic Atchievements of their Worthies. They make it, at proper Intervals, accompany their Voices in the beſt Manner they can, and go in Proceſſion before their Warriors, beating ſome favourite March, and dancing at the ſame Time to the martial Sound. This is the Ceremony, when their Heroes return triumphant over their Enemies. We read of Triumphs of the like Nature in *David*'s *Pſalms*, and other Places of the ſacred Scriptures. The Term *Fifa* is ſomewhat analogous to that of *Toph* in the *Hebrew* Language; but as both the one and the other ſeem form'd from the particular Sound of the Drum, as happens in ſeveral other Words of the like Nature, and in ſome Names of particular Animals, 'tis very probable, that *Fifa* is not more rationally derived from *Toph*, than *Alfana* from *Equus*, and *Laquais* from *Vema*. The Shape of a *Fifa* ſomewhat reſembles the *Biſcaian* Drum; for which Reaſon we ſhould be inclined to aſſert, that it was originally an Inſtrument in Uſe amongſt the antient *Jews* or *Phenicians*; and that the antient *Spaniards* and *Carthaginians* borrowed it from them, if we imagin'd that ſuch a Derivation would hit the Taſte of the learned Criticks.

The Religion *of the Iſlands of* BORNEO *and* SUMATRA.

THE Inhabitants of the Coaſt of *Borneo* are *Mahometans*, but thoſe who reſide in the Inland Parts are all Pagans. [b] Theſe laſt pay divine Adoration to the Sun and the Moon. Their moſt important Affairs, both publick and private, are governed by the Flight and ominous Sounds of ſome certain Birds. If therefore any one of them that merits their leaſt Attention ſhould happen to fly towards them, as they are going abroad in the Morning, the unfortunate Rencounter is a ſufficient Admonition for them to return home, and ſtay within all the Day after: But on the other Hand, if ſhe directs her Flight towards the Road which they propoſe to take, 'tis deem'd a propitious Omen, and a tacit Aſſurance of Succeſs. Their religious Cuſtoms are ſo exactly conformable with thoſe obſerved by the Idolatrous Natives of the *Molucca* Iſlands, that 'tis almoſt needleſs to mention them. The young Men of *Borneo*, like thoſe of the Iſlands laſt mentioned, are never allowed to marry till they have preſented their Miſtreſſes with ſome Heads of

[a] Theſe Kind of Etymologies gave Riſe to the following noted *Epigram*.

Alfana *vient d'*Equus *ſans doute,*
Mais il faut avouer auſſi,
Que venant de là juſqu'ici,
Il a bein changé ſur ſa route.

[b] Deſcription of *Borneo*, written in *Dutch* by *John Le Roy*.

their

their Enemies, or of ſome [a] Foreigners; for with them an Enemy and a Foreigner are ſynonymous Terms. The laſt Favour is ſeldom purchaſed by theſe Pagans for a leſs valuable Conſideration; but theſe bloody Contributions are moſtly exacted from ſuch as traffick for Pepper with the Inhabitants of the Coaſt. A certain Author aſſerts, that they hold an abſolute Annihilation both of Body and Soul after their Separation.

THE Natives of the Kingdom of *Achin* and *Sumatra* are Mahometans; all the Reſt of the Iſlanders are Pagans, which is all the Account we have of them that can be rely'd on; [b] ſome ſay that formerly the Inhabitants of *Sumatra* had no other Money than the Sculls of their Enemies.

The Religion *of* JAVA, *&c.*

THE Inhabitants of the Inland Part of the Iſland of *Java* are all Pagans. They, as well as the *Indians* of the Continent, hold the Doctrine of the Metempſychoſis: But the other Iſlanders for the moſt Part are *Mahouetans*, except thoſe *Batavians* and *Javans* whom the *Dutch* have converted to the Chriſtian Faith. Thoſe of *Java* who are Pagans, acknowledge indeed [c] one God the Creator of the Univerſe, but pay divine Adoration notwithſtanding to that malicious Fiend whom we call the Devil. They direct their Prayers to him, and addreſs him with Oblations in their Hands, to ingratiate themſelves in his Favour, and prevail with him not to hurt them. Some antient Hiſtorians aſſure us, that in their Time, the Natives of *Java* look'd upon the Sun and Moon, as two of their principal Deities; nay, that they were ſo ſtupid and ſuperſtitious as to worſhip the very firſt Thing, of what Nature or Kind ſoever it was, that they met at their firſt going Abroad in the Morning.

THERE are as few remarkable Things in *Little Java* as in any Iſland of all the *Sound*. The Natives there likewiſe formerly paid divine Adoration to the [d] firſt Thing they ſaw in a Morning, and the Object thus deified, was the Idol of the Day.

WHEN they were under any Indiſpoſition of Body, they conſulted a Magician; and if he declar'd the Patient's Diſtemper incurable, the neareſt Relations gave Ordrrs to have him ſtrangled, with a charitable Intention to put an end at once to all his agonizing Pains; after which they interr'd him with the utmoſt Precaution, leſt the wild Beaſts ſhould devour his Carcaſs: So inconſiſtent were the Funeral Solemnities of theſe blind illiterate Iſlanders!

THE Inhabitants of *Great Java* were ſtill more ſavage and inhuman. They carried all ſuch as were infirm and incapable of working, either thro' Age or Sickneſs, to the publick Market, and there ſold them to the *Anthropophagi*.

IN the Time of *Oliver de Nort*, [e] the High Prieſt of the idolatrous *Javans* reſided at *Joartam*, who, although he was well ſtricken in Years, had ſeveral Wives; but 'tis true, he was a titular Husband only, ſince, as he was ſo old, he was incapable of rendring them due Benevolence.

[a] *John La Roy, ubi ſup.*
[b] *Purchas's* Extracts of Voyages.
[c] *Purchas, ibid.*
[d] Antient Deſcriptions in *Purchas.*
[e] Voyages of the *Dutch* to the *Eaſt Indies.* Tom. II. Edit. 1725.

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B. Picart delt. C. Du. Bosc Excu.

Premiere **CEREMONIE NUPTIALE**, *des* **PEUPLES** *de* **JAVA**
Le **MARIE** *va chercher la* **MARIEE**

The 1st *Nuptial* **CEREMONY** *in use at* **JAVA**
The **BRIDEGROOM** *goes to fetch his* **BRIDE**.

Seconde **CEREMONIE NUPTIALE** *des* **PEUPLES** *de* **JAVA**
Le **MARIE** *conduit la* **MARIEE** *chez lui*.

The Second Nuptial **CEREMONY** *Observ'd at* **JAVA**
The **BRIDEGROOM** *conveys his* **BRIDE** *Home*

[a] WHEN the *Indies* were first discover'd, their Nuptial Ceremonies were celebrated after the following Manner. The Relations, Friends, and Acquaintance who were invited to the Wedding, march'd in Procession to the Bride's House, by Beat of Drum and tinkling Cymbals. Some of them carried Horses Tails in their Hands, in Imitation of Standards; others bore Arms, and as they mov'd forwards, fought a kind of Mock-Battle. The Maidens, as well as the married Women who were Guests, complimented the Bride with the usual Presents, and furnish'd her with a large Variety of necessary Utensils and Implements of Houshold. The Bride, who waited for her Husband's coming at the Gate with a Pitcher of Water, immediately approach'd him, and as a Testimony of her Submission, washed his Feet; after which they both stept into the House, but return'd in an Instant to join the Procession, and march in the same Order as before to the Bridegroom's Habitation; with this Difference only, that he then walked Hand in Hand with his Bride, and the Horse which he rode on was led by a Servant. In this Manner the Bridegroom conducted her to a commodious Apartment in his own House, where they both readily prepar'd themselves to obey the Dictates of Nature. The Marriage-Feast never began till after this mutual Testimony of their Conjugal Affection.

ALL that the Missionary Jesuits inform us of the *Nicobarins* [b] is, that they worship the Moon, and are exceedingly afraid of Devils; that there are no regular establish'd Societies amongst them; that there appear no publick Monuments devoted to divine Worship, and that there are only some Grots, dug hollow in the Rocks, for which these Islanders profess an extraordinary Veneration, and into which they dare not enter, lest the Devil should insult and abuse them.

The Religion *of* CEYLAN.

THE Inhabitants of *Ceylan*, like the other *Indians*, are all Pagans. [c] The *Chinguleſe* indeed worship [d] one God, the Creator of the Universe; but they believe there are Deities who are subordinate to him, who act as his Deputies, and are establish'd in such Posts as he thinks most convenient for them. Thus Agriculture is the peculiar Province of one, Navigation of another, *&c.* All these Idols are represented by fantastic and monstrous Figures. One of them is form'd like a Giant, and by them called *Buddu*, who formerly liv'd a very holy and penitent Life. The *Chinguleſe* reckon their Years from the Time that he lived amongst them, and by Computation we find, according to *Ribeyro*, that he lived about the fortieth Year of the Christian Æra, and was supposed to be St. *Thomas*. They further add, that this *Buddu*, who was not born in their Country, died on the Continent; which, we are told, agrees with the Opinion that the Christians of St. *Thomas* have of that Apostle's Death. The Tooth of an Ape, which a [e] *Portugueſe* Viceroy caused to be burnt in the Year 156 ... was formerly ador'd as one of *Buddu*'s. In vain did the *Portugueſe* attempt by this Means to put a Stop to their idolatrous Worship of that sacred Relick. Superstition, which is never at a Loss for new Devices, gave out, that the Tooth made its Escape out of the Hands of the Profane, and took Refuge upon a Rose. It is *Buddu*'s peculiar [f] Province to watch over, and save Men's Souls. We shall have Occasion in another Place to make Mention of *Buddu*, where we shall endeavour to shew, that 'tis much more reasonable to suppose he was *Fo* and *Xequia*, than St. *Thomas*.

[a] *De Bry*'s Description of the *East Indies*.
[b] Instructive and entertaining Letters.
[c] History of *Ceylan* by *Ribeyro*.
[d] They call him, by way of Eminence, *God, the Creator of the Universe*. Description of *Ceylan* by *Knox*, Chap. 3. Part II.
[e] See the second Part of Tom. I. in the Supplement to the Dissertation, *&c.*
[f] Description of *Ceylan* by *Knox*, *ubi sup.*

THE Natives of *Ceylan* likewiſe worſhip the Devil, under the Name of *Jaca*. As I have frequently mention'd the Reaſons which have induc'd Mankind to ſo extravagant an Act of Devotion, 'tis almoſt needleſs to make any Repetitions here. This their Adoration is the Reſult of Fear. We ſacrifice, ſay they, all that we hold moſt dear and valuable to him, in hopes to procure his Friendſhip and Indulgence. The Devil behaves towards all who thus pay him divine Adoration, like a Tyrant of antient *Rome*,[a] who never regarded the Diſaffection and Hatred of his Subjects, if they did but fear him.

WE have already mentioned the Miracle of the Tooth, and here we ſhall take the Liberty to introduce another no leſs remarkable. There was a certain *Pagod*[b], which for a long Time had been ſhut up, and totally deſerted by the Devotees, inſomuch that the King of the Country himſelf had treated the Idol that reſided therein with all the Marks of Ignominy and Contempt, as being incapable of working the leaſt Miracle whatever. The Prieſts, who are never at a Loſs for Ways and Means to rekindle the Fire of Devotion when they find it juſt expiring, were reſolved to revenge the Indignities offer'd to the Idol. One Day, as the incredulous King went into this Temple which had been ſo long abandon'd, the God, by their artful Management, ſhewed all the viſible Marks of the higheſt Diſpleaſure. Out of his Mouth iſſued Fire and Smoke. His Eyes ſparkled with Reſentment, and his Hand, in which he graſp'd a Scymetar, was extended to ſtrike the Royal Unbeliever. His Majeſty, terrified to the laſt Degree, acknowledg'd his Error and Incredulity, and ador'd the Deity that threaten'd him. The Devotees reſorted to the Pagods again in Crowds; divine Worſhip was re-eſtabliſh'd there, and the God was ador'd with as much Warmth and Fervency as ever. From that Time the Natives of *Ceylan* have look'd upon that Idol, as the Guardian Deity of their Iſland, and of the whole Univerſe. They are of Opinion, that the World can never be diſſolv'd whilſt his Image exiſts to protect and ſupport it. The *Chinguleſe* make their Application to this Deity in Sickneſs, Adverſity, and in ſhort, in all the emergent Neceſſities of Life, where Men are conſcious of their own Weakneſs and Inſufficiency, and where the Aid and Aſſiſtance of a ſuperior Being is found abſolutely neceſſary to ſupport them. In every Houſe there is a little Basket peculiarly devoted to his Service, and kept for the Reception of their Free-will Offerings.

ANOTHER Idol, whoſe Head reſembles that of an Elephant's, is the Deity who beſtows on Mankind thoſe invaluable Bleſſings, Wiſdom, Underſtanding, Riches, and Health. The Form of this Idol, as well as that of the Guardian God of the Univerſe, may be ſeen in the Plate hereunto annexed.

BESIDES the Deity beforemention'd with an Elephant's Head[c], there are other ſuch-like Heads to be met with in the High-ways, placed in Nitches and Trunks of Trees. There are alſo ſeveral large Heaps of Stones or Earth frequently to be met with, to which every Traveller that paſſes by makes ſome ſmall Addition. There is no Queſtion to be made but that there was ſome Act of Devotion meant in the Obſervance of this Cuſtom, which ſeems indeed to bear ſome Affinity to that which is ſpoken of in the Story of the Patriarchs. There we read that *Jacob* anointed a Stone with Oil which had ſerv'd him for a Pillow, and that he left it behind him as a Monument, or Memo-[d]

[a] 'Twas a Saying of *Nero*, *Oderint, dum metuant.*

[b] *Herbert* in his Voyages, and *Purchas.*

[c] *Baldeus's* Deſcription of *Coromandel*, *Ceylan*, &c.

[d] *Geneſis*, Chap. xviii. Ver. 28. and elſewhere. There is not, properly ſpeaking, an exact Analogy between them. Theſe Heaps of Stones might poſſibly be the Sepulchres of the Dead. In Proceſs of Time likewiſe, inſtead of pouring Oil on theſe monumental Stones, it might very probably be thought convenient to make other Oblations upon them. The Manner, but not the Cuſtom, might have been alter'd. All theſe are Conjectures on Conjectures. We may either look on it, if we think fit, as a Circumſtance very obſcure and dubious, or totally reject it, ſince it has no other Foundation than the bare Notion of one particular ingenious Gentleman.

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IDOLE XEKIA,

B. Picart del.

Autre representation de **XEKIA.**

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rial of the Place where he had repoſed himſelf the Night paſt. Some pretend, that the Cuſtom of erecting Monuments was introduc'd by him, a Cuſtom which was afterwards ſo diſpleaſing to the Almighty, that the [a] *Jews* were ſtrictly enjoin'd to avoid the Practice of it, on Account of their natural Propenſity to Idolatry. But be that as it will, the *Phenicians* were ſo ſuperſtitious as to anoint ſome particular Stones, and the other Heathens [b] obſerv'd the ſame Cuſtom long after them. We might further demonſtrate, by ſeveral expreſs Paſſages from the Antients, that theſe Stones, thus anointed, were look'd upon as Altars. Now all manner of Things are proper to be offer'd on an Altar. Thus have I fairly trac'd the Origin of this [c] ſuperſtitious Cuſtom of the *Chinguleſe*. Theſe Iſlanders likewiſe may very probably worſhip the Sun and the Moon [d]. The Author whom I have quoted ſeems to think ſo, and grounds his Notion on the Excellency of thoſe Denominations with which they dignify and diſtinguiſh thoſe two glorious Planets. The ſame Author informs us, that they hold nine Planets to be ſo many Deities, that over-rule their Fortunes. They aſcribe ſuch a divine Power to theſe *Gereahs* (for ſo they call them) that neither God nor Devil can prevent any one of their Favourites from being rich and happy. The irreſiſtible Force of the Planets, according to the Maxims of judicial Aſtrology, bears ſo great a Reſemblance with theſe Tenets, that we find no Manner of Difference between them, except in the bare Circumſtance of Idolatry; our Aſtrologers not carrying their Superſtition to ſo extravagant a Pitch as they in that Reſpect. When they worſhip the *Gereahs*, they make as many Images of Potter's Clay as they imagine there are Deities diſpos'd to do them Miſchief. . . . . Theſe Images are painted in divers Colours, and caſt into monſtrous Forms. . . . . An Entertainment is provided, and ſerved up for them, ... accompanied with the Beating of Drums. This Ceremony is ſolemniz'd in the Night, and the Devotees dance till the Break of Day. Afterwards the Images are flung into the high Road; . . . . and the Proviſions are all taken away, and diſtributed among the Populace, who wait there on Purpoſe to eat them up.

IN their Worſhip of the Devils, who according to their Notion, or indeed "that "of Idolaters in general, are the Souls of the Wicked, they make no Earthen "Images, as they do when they worſhip the Planets. They think it ſufficient to erect "a little Out-houſe, in the Form of a Barn, for their Reception, ... which they "adorn with Leaves, Boughs, and Flowers. They furniſh it with Fire-arms, or other "war-like Trophies, which are brought from their Pagods, and diſpos'd in Order upon "Stools or Benches; . . . . whereunto they add a Variety of Proviſions. . . . . In the mean "time, they beat the Drum, which is accompanied with Singing and Dancing. . . . . "Afterwards the Proviſions are taken away, and diſtributed amongſt the Populace, "who attend at this their Diabolical Service.

THE Genii, or inferior Gods, who execute the Commands of the ſupreme Deity, are not the ſame in all Places. Thoſe of one Province are not ſo much as known in

[a] *Deuteronomy* Chap. xvi. 22. It may be denied that the original Word ſignifies, *Monument*; ſince ſometimes it ſignifies a *Statue*.

[b] *Siculus Flaccus*, quoted by Father *Scacchi*, *Sacr. Elæochriſm. Myroth.* II. aſſures us, that it was a Cuſtom to crown with Garlands, and anoint ſuch Stones as were us'd for Land-Marks. They conſecrated likewiſe thoſe which were made uſe of to denote a Place ſet apart for Divine Worſhip, ſuch as a ſacred Grove, &c. The Antients imagin'd that theſe Stones, by their Unction and Conſecration, had ſomething in them Supernatural and Divine. There is a Paſſage in *Apuleius* which ſeems to have a Reference to that Cuſtom. For, ſpeaking of a particular Perſon who had little or no Religion in him, he ſays, that he was ſo far from offering the Gods the Firſt-Fruits of his Field, and dedicating the leaſt Kind of Chappel to his Honour, that there was not One anointed Stone to be met with in all his Grounds. Our Aſperſion of the firſt Stone which is laid for the Foundation of a Church, in all probability owes its Riſe to theſe Cuſtoms. There are ſeveral Gentlemen, even at this Day, who always pour Wine on the firſt Stone of every Edifice they erect.

[c] See alſo the Conformity of the Cuſtoms of the *Indians*, &c. in the preceding Volume.

[d] *Knox*'s Deſcription, &c. *ubi ſup.*

another

another; neither have they the leaſt Influence over its Inhabitants. Every Nation has its own Genii or Demons, who are diſtinguiſh'd and known by their particular Denominations. Not only the *Indians*, but ſeveral other Nations have entertained Notions of this kind, the Antiquity whereof may be ſupported from divers Paſſages in Hiſtory, both antient and modern: From whence aroſe that Preference, which each Country heretofore ſo liberally beſtow'd on its own Deities; a Preference which induc'd [a] *Rabſhekeh*, a Captain of the *Aſſyrian* Hoſt, to inſult the *God* of the *Iſraelites* after the moſt blaſphemous Manner in the Reign of *Hezekiah*.

THE Iſlanders whom we treat of, are not ſo ſuperſtitious as to imagine that the Images of their Gods are the Gods themſelves, and the real Objects of divine Worſhip, but they look upon them, ſays our *Engliſh* Author, in his Deſcription of *Ceylan*, as viſible Repreſentations, and reverence them only as ſuch. There are but few of the thinking Part of Idolaters who entertain a more exalted Idea of them. Some, however, pray before theſe Images, in Hopes their Devotion will thereby prove more fervent and effectual, as being heighten'd ſome how or other, and inflamed by the Preſence of ſuch awful Objects. Others carry the Point much further, and imagine, that ſome divine Virtue deſcends upon the Images, ſettles there, and never departs from them. Theſe laſt are not ſo refin'd in their Way of Worſhip as the former. Abundance of abſurd Miracles, however, owe their Riſe to this imaginary Virtue, and divers of the Antients (the celebrated *Livy*, for inſtance, and ſome other ſuperſtitious Legendaries,) have thought it their Duty to tranſmit them to Poſterity, that ſuch as were ſo inclined, might put their Faith and Confidence in them.

THESE are the moſt refined Sentiments of the Pagans at *Ceylan*. Thoſe among them who carry their Folly and Superſtition to the higheſt Pitch, imagine, that the Gods are obliged to comply with their Requeſts, and be ſubſervient to all their wayward Humours. They pray to them, 'tis true, reverence and reſpect them, and offer up Sacrifices on their Altars, but expect an Equivalent in return. They, as well as the *Chineſe*, of whom we ſhall ſpeak more at large hereafter, are ſo preſumptious, as not only to [b] contemn, but inſult their Gods, if they don't anſwer their Expectations. One of the Antients, who was not quite ſo inſolent and outrageous, ſaid no more to his God than this, that he would frame his Image in ſuch Mould, or Metal, as beſt ſuited the Value of his Bleſſings.

Their PRIESTS, PAGODS, FESTIVALS, *and* PILGRIMAGES, *&c.*

THERE are three diſtinct [c] Orders of Prieſts in theſe Iſlands; each of which is dependent on, and ſubordinate to ſome Superiors, who are choſen out of the *Tirinanxes*, or *Terumwanſes*. The former are, properly ſpeaking, the ſole Prieſts of *Buddu*, and unqueſtionably the moſt eminent Clergy of the Iſland, ſince the Superiors to the *Gonnes*, which ſeems to be a Denomination common to the Prieſthood in general, are ſelected out of their Body. There is no Poſſibility of clearing up *Knox*'s Account, and reconciling it with *Ribeyro*'s without the Aſſiſtance of an Explication of the former. Beſides the above-mentioned Superiors, they have a principal [d] *Terumwanſe*, or High-Prieſt, who takes Cognizance of all Matters of a Religious Concern. He is a Venerable old Man, and as a Mark of Honour and Diſtinction, generally wears a Gold Ribband, and a Kind of

[a] Chap. XVIII. of the Second Book of *Kings*.
[b] *Knox's* Account, *&c.* Chap. v. Part IV.
[c] *Idem ibid.* The Iſland, according to *Ribeyro*, is divided into four Dioceſſes, each of which has its High-Prieſt, or *Terumwanſe*.
[d] *Ribeyro*, Lib. I. Ch. 4.

Scepter

Scepter or Fan, which bears ſome Reſemblance with the *Talapat* made uſe of by the Prieſts of *Siam*.

THE principal Convent of theſe Prieſts is ſituate in the *Digligy*, where they hold their Chapter. The Prieſts of *Buddu* admit none into their Order but Perſons of noble Extraction, ſound Learning, and liberal Education. We have already obſerv'd, that it is out of that venerable Body, that the Superiors to all the Prieſts are elected, and that they are conſtituted by the King.

THE *Gonnes* wear yellow Gowns, or [a] Caſſocks, girt round the Waſte with a Thread Saſh. The *Tirinanxes* are dreſs'd in the ſame Manner. Neither the one, nor the other ſuffer their Hair to grow, but go always bare-headed. The Laity ſhew a profound Reſpect and Veneration for theſe Prieſts, and proſtrate themſelves before them, as they would before their Idols: But as for their Part they never return the Compliment, or indeed, ſalute any Perſon whomſoever. Whereever they appear, ſays *Knox*, a Mat is ſpread, and a white Linnen Coverlid laid upon their Seats, which is an Honour ſhewn to no Perſon elſe, but the King himſelf. They are not allowed to follow any mechanical Employment, nor to marry, or even ſo much as touch a Woman. They eat but once a Day; and if they indulge themſelves any further, it muſt be in nothing but Rice and Water, Fruits, Beans, Peaſe, and the like. They are forbidden, likewiſe, all manner of Wine. As to Meat they are allowed to eat it, provided 'tis dreſs'd alone, and that 'tis kill'd without their Direction or Conſent. However, they may forſake their Order, if they think proper, and marry afterwards. In order to become a Layman again, there is no other Ceremony required than the flinging their Caſſocks into the River, and waſhing themſelves all over.

THE Devotion of the common People is very Advantageous to the *Gonnes*, as will appear by the following Inſtance, the Truth of which the Reader will the more readily aſſent to, as he has no Occaſion to depart from the Chriſtian Scheme to find Examples of the like Nature. [b] When any one entertains ſerious Thoughts concerning the Salvation of his Soul, he ſends immediately for one of theſe Prieſts, who viſits him with abundance of Grandeur, attended by four Servants, holding a Canopy over his Head. The [c] Convert makes an elegant Entertainment for his ſpiritual Gueſt, and makes him as large Preſents as his Circumſtances will admit of. The [d] *Gonne* ſtays a Day or two at the Convert's Houſe, and during that Time ſings ſome ſpiritual Hymns, extracted from a Book of Devotion, after which he explains the Purport thereof to thoſe who are preſent at the Service. *Ribeyro* aſſures us, that the Devotees, who thus requeſt the *Gonnes* to attend them, not only gratify them for their Labour, but entertain them as handſomly as poſſibly they can, imagining, that otherwiſe their Prayers would prove ineffectual.

THE ſecond Order of Prieſts are called *Koppuhs*, " who wear no particular Habit to " diſtinguiſh them from the Common People, not even whilſt they are performing di- " vine Service; but content themſelves with putting on clean Linnen, and waſhing " themſelves before they begin. . . . . They enjoy a ſmall Spot of Ground which belongs " to the [e] *Dewale*, where they perform divine Service. . . . . They till the Ground, and " follow their uſual Vocations at all Times, but whilſt they are actually employ'd in " the *Pagod*, which is every Morning and Evening, if the Revenue of the Place is able

[a] *Knox, ubi ſup.*
[b] *Idem, ibid.*
[c] *Ribeyro* ſays, that this Ceremony is performed likewiſe for one at the Point of Death, and that the *Gonne* ſtays with him till he expires.
[d] *Knox, ubi ſup.*
[e] The Name of a *Pagod*.

" to maintain it. The whole Service consists in offering up boil'd Rice, and other " Provisions of the like Nature to the Idol..... which they leave in his Presence for a " short Time, and then the Drummers, Musicians, and other Officers of the Temple, " eat them.....

THE *Jaddeses*, or the Priests of the *Genii*, are of the third Order. " The *Pagods* where " they officiate have no Revenue. Any devout Person that builds a Chappel at his own " Expence, becomes the Priest of it himself. Halberts, Swords, Arrows, Shields, and " Images, are by his Orders painted on the Walls of it..... Such Chappels are for the " Generality called *Jacco*, that is, the *Devil's Tenement*, *Jacco* or *Jaca* signifying the Devil." The *Jaddese*, when he celebrates the Festival of *Jacco*, shaves his Beard.

THERE are, says our Author, an infinite Number of *Pagods*, which is no ways improbable, since every Devotee has the Privilege of erecting a Chappel, and constituting himself the Priest of it. Some of these *Pagods* are very rich, and, with respect to their Architecture, extreamly beautiful. They are embellished with Hieroglyphick Images of Monsters, *&c.* according to the usual Custom of the *Indians* in general. Some of them are embellished with painted Sticks, Arrows, Halberts, Spears, and Swords: But in the Temple of *Buddu*, there are only Images of Men, sitting cross-leg'd in yellow Cassocks, like the *Gonnes*, having their Hair curled, and their Hands placed before them, just like Women. These, they say, are the Spirits of departed Saints.

THE Women must not presume to approach the *Pagods*, during the Time of their Monthly Courses; nor the Men themselves, in case they come from any Place where a Woman is under that State of Impurity.

THE Revenues of their *Pagods* consist in Lands, which the King has voluntarily settled upon them. There are in *Ceylan*, says our *English* Author, more Towns belonging to the Church, than to the King himself. Any one may believe him on his bare Assertion; for as the Devotion of a particular Set of Men, is subject in all Places to the same Frailties, so have the Clergy of all Nations the same secret Springs always in Motion. We have already observed, that some particular Devotees erect Chappels of their own, and are the Priests thereof themselves. In these Chappels they always place an Image of *Buddu*, and light up either Wax Candles, or Lamps before it, make proper Provisions for it, and adorn it with Flowers. We ourselves are not entire Strangers to Part of this superficial Devotion.

WEDNESDAYS and Thursdays are for the Generality the Days set apart for the Practice of Piety. [a] *Knox* says, that the *Pagods* are opened for that Purpose on Wednesdays and Saturdays, and that the Laity come to Worship their Gods there accordingly. The Purport of their Petitions is, as in other Places, that the Gods would vouchsafe to preserve them in Health and Prosperity, and aid and assist them in the Days of Adversity. Perhaps this may not be done after so refined a Manner as amongst us; and perhaps, likewise, they may have their Evasions as well as we. Where are the People who are free from Allusions, when they make their particular Addresses to any God, or Gods for their Aid and Assistance? There are few Prayers which are insincere, or unjust when they turn upon general Truths, or when they only aim at such Favours, the Acquisition whereof is no Injury to their Neighbours; but such self-interested and partial Requests as exceed these Bounds, will never be able to stand the Test. Let us suppose a Prince directing publick Prayers to be made for the Success of his Arms, and a Merchant im-

[a] *Knox*, Part IV. Chap. 10. *ubi sup.*

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ploring the ſame ſupreme Being for Succeſs in his Way of Commerce, if both the one and the other ſhould follow the irregular Dictates of Ambition and Avarice, a thouſand monſtrous and abſurd Things would in all Probability be inſerted in their Prayers. Their Intercourſe with the Almighty would be no more than a tedious Paraphraſe on a ſingle Thought of a *Latin* Poet. [a]

THE Prayers of the *Chinguleſe* are ſeldom directed immediately to the ſupreme Being, that is to ſay (in plain Terms) to him whom they look upon as ſuch; for they only make their Addreſſes to his Vicegerents. But when theſe prove deaf to their Entreaties, there is a principal Devil, to whom they make their Supplications. They offer up Diſhes of Meat, eſpecially a red Cock, in Sacrifice to him; and this they perform in the moſt gloomy Part of a Grove, where this *arch Fiend* is attended by Men diſguiſed like Devils themſelves, who have Bells at their Legs, and dance, and ſing, and wreath themſelves into a thouſand ridiculous Poſtures.

THEIR ſolemn Feſtivals are of two Kinds; the one for thoſe Gods who govern the Univerſe, and all Things relating to this Life; the others in Honour of *Buddu*, whoſe peculiar Province is to take Care of Men's Souls, and ſecure their future Felicity.

As to the grand Feſtival of their *Genii* (for that's the proper Name of the former) there is nothing in it very remarkable but the pompous Proceſſion which is made on that ſolemn Occaſion. The Prieſt, in the firſt Place, holds a painted Staff in his Hand adorned with Flowers, and the People fall down on their Knees before it. The Devotees make their Oblations to it, after which the Prieſt in a formal Manner lays it upon his Shoulders, and at the ſame Time covers his Mouth with a fine Linnen Cloth, leſt his Breath ſhould ſully the ſacred Enſign of his Office. Afterwards being mounted on an Elephant, which is cover'd all over with white Linnen Cloth, he makes a Tour in the following pompous and ſolemn Manner, thro' the whole City. Forty or fifty Elephants adorn'd with little Bells, march firſt and open the Proceſſion. Several Men diſguis'd like Giants follow this Train of Elephants. In the next Place a ſelect Band of Drummers and Trumpeters march before the Dancers, and the Women who are devoted to the Service of their Pagods. There are likewiſe ſome Trumpeters, Muſicians, and Dancers interſpers'd among the Female Votaries. The Prieſt appears next, mounted on his Elephant, and holding in his Hand his ſacred Staff, as beforemention'd. This Pontiff repreſents the great Creator both of Heaven and Earth. An inferior Prieſt attends behind him with an Umbrello in his Hand to skreen him from the Heat of the Sun, or other accidental Injuries of the Weather. There are two other Elephants, each mounted by two Prieſts, that march One on his Right Hand and the other on his Left. The Prieſts who ride foremoſt repreſent likewiſe two other Gods; and thoſe who ride behind hold Umbrello's over their Heads, for the Purpoſes aforeſaid. Several Female Attendants follow theſe Deities, and fan them as they move along to keep them cool, and drive away the Flies. After theſe Gods march ſome thouſands of Devotees three a-Breaſt. During this pompous Proceſſion the Streets are ſtrew'd with Greens and all kind of Flowers. The Houſes on each Side are adorn'd with Boughs, Garlands, and little Streamers, and illuminated Night and Day; no Day being long enough for the Celebration of theſe grand Solemnities. The Reader is deſired to obſerve, that before the Proceſſion ſets forwards, the Gods are expoſed to publick View at the Gates of their Temples, that the Devotees may make their voluntary Oblations, and pay them the Tribute of divine Adoration. This Feſtival is obſerved for fifteen Days

[a] ——————— *Pulchra Laverna,*
Da mihi fallere, da juſtum, ſanctumque videri. Horat.

[b] *Knox*'s Account of *Ceylan*, Part IV. Chap. 4.

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ſucceſſively, commencing with the New Moon. About two or three Days before her Full, a conſiderable Number of Sedans are ranged in Order before theſe Gods, in each of which are depoſited ſeveral ſacred Relicks, and a Silver Chalice, as a farther Teſtimony of their profound Veneration. As ſoon as the Moon is juſt upon her Full, all the Devotees repair to the River, in order to fill the Silver Chalices before-mentioned with Water, and then depoſit them in their reſpective *Pagods*. This Holy Water remains there all the enſuing Year, and each Chalice likewiſe is annually repleniſhed.

ANOTHER Feſtival, which they obſerve, begins in *November* on the Night when the Moon is in her Full; the whole Ceremony whereof conſiſts in planting tall Poles round the *Pagods*, and adorning them with Illuminations from Top to Bottom.

BUDDU is repreſented by ſeveral little Images wrought in Silver, Braſs, white Clay or Stone, which are ſet up almoſt in every Corner, even in Caverns and on Rocks. The Devotees carry theſe Images a Variety of Proviſions every New and Full Moon throughout the Year; but they celebrate the grand Feſtival of *Buddu* in the Month of *March*, when, according to their Computation, the New Year commences. At this Feſtival they go up to worſhip in two particular Places, which have been render'd famous by the frequent Mention of them in the Legends of theſe Iſlanders. One of them is the higheſt Mountain in the Iſland, and call'd by the Chriſtians *Adam's Peak*; the other is the Place where *Buddu* repoſed himſelf under a Tree, which went and planted itſelf there of its own Accord for the more commodious Reception of the Deity, who, when he was on Earth, frequently amuſed himſelf under its agreeable Shade; and 'tis under that very individual Tree, that the ſuperſtitious *Chinguleſe* adore their *Buddu*. The Zeal and Devotion of the Place is ſo ardent, and ſo highly regarded, that, in their Opinion, the very going a Pilgrimage to it, is meritorious. Such as are not able to reach that ſacred Spot of Ground, get as near to it as poſſibly they can; they enter the firſt *Pagod* they meet with on the Road, in order to worſhip there, and direct their Eyes and Thoughts towards the ſacred Tree. It is ſurrounded with Cells, Tents, Huts, and Cabins; beſides ſeveral larger Edifices of different Materials, which are divided into various Apartments for the more commodious Reception of diſtinct Families. There are ſeveral antic Dancers and Merry-Andrews, likewiſe, who accompany this Train of Devotees.

WHEN *Buddu* aſcended into Heaven, he left behind him upon a certain Rock in this *Adam's Peak*, the Impreſſion of his ſacred Foot, which theſe Iſlanders adore, beautify with burning Lamps, and honour with their Oblations. This ſacred Relick, in our Opinion, may ſtand in Competition with [a] that of the Virgin *Mary*'s Slipper, which the *Spaniards*, if we may credit their Aſſertion, are at this Day in the actual Poſſeſſion of. It muſt here likewiſe be obſerved, that this ſame Impreſſion of *Buddu*'s Foot, ſaid to be ſeen at [b] *Ceylan*, is not the only Relict of that Kind extant in the *Indies*. The [c] *Siameſe* boaſt of three ſeveral Impreſſions of *Sommona-Codom*'s Foot, that is to ſay, one at *Siam*, another at *Pegu*, and the Third in the Iſland of *Ceylan*. The Antients have in like Manner taken Notice of the miraculous Print of one of *Hercules*'s Feet.

BUT to return to *Adam's* [d] *Peak*. There is a ſpacious Plain ſome ſmall Diſtance from it parted by little Rivers, in the Waters whereof the Pagans bathe themſelves with abundance of Devotion, and afterwards waſh their Linnen and their Cloaths, being firmly perſuaded, that by ſuch Ablutions they really and effectually blot out and waſh away their Sins. Thus purified, they climb up this ſacred Hill by the Aſſiſtance of ſome Iron

[a] See the Ceremonies and Religious Cuſtoms of the *Roman Catholicks*. Vol. I. Part III. Ch. ix. N° 5.

[b] This Impreſſion is made in the Middle of a Rock, which ſeems to have been cut out in the Form of a Table. The *Moors* imagine it to be the Print of *Adam*'s Foot at the Time when he humbled himſelf on Account of his own Sins, or lamented the untimely Death of *Abel* upon this Peak. *Purchas's Extracts of Voyages.*

[c] Father *Tachard* in his firſt Voyages to *Siam*. Lib. VI.

[d] Hiſtory of *Ceylan* by *Ribeyro*. Ch. xxiii. Lib. I.

Chains

Chains, which are faſtened thereto for that very Purpoſe. On the Summit of this lofty Mountain is to be ſeen the Print of a Giant's Foot, ſo well proportion'd (if we may depend on their Veracity who aſſert it) that no Art can ever excel it. Hard by it ſtands a *Pagod*, and contiguous to that the Habitation of a Prieſt, who receives the Oblations of ſuch Pilgrims as reſort thither, and relates to them the Miracles of that ſacred Impreſſion, the Pardons and Indulgencies which are vouchſafed to all thoſe Devotees who viſit that holy Hill, the Antiquity, the ſupernatural Virtue of the Stone, and in ſhort, every Thing which Superſtition can deviſe, or prevail on them to believe, the Formularies whereof are much the ſame in all Religions.

ANOTHER Act of Devotion in Honour of their *Buddu*, is that of undertaking to be Mendicants on his Behalf. This is the peculiar Province of the Female Sex, and it were a great Pity to rob them of the Glory of it. 'Tis well known that the Ladies are for the Generality extremely nice and curious in the Punctilio's of Devotion, the Timorouſneſs which is natural to their Sex, inclining them to imagine, that without the ſtrict Obſervance of ſome artful Impertinencies they ſhould be guilty of a ſhameful Neglect, and diſhonour the Religion they profeſs. " The Women, [a] therefore, (according to our " *Engliſh* Traveller) carry the Image of their God *Buddu* cover'd over with a fine white " Linnen Cloth, in the Palm of their Hands, ſaying, as they paſs from Door to Door, " *Pray remember* Buddu, *we crave your Alms and Oblations, to prepare him a Sacrifice*: " And the People very liberally beſtow on them Oil for his Lamps, Rice for his Sacri- " fices, and Money or Cotton Thread. The Ladies of Quality, indeed, ſeldom at- " tend theſe charitable Collections themſelves, but ſend their Servants in their Stead, " dreſs'd in their beſt Cloaths on that Occaſion..... The Poor, likewiſe, when they " beg, practiſe the ſame religious Cuſtom, and take either ſome Book of Devotion, or the " Image of *Buddu* lock'd up in a Shrine, and cover'd over with a white Linnen Cloth. " ..... By Means of this Book or Image, which they ſhew to the People with the moſt " profound Veneration, and in whoſe Name all their Petitions are made, their Collec- " tions frequently amount to a conſiderable Value."..... In ſhort, theſe Beggars take much the ſame Meaſures as our *Europeans* do, who beg the Charity of well-diſpoſed Perſons in the Name of God, the bleſſed Virgin, or ſome Saint. There are ſome in *Germany*, who raiſe large Contributions by ſinging of divine Hymns as they walk the Streets; and others in *Holland* by ſinging *David*'s Pſalms, or repeating ſome ſelect Paſſages of the ſacred Scriptures. Neither ought we to forget our Religious Mendicants; for it muſt be confeſs'd, that the *Indians* are not the only People who make a Trade of Religion.

" SUCH as are more zealous than ordinary, order an Image of their God to be made at " their own Expence..... But *Buddu* is never look'd upon as a God, till his Eyes are " compleated..... After that finiſhing Stroke,..... they carry him with the utmoſt " Demonſtrations of Reverence and Reſpect from the Sculptor's Shop to the *Pagod*, " where they conſecrate him with abundance of Ceremony, and a Variety of Sacri- " fices; and then ſet him up with all the Pomp and Solemnity imaginable in a Nitch " made on purpoſe for his Reception..... Sometimes the Image of the God, as ſoon " as finiſhed, is carry'd from Houſe to Houſe, and the good People upon ſight of it " are very free and generous to the Artificer, that made him. He who order'd it to be " made, is look'd upon as a true Devotee.

AFTER the Enumeration of ſo many Particulars the Reader may very reaſonably imagine, that the *Chinguleſe* are very zealous for the Cauſe of Religion: But alas! he will find himſelf very much miſtaken. [b] For they ingenuouſly confeſs that all their Devotion

[a] *Knox*'s Account, &c. Ch. iv. Part IV.
[b] *Knox, ubi ſup.*

is the Effect of Fear. " They never concern themſelves about Religious Matters, till " they are either dangerouſly ill, or very old and infirm." If ſuch a Conduct as this, which is too Univerſal, appears to ſome Libertines as an inconteſtable Proof that Religion is but a Bugbear, and the Reſult only of Human Weakneſs, we are of Opinion it as plainly proves, that the Diſſolution of the Human Body, is an evident Mark of its Dependence on the Supreme Being.

Concerning their VARIOUS DISTEMPERS *and divers* SUPERSTITIOUS PRACTICES.

" WHEN they are indiſpos'd, they devote a red Cock to the Service of the De- " vil, that is, to one of thoſe inferior Gods call'd Spirits, or Genii. The *Jad-* " *deſe* takes the Cock and conſecrates it to this evil Spirit, telling him that 'tis offer'd " only upon Conditions, and expected that in Point of Gratitude, and in Conſidera- " tion thereof, he ſhould reſtore the Patient to his former State of Health..... After " this the Cock is let looſe, and returns to his old Companions. He ſometimes retains " his Freedom for a Year or two afterwards; but in the End they carry him to the " Temple, where the Prieſt attends to receive him, ... under a ſpecious Pretence only, " of offering him as a Sacrifice.... for very often he ſells the Cocks which he thus " collects, while the poor credulous People believe, that they are ſacrificed according to " their pious Intentions..... In order to diſcover whether a God, or a Devil be the Cauſe " of their Diſtemper, they make a Bow of the firſt little Stick, that falls in their Way, " and upon the String of it hang a ſmall Inſtrument like a Chiſſel, with which they " cut their Betel Nuts. After this they hold the Bow by the two Extremes, and pro- " nounce diſtinctly the Names of all the Gods, and all the Devils. When the Deity is " nam'd who is the immediate Cauſe of their Diſorder, the Inſtrument, they ſay, " turns round. The particular God or Demon being by this Means diſcover'd, they " immediately offer up their Sacrifices to him, in hopes to remove his afflicting Rod, " and find Favour in his Sight." This puts us in mind of another Method of conſult- ing the Gods, which is as follows: The Prieſt puts upon his Shoulder the Arms which are depoſited in the Temple of the God, to whom he properly belongs. After that, he begins to be tranſported, and at laſts falls into a kind of divine Agitations, or at leaſt acts the Enthuſiaſt. In this rapturous Fit it is, that the Spirit of the God reſts upon him, and then whatever he pronounces is look'd upon as an Oracle, and the People addreſs him with as much Reverence and Reſpect as they would the Deity himſelf.

BUT to return to the various Maladies with which the *Chinguleſe* are frequently afflic- ted. It ſeems, according to the Account of an [a] *Engliſh* Author, that they are very ſubject to the Misfortune of what is generally term'd a Lycanthropy; at which Time they fly into the Woods, and ſhew all thoſe various Symptoms and unaccountable Effects of black Melancholy, whence they certainly proceed, tho' our Author, who ſeems a little too credulous here, imagines they are [b] poſſeſt with the Devil. What a Conſumption of Holy Water would there be, if upon the Veracity of this Traveller, any One ſhould attempt to viſit theſe Iſlanders, and exorciſe them as Demoniacs? There are often very deceitful Symptoms in frantic Diſtempers occaſion'd by Melancholy. If for want of due Exami- nation into thoſe Symptoms, we are induc'd to believe the Perſon poſſeſt, and have im- mediate recourſe to the Armour which an Exorciſt muſt put on, to drive out the Devil, it is manifeſt, we ſhall only combat with a Shadow. A certain Woman once falling, as we [c] are inform'd, into one of theſe frantic Fits, in *Paſſion Week*, was judg'd by every Body

[a] See *Wier*'s Treatiſe *de Præſtigiis Dæmon.* L. iv. Ed. i. 1583.
[b] *Knox*'s Account, *&c.* Ch. iv. Part IV.
[c] *Wier ubi ſub.* Chap. 25.

to

to be poſſeſs'd with the Devil, when her Misfortune in all probability, was the Effect only of a too violent Flux of peccant Humours which the Spring oftentimes ſets afloat, in a diſorder'd Conſtitution.

WHEN the Herbs and Roots which they make uſe of in their Phyſical Preparations for "their Sick prove ineffectual, and fail of their deſir'd Succeſs * they take a Board, and "ſet a Relievo Figure of the Patient, made in Clay upon it; and then they give all his "Friends and Relations Notice to meet and aſſiſt at the Ceremony, and prepare a very "elegant Entertainment on that Occaſion. About Nine at Night the Gueſts all appear "round the Houſe, and after Supper withdraw into a Place illuminated with Links "or Tapers, for the Purpoſe, where they range themſelves in a circular Form, "and leave an empty Space in the Middle. Thus ranged, they beat their Drums, "and make a hideous Noiſe without Intermiſſion for about an Hour. Afterwards a "young Laſs, who, as they pretend, muſt be a ſpotleſs Virgin, enters the Circle, and "dances before the Aſſembly, who join their Voices in Concert with their Drums. .... "After a ſhort Diſplay of her Agility, ſhe drops down on the Ground in a ſort of Extaſy; "her Mouth is a perfect Foam, and her Eyes ſparkle. .... During theſe her Agita-"tions, one of the Company is deputed to ask her ſuch Queſtions, as are thought pro-"per, and beg the Favour that ſhe would not ſuffer the Party indiſpos'd to die; that "ſhe would be pleaſed to accept the Fruits which he preſents her with, on the Patient's "Behalf, and that ſhe would inſtruct him how to remove his Diſtemper. .... The "Virgin thus inſpir'd, pronounces Sentence; and tho' it be in the Patient's Favour, he "frequently dies notwithſtanding, and falſifies the Prediction of the pretended Oracle. "If they preſume to complain, and charge her with an Impoſition, ſhe immediately "anſwers that they deceived themſelves, by not rightly comprehending what ſhe ſaid. "Sometimes when ſhe is at a Loſs for a plauſible Evaſion, ſhe acknowledges her Miſ-"take, but wholly aſcribes it to the Oppoſition and Malice of ſome ſecret Enemy then "preſent, ... who for the Generality is a Chriſtian. They requeſt him thereupon to "withdraw; and the Devil ſoon after his Departure, gives them a ſatisfactory Anſwer; "for which Favour they ſhew him all the Reverence and Reſpect imaginable, and re-"turn him their humble and hearty Thanks; they preſent him with ſeveral Dainties, "which they ſet at the Foot of a Tree, that has been conſecrated to him; ... and this "Oblation, which from thence forward they never preſume to touch, is crowned "with Flowers."

IN this particular Account of their religious Ceremonies, we muſt not omit the Men-tion of their Vows and ſolemn Proteſtations. They are not unacquainted with the Practice of them, and make as ill Uſe of them as other People.

As to the Good or Evil that attends Mankind in this Life, they are of Opinion that God has predeſtin'd and fore-ordain'd both the one and the other; ſo that they act in-conſiſtent with their own Principles, when they endeavour to avoid a Misfortune, or procure a Bleſſing, by making their ſolemn Supplications to the Gods, *&c.* If we will but reflect on the Conduct of the Generality of Mankind, with reſpect to religious Mat-ters, we ſhall find them one Thing in Practice, and the very reverſe in Speculation.

"THEY maintain that conſummate Goodneſs conſiſts in their Liberality and Muni-"ficence towards the Prieſts, in their frequent Sacrifices and Oblations to the Gods, "and in a religious Forbearance from ſpilling the Blood of any living Creatures. .... "They are merciful and indulgent to their Poor out of a Principle of Charity, that ex-"tends even to Strangers. .... They always reſerve ſome Portion of their daily Provi-"ſion for the Relief of ſuch, as accidentally come to their Doors, and beg their Bene-

* *Ribeyro*'s Hiſtory of *Ceylan*.

"volence.

" volence..... They ſhew a great Regard for ſuch as make a Conſcience of the Duties " of Religion,..... and have a particular Eſteem for the Chriſtians, becauſe they ima- " gine them to be very upright and ſincere." Thus have I given you a compendious Account of their Ideas of Virtue in general, and the Duties which they judge incumbent on every honeſt Man. To theſe Notions they add ſome trivial ſuperſtitious Cuſtoms, the Deſcription whereof would be impertinent and perfectly uſeleſs. We muſt here remark, however, that tho' they love the [a] Truth, they practiſe it but little; and that they never ſcruple to lye or cheat, tho' they ſo mightily admire Integrity and plain Dealing.

" They ſtrew Flowers every Morning and Evening before the Images of their Gods, " as an Act of Devotion. They carry their Chaplets, or Strings of Beads in their Hands, " and ſay their Prayers as they walk abroad. They are very ſuperſtitious in their Ob- " ſervations on the moſt trivial Occurrences..... If they happen to ſneeze, 'tis look'd " upon as a very unlucky Omen,..... and is ſufficient to poſtpone any Undertaking that " they are actually engag'd in..... They eſteem a little Animal much like a Lizard as " a [b] Prophet. If when they have begun a Piece of Work they chance to hear it cry, " they make a ſhort Pauſe, imagining that it informs them ſome ill Planet rules at that " particular Moment..... When they go out of Doors in a Morning, they ſuperſti- " tiouſly obſerve the firſt Object, that preſents it ſelf to their View..... They flatter " themſelves with the Proſpect of good Succeſs if they ſee a big-bellied Woman, or a " fair Man; and on the contrary, are apprehenſive, if they meet an old Man, or ill- " favour'd Perſon, that ſome Misfortune will attend them."

THESE *Iſlanders*, like the reſt of the *Indians*, are reputed very able [c] Magicians. " They have a certain Prayer which they make uſe of as a Charm for Serpents, which " become ſo tractable and familiar, that they will ſuffer themſelves to be taken up by " them." [d] An Author, whoſe Veracity may be relied on, aſſures us, that he had ſeen a *German* Soldier in the *Dutch* Garriſon, that would catch Serpents, make them tame, and handle them without the leaſt Fear or Danger; that the ſame Soldier attempted to catch one that had accidentally concealed it ſelf in his Captain's Apartments, without any other external Precaution, than that of putting his Hat over his Eyes: For he acknowledged that he carried ſeveral Preſervatives always about him, againſt the poiſonous Qualities of thoſe dangerous Reptiles, and amongſt the reſt, the Heart and Head of a Serpent. But he could not be prevail'd on, to communicate the whole Secret. This ſingle Inſtance is, in my Opinion, a ſufficient Demonſtration, that there is nothing miraculous or Romantic in the various Relations on this Topick; and that the Art of charming ſuch venomous Creatures, practiſed amongſt the Antients, as well as the Moderns, is no more than the Reſult of ſome certain Secrets, which the Vulgar are perfect Strangers to, and therefore look upon them as ſurpriſing and ſupernatural. But to return to our Iſlanders: " They pronounce, continues *Ribeyro*, a certain Form of Words, when they undertake " the Cure of any one bitten by a Serpent; but as they are well acquainted with all ſuch " Herbs, as are infallible Antidotes againſt all the Effects of Poiſon, and frequently make " uſe of them, 'tis very probable, that their canting Terms are only added, to raiſe the " Admiration, and amuſe the ſtupid and unthinking Populace.

[a] *Knox, ubi ſup.* Ch. i. & iv.

[b] When we come to treat of the *Caffres* we ſhall obſerve, that they likewiſe aſcribe ſomething Supernatural and Divine to a particular Inſect.

[c] *Ribeyro*'s Hiſtory of *Ceylan*. This Author ſays, that when a *Cobra de Capello* has bitten, or otherwiſe injur'd any one, they oblige it as ſoon as 'tis charm'd, to appear before them, in order to be ſeverely reprimanded. This Serpent, however, is ſo much reverenced and reſpected, that no one durſt hurt or oppoſe it. The *Chinguleſe* call it the King of Serpents, and imagine, if they ſhould preſume to kill one of them, the whole Race would revenge its Death, and deſtroy not only the Murtherer, but all his Family.

[d] *Baldæus*'s Deſcription of *Malabar*, *Ceylan*, *Coromandel*, &c.

THEY

" THEY have the Art likewiſe of lulling Crocodiles aſleep, and when any One has " an Inclination to waſh himſelf in the River, he conſults one of theſe Magicians, " who gives him proper Directions for his Safety; but if any one Particular ſhould " unhappily be omitted, the Crocodiles moſt aſſuredly devour him.

FOR the Cure of ſome particular Cholicks which are very violent and very common in theſe hot Countries, they lay the Patient upon a Bed, and preſs their Hand hard upon the Pit of his Stomach, and ſay a Prayer about as long as the Chriſtian Creed; whereupon the Pain is inſtantly aſſwaged, and the Patient reſtored. This Prayer, in all Probability, is but a meer Ceremony, which contributes nothing to the Cure, no more than among the *Americans*, who, according to the Obſervation of *Ribeyro* before-mentioned, are very ſubject likewiſe to the ſame Sort of Cholicks, and make uſe of much the ſame Expedient, the Prayer excepted; for they lay the Patient on his Back upon the Ground, and then trample upon his Belly till he finds Relief.

To conclude, they undertake nothing of any Importance without conſulting their *Nagates*, or Aſtrologers. Theſe *Nagates*, according to *Ribeyro*, engage the Attention of the People, and ſurpriſe them prodigiouſly with their Predictions, which ſometimes bear ſuch an Affinity to ſome future Events, that one would be tempted to imagine there is ſome ſolemn Compact between them and the Devil, or that their Art is ſomething more than human. But in theſe kind of Events, 'tis manifeſt, that Chance, the Knowledge of ſome particular Circumſtances imperceptibly diſcover'd, and a ſprightly Imagination, are the principal Devils that direct and actuate theſe artful Aſtrologers.

Their Nuptial *and* Funeral SOLEMNITIES, *&c.*

THE Reader is deſired to take Notice, in the firſt Place, that theſe People are never permitted to change their Clan, or Rank of Profeſſion; every one is therefore confined to marry within his own. [a] When a Maid is courted for a Wife, ſhe her ſelf propoſes the Terms of Accommodation on her Part; and when ſhe has hearkened to his Reply, ſhe communicates the whole Affair to her Parents, in order to know their Pleaſure, and procure their Aſſent. If the Conditions are approved of, an elegant Entertainment is immediately prepared without any further Ceremony. The Husband enjoys his Wife himſelf the firſt Night, and all his Brothers, in caſe there be ſeven of them, lie with her by Turns each ſucceeding Night. But in caſe there ſhould be an Eighth, or more Brothers, they are excluded, and have no Title to her Favours. Our Author adds, " That after the firſt ſeven Days " are over, the Husband has no more Privilege than his other Brothers. If he meets " his Bride alone, he is entitled to her Embraces, but never is ſo when any of his " Brethren are preſent. So that one Wife is thought ſufficient to quench the amorous " Flames of a whole Family; and all things are in common amongſt them; all " their Profits and Acquiſitions are brought to their joint Account; their Iſſue belongs " no more to the one than the other, and the Children call them all, without any " Diſtinction, by the Name of Father". This Account of *Ribeyro*'s, however, differs in ſome Particulars from that of *Knox*. The latter aſſerts, that the Parents make the Match, and that if the old Folks can but adjuſt the Articles, the Affair is compleated. The intended Bridegroom, adds he, ſends the Wedding-Cloaths, and other Preſents ſuitable to the Occaſion, to his Miſtreſs, and then appoints a certain Day for conducting her to his own Houſe, which is look'd upon as the Wedding-Day. What follows is a more particular Account of this Ceremony: " The Bridegroom makes

[a] *Ribeyro ubi ſup.* Ch. xvi.

" his Bride a formal Viſit, attended by his Friends. . . . The New-married Couple eat off of " the ſame Plate, to denote the Equality of their State and Condition. Sometimes they " tie their Thumbs together, and afterwards go to Bed. The next Day after Dinner, " the Husband takes his Wife away, and conducts her to his own Apartments. She " marches firſt, according to the Cuſtom of the Place, and he and ſeveral of his Relations " bring up the Rear. . . .

THEIR Marriages are likewiſe ſolemnized ſometimes after another Manner. " The " Bridegroom takes hold of one End of a large Linnen Cloth, with which the Bride is " covered all over, and wraps it round his Waiſt: She takes hold of the other End: " Thus linked together, a large Quantity of Water is pour'd upon their Heads, which " trickles down and wets them to the Skin: This Ceremony concludes the Mar- " riage, which laſts as long, but no longer than both Parties can live in Love and Uni- " ty. . . . For upon the leaſt Diſtaſte they part by Conſent, without any Diſgrace or " further Reſentment on either Side; the Husband returns the Portion he received with " his Wife, and ſhe is at her free Liberty to marry whom ſhe pleaſes. . . . If they have " any Children before ſuch voluntary Separation, the Father provides for the Sons, and " the Mother for the Daughters". . . . But the moſt pleaſant Jeſt of all is, both the Men and Women frequently marry four or five Times ſucceſſively, before they can meet with a Partner to their perfect Satisfaction. This Practice would be ſtill more intolerable and licentious in thoſe Countries, where, by the Laws of Religion, the Female Sex are indulg'd with greater Liberties, than they are in *Aſia*. They would there marry almoſt every Week before they would ſit down eaſy and contented with their Choice. It is highly requiſite, therefore, that there ſhould be ſome Reſignation on one Side or the other, either out of Complaiſance and Good-will to Mankind in general, and a tender Regard to their own Peace and Satisfaction, or for the Love of God, and the Ties of Religion. In fine, to compriſe the whole within a ſmall Compaſs, thoſe Nations which are under no ſuch Reſtrictions never meet with thoſe conjugal Endearments, thoſe mutual Aids and Aſſiſtances, which the Almighty wiſely intended as the Bands of Matrimony.

THOUGH a *Chinguleſe* can marry but one Wife, their Women are further indulg'd, and allow'd to have two Husbands, which is in ſome meaſure conformable to *Ribeyro*'s Account of them.

Two Brothers may become joint Tenants of a Houſe, and have a Wife in Copartnerſhip. The Children of ſuch Marriage, without Diſtinction, acknowledge both to be their Fathers.

WHEN a Woman, after various Trials has had her Expectations anſwer'd, ſhe is oblig'd to be conſtant and faithful to her Husband's Bed; for by their Laws againſt Adultery, the Husband may murder both Wife and Gallant, in caſe he ſurprizes them in the Fact; but the Women there, as well as our *European* Ladies, have their Love-Stratagems, to blind and deceive their poor eaſy Husbands, when they are amorouſly inclin'd, and determin'd to abuſe them. They have one particular Cuſtom, however, which ſufficiently indemnifies the Women, *viz.* upon ſome particular Occaſions, as for inſtance, when a Husband is inclined to entertain his Friends, or any Perſons of Diſtinction, after a more elegant Manner than ordinary, he indulges his Wife with the Liberty of granting them the laſt Favour. The ſame Indulgence is given to their Daughters, without the leaſt Loſs of their Credit and Reputation, provided they beſtow their Favours on ſuch as are at leaſt their Equals. When a Wife has had an Opportunity to receive the Addreſſes of a Nobleman, ſhe ever after ſets a greater Value on her Perſon and Appurtenances, than ſhe did before. From the Whole therefore we may reaſonably conclude, that

that a Maidenhead at *Ceylan* is look'd upon but as a worthleſs and invaluable Commodity. Mothers will ſacrifice their Daughters Virtue there for a meer Trifle. Publick Proſtitutions, however, are prohibited, and reckon'd ſcandalous to the laſt Degree. The Woman who makes a Trade of Love, in caſe ſhe is catched, has her Ears cut off, is ſhaved, whipt, and delivered up to the Inſults of the outrageous Populace. The Term which in their Language anſwers to our *Strumpet* is odious, (unaccountable Abſurdity!) even to thoſe Women who are abandoned, and indulge themſelves daily in ſuch criminal Practices.

THE Women, in ſhort, to conclude what we have to relate concerning their Nuptial Ceremonies, are obliged to acquaint the Men with their periodical Pollutions. At ſuch Times they muſt not ſo much as pay them a Viſit; but muſt ſhun their Converſation either out of a religious Principle, or a Regard to Decency and good Manners. When they are in Labour, one skilful Neighbour voluntarily and readily aſſiſts another; for they have no Midwives, much leſs Men, who make it their Profeſſion to attend them, as we have, the Practice whereof has very much offended a very modeſt [a] Phyſician. But our Doctor might as well have held his Tongue; for his Treatiſe has met with no Succeſs. Men-Midwives are ſtill in Vogue, and will in all Probability continue in Repute, as long as the World endures. The Sex are grown wiſer, and have for a long Time ſhaken off a Modeſty, which is both falſe and ridiculous. As ſoon as ever the Infant is born, the Father makes it his immediate Buſineſs to conſult an Aſtrologer, and know whether it was born under a lucky Planet, and in a lucky Hour. If the Anſwer diſpleaſes him, he either gives Orders forthwith for the Diſpatch of the Infant, "or delivers it into the "Hands of ſome Friend of the ſame Rank with himſelf, in order to be brought up by "him, flattering himſelf with the Hopes, that his Child, though unfortunate under the "Care and Tuition of his Parents, may prove the reverſe under the Conduct and Diſci-"pline of a Stranger." They are of Opinion, that a Child born under the Influence of an ill Planet, muſt unavoidably be very vicious and ſcandalouſly wicked. The First-Born, however, is an Exception to this General Rule; but if they are overſtocked with Children, they are either murder'd or expoſed, under the idle Pretence, that their Stars are impropitious. They give their Children ſuch Names in their Infancy as are declin'd and never uſed more when they are grown up to Years of Maturity. The ſame Cuſtom we ſhall find obſerv'd all over *China*.

As to their Houſhold Affairs, the [b] Wives, notwithſtanding they have Slaves, for the Generality dreſs all their Husbands Victuals; and hold a kind of Napkin before their Mouths whilſt they wait on their Husbands at their Meals, leſt their Breath ſhould prove offenſive, and give their Proviſions any diſagreeable Taſt.

THE *Chinguleſe* add this Notion to their Doctrine of the Metempſychoſis; that the Souls of the Wicked after their Tranſmigration into the Bodies of unclean, or abject and contemptible Reptiles, become much more wicked in the other World than they were in this, and meet with Puniſhments proportioned to their Demerits; and on the other Hand, that the Souls of the Righteous after they have ſojourned for a long Time in the Bodies of ſome majeſtick Creatures here below, are loaded with Honours in the Manſions above, and become Partakers of an infinite Number of Pleaſures, which they never enjoyed on Earth, as a Recompence of their ſhining Virtues. Poſſeſſed of this Opinion, they devote [c] the Riches which the Deceaſed had heaped together in his Life-time to his future Service, and bury all his Effects with him, his Implements of Husbandry only excepted. Such Preſents, indeed, as the King had honoured the Deceaſed with in his Life-time, are likewiſe reſerved, as not being in Reality his own Property; for in that Country the King

[a] *Heckett* has written a Treatiſe on the indecent Practice of Man-midwifery.
[b] *Ribeyro*, &c. Addit. to Ch. 16. of Lib. I.
[c] *Ribeyro*, *ubi ſup.* Ch. 14.

never

never makes any abſolute Grants to his Subjects; but his Favours of all kinds are returnable, and held only *durante bene placito*. From what has been above premiſed, we muſt of neceſſity allow, that theſe Iſlanders hold the Immortality of the Soul, and the Doctrine of Rewards and Puniſhments in a future State.

KNOX aſſures us, that they die with the utmoſt Reluctance; and that when they are dangerouſly ill, they look on the Devil as the King of Terrors, inſomuch that, ſays he, at thoſe Times they invoke him without ceaſing, and implore his Aid and Aſſiſtance. Let us take this Aſſertion for granted, without further Inquiry, ſince it will help us to compriſe our Account of their Idolatry in a ſmaller Compaſs. They induſtriouſly ſhun the Houſe of a Perſon that is deceaſed, for fear of contracting ſome Pollution.

THE better ſort of People burn their Dead, to prevent the Worms from feaſting on their Bodies. But the poor obſerve no manner of Ceremony in their Interments. Thoſe who perform the friendly Office for them are obliged to waſh themſelves afterwards; for, according to the Principles of their Religion, he who touches the Dead is polluted. The Party deceaſed is laid on his Back, with his Head Weſtward, and his Heels towards the Eaſt. As to thoſe Bodies which are burnt, they are firſt well waſhed with Water; afterwards embowelled, embalmed, and filled with Pepper, and then depoſited within a Tree cut hollow for that Purpoſe; " after that no one preſumes to touch the " Corps, eſpecially if 'tis a Courtier's, till the King gives poſitive Orders to have it burnt, " which is often neglected for a conſiderable Time, if not totally forgot. To prevent, " therefore, the Corps from being offenſive in the Houſe, they dig a kind of a Grave in " the Floor, and inter it there, with the hollow Tree wherein 'tis depoſited, 'till his " Majeſty's Directions for burning it can be procured. When this happens, no ſooner " has the Fire conſumed both the Corps and the Funeral Pile, but the Aſhes are thrown " up together in a pyramidical Form, and then the Ground is hedg'd about and ſown " with Graſs. Our Author concludes his Relation with this particular Circumſtance, " that ſuch as die of the Small-Pox, whether rich or poor, are laid directly upon Thorns " and Briars, and burnt without the leaſt further Regard.

SOME few Days after a Man's Death, ſuch Friends as reſpect him, and have a real Concern for the Welfare of his Soul, ſend for a Prieſt, who ſpends the whole Night in ſinging *Requiems*, and praying for the Salvation of the Deceaſed. The next Day he is elegantly entertained, and well gratified for his Trouble: In Retaliation of which Favours, he gives them a ſure and certain Hope, of the happy State of their departed Brother's Soul, and moreover, promiſes his Benefactors, that ſhe will meet with as kind and courteous a Reception in the other World as his Treatment here has been generous and munificent. No one can be inſenſible how efficacious a Promiſe of this Nature muſt be, which, whilſt it augments the Revenues of the Prieſt, removes all the Terrors and Apprehenſions of the People; and 'tis evident from hence, that in this Iſland, as well as in many other Countries, they are of Opinion that the Welfare and Happineſs of the Dead in a future State, entirely depends on the friendly Aſſiſtance of thoſe, who ſurvive them.

THE Men teſtify their Concern for the Deceaſed by their profound Sighs; and the Women by their hideous Outcries and loud Lamentations. Their Hair is all diſhevelled, and flowing in Diſorder about their Shoulders; their Arms are thrown behind their Heads, and after ſome extravagant Wailings, follows a long Narration of the Virtues of their deceaſed Friend. This inordinate Expreſſion of their Sorrow is repeated every Morning and Evening for three Days together.

As

As a further Teſtimony of their Veneration for the Dead, they plant ſeveral Trees devoted to the God *Buddu*, round the Place where their Bodies have been burnt. The [a] *Chinguleſe* imagine that there is ſomething meritorious in the bare planting theſe Trees; and that ſuch as undertake the ſacred Office, die, 'tis true, in a very ſhort Time afterwards, but then they are immediately admitted into the Realms of Bliſs.

If any one, who is curious in his Reſearches into the Works of Nature, could diſcover the ſame Qualities in theſe Trees as are aſcribed to the Cyprus, which never fades, and never grows again if cut to the Root, here he would have a fair Opportunity of making a curious Compariſon. At leaſt there is this Conformity between them, that [b] both are barren, and in that Reſpect, at leaſt, may be look'd on as a Type or Emblem of the Dead. 'Tis very obſervable, that the *Chinguleſe* are as vain as any other Idolaters in flattering themſelves, that the Souls of good and illuſtrious Men become Gods after their Deceaſe. Theſe Ideas in ſome meaſure compenſate and make amends for the Shortneſs of this Life; and 'tis much better to entertain them, than think our ſelves Beings [c] far inferior to the Stars, and complain of the Want of thoſe Privileges which we really enjoy.

Their KINGS *and their* VARIOUS CUSTOMS.

WE ſhall not here expatiate on the Power of their Prince: For what can be added to the arbitrary Proceedings already well known, of all the other Eaſtern Monarchs. One very particular, as well as ignominious Inſtance, of the deſpotic Power of thoſe of *Ceylan* is, that they indulge themſelves in the Act of Inceſt, and enjoy their own Daughters, though at the ſame Time a Subject is ſeverely puniſhed for ſuch unnatural Amours, and is look'd upon as guilty of the moſt enormous Practices. The Emperors of *Perſia* were formerly addicted to this ſcandalous and abominable Vice. In Juſtification of their Monarchs for theſe indecent and irregular Proceedings, the *Ceylaneſe* produce one of their eſtabliſhed Proverbs in their Favour, *viz.* [d] that *Kings and Beggars are accountable to no Body for their Actions*, the former being in ſuch an elevated Station, that no one will dare to cenſure them; and the latter in ſo deſpicable a one, that the Commiſſion of the moſt flagrant Crimes will never make them bluſh.

THE Reſpect which theſe Subjects pay their Sovereigns, is a kind of religious Adoration, For, in ſhort, the Kings of *Ceylan* in Imitation of their royal Neighbours, expect that their People ſhall never come into their Preſence, or ſo much as ſee them without their Orders; that when they do, they ſhall proſtrate themſelves three Times with their Faces to the Ground; that when they withdraw from them, they ſhall never turn their Backs; that when they make their Addreſſes to them, they ſhall behave with all the [e] Submiſſion and Reverence due to the Gods, and that whenever they ſpeak of them-

[a] *Knox's Relat.* &c. Ch. iv. Part I.

[b] The Antients, on Account of theſe two Qualities, and the Barrenneſs of this Tree, made uſe of it in the Celebration of their Funeral Solemnities, as an Emblem of the Diſſolution of the Body, and the Immortality of the Soul. The Antients, as well as the Moderns, had their Types and Allegories.

[c] *Soles occidere & redire poſſunt,*
Nobis, quum ſemel occidit brevis lux,
Nox eſt perpetua una dormienda. Catul.

[d] *Knox's Relat.* &c. Chap. ii. Part III.

[e] We are aſſured that theſe People, who are all Slaves, load their Sovereigns with Titles and Attributes improper for human Creatures, and due only to the Supreme Being. On the other Hand, ſays *Knox*, when they ſpeak of themſelves in the King's Preſence, they never make uſe of the firſt Perſon *I did, or I ſaid ſo and ſo*; but their Phraſe is, *the Limb of a Dog did, or ſaid ſo and ſo.* If they ſpeak of their Children, they ſtyle them Puppies. If his Majeſty asks them how many they have, they anſwer, ſo many *Dogs* and *Bitches*, which plainly demonſtrates what an abſolute Monarch he is, and in what Awe and Subjection they live under him. Were we to ſuppoſe a rational Creature, that had never ſeen any Part of the Race of Mankind, and was at once introduced at the King of *Ceylan*'s Court, he would never imagine, that the Prince and his Subjects were of one and the ſame Species.

ſelves in their Preſence, they ſhall put themſelves on a Level with the moſt contemptible Inſects. They likewiſe [a] expect that due Veneration ſhall be paid to every Preſent made them, and other individual Thing that belongs to them. "Inſomuch, that if they "meet any one Thing of this Kind, whatever it be, they are obliged to turn out of the "Way for it. Nay, they are forced to pay Homage even to the King's foul Linnen, as "it goes in Publick every Day to be waſh'd.... They muſt riſe when they ſee it paſs "by them. And that no one may plead Ignorance, the Domeſticks, who are en-"truſted with the Care of it, hold it up at Arm's Length, cover'd with a painted "Cloth". The Kings of *Ceylan*, beſides all this Pride and Oſtentation, have all the other Qualifications of the moſt formidable Tyrants. They practiſe Religion only as a political Scheme, to keep their Subjects in Awe; they are eternally diſtruſtful, and have no ſincere Friendſhip, or Regard even for their greateſt Favourites.

OUR Princes, (and we are indebted to Chriſtianity for that Happineſs,) tho' qualified perhaps in every other Reſpect for perfect Tyrants, dare not be vicious to the laſt Degree, their wicked Inclinations receiving ſome Check from thoſe Terrors and Apprehenſions, which Religion and the Prieſts awaken and ſtir up in their guilty Conſciences. Were it not for ſuch a religious Reſtraint, our Age, no doubt, would have produced its *Nero*'s and *Caligula*'s. What arbitrary Proceedings, for inſtance, might not we reaſonably be afraid of, and expect from a [b] Prince who could kill a Man with as little Reluctance as he would a Stag upon the Chace, and who, in the Heat of his Reſentment, would be moved with no Compaſſion towards his Fellow-Creatures in Diſtreſs, or pay any Regard to the Laws of God, or thoſe of his Country? An Appeal to ſuch a Prince's Conſcience would be unſafe, and look'd upon, perhaps, as an Act of the higheſt Preſumption. In ſhort, had ſuch a Monſter ever ſat upon the Throne, he would have been as cruel and imperious to the full no doubt as any of the Eaſtern Monarchs.

THE King confers a kind of Nobility or Order of Knighthood upon thoſe whom he is inclined to honour, by putting round their Heads a Piece of rich Silk, or a Ribband embroider'd with Gold. This royal Favour is generally attended with a Title.

ALL difficult Debates are determined either by the Queſtion, or by Oath; the various Execution whereof is as follows: When they ſwear 'tis before their Gods, and for the Generality in their Temples. On very momentous Occaſions the Queſtion is made by boiling Oil. Our *Engliſh* Traveller deſcribes both theſe Cuſtoms ſo fully, that I ſhall be obliged in a manner, to tranſcribe him. [c] The *Chinguleſe*, ſays he, "never take "theſe ſolemn Oaths, but when Affairs of the utmoſt Importance abſolutely require "them, as when there is a Law-ſuit relating to an Inheritance, and no Witneſſes to "prove the Title. Both Parties in that Caſe muſt have a Licence under the Hand "and Seal of the Governor; when that is procured, they waſh their Bodies and their "Heads, which is one of their religious Ceremonies. They are afterwards confin'd "all Night, and a Guard is ſet over them; their Right Hands are wrapp'd up in a Cloth, "which is ſealed, for fear they ſhould make uſe of ſome Incantation to harden their "Fingers. The next Day they are brought out, dreſt in clean Linnen, and purified, "as People who are about to appear, with all the Solemnity imaginable, before the "Supreme Being. The Paper on which the Governor's Permit is written, is tied upon "their Wriſts; after which they repair to the *Boghaah* or *Tree* of *God*, (that is, a Tree "conſecrated to *Buddu*) where all the Officers of the Province, and a prodigious Con-"courſe of People are aſſembled together. A ſufficient Quantity of Coco Nuts are "then brought into open Court, and preſs'd before all the Spectators, to convince them

[a] *Knox ubi ſup.*
[b] An Inſtance of this kind has been produced in our Remembrance.
[c] *Knox's Relat.* &c. Ch. ix. Part IV.

that

" that no Fraud or Deluſion is intended. Hard by likewiſe ſtands a Chaldron full of " Cow's-dung and hot Water. When the Oil and the Cow's-dung boil apace, a Leaf " of the Coco Nut is dipp'd into the Oil, that all the Spectators may be ſatisfied 'tis " ſcalding hot. Whereupon both Parties approach the Sides of the Chaldron, and " one ſays, *The God of Heaven and Earth is witneſs that I am not guilty of the Fact* " *laid to my Charge*; or, *The four Gods are Witneſſes that the Lands or Goods in Debate* " *are my Property*. The other ſwears the Reverſe. The Plaintiff always ſwears firſt, " and the Defendant, in the next Place, endeavours to clear up his Title, or his Inno- " cence..... After which they both have the Linnen Cloths taken off, in which their " Hands were ſealed up. He that ſwore firſt then repeats the Words of the Oath, " and at the ſame Time dips two of his Fingers in the boiling Oil, and flings ſome " ſmall Quantity of it out of the Chaldron three Times together..... Afterwards he " does the ſame to the boiling Cow's-dung.... The latter performs the ſame Opera- " tion. Then their Hands are wrapt up again, and both of them are confined till the " next Day, at which Time their Hands are examined, and their Fingers Ends rubb'd " with a Linnen Cloth, to make them peel. He whoſe Fingers peel firſt, is looked " upon as the perjur'd Party; (They ought to tell us, however, whether the Fingers of " the Plaintiff and Defendant don't ſometimes peel alike). Upon which Deciſion a large " Fine is laid upon him, payable to the King, and he is obliged to make his Adver- " ſary ample Satisfaction".

IN their common Converſation they ſwear by their Father or Mother, by their Children, by their Eyes, and by their Gods. Theſe are either habitual Oaths, or catch'd from their Companions, which very ſeldom give any Sanction to the Truth: Our Oaths are often introduced to give a Life, or Air to the Subject, we are talking of, or rather to diveſt it of that Air of Sincerity and Simplicity, which ought indeed to be regarded as the Beauties of it. But after all, there is no Nation abſolutely free from theſe vicious Habits.

WE have already taken Notice of the Manner, in which ſome People treat their inſolvent Debtors. In the Iſlands of *Ceylan* they ſtrip them in the firſt Place, and ſet Inſpectors over them. In caſe the Debtor proves obſtinate, and refuſes to make his Creditor Satisfaction, a great Stone is laid upon his Back, and he is obliged to bear it till he complies. But this is not all; for the Debtor is heavier loaded by Degrees, till the Debt is fully diſcharged. Another ill-natur'd inhuman Practice of the Creditor is this, to put Thorns between his Debtor's naked Legs.

I SHALL mention but one Cuſtom more, which is very particular, and that is, the Creditor ſometimes ſubſtitutes himſelf to ſuffer in the Room of the Debtor, and peremptorily aſſures him, that he will poiſon himſelf immediately, unleſs he takes Care to do him Juſtice, and make him Satisfaction. This is a mean, pitiful Contrivance, or rather a wicked Stratagem, which demonſtrates how little theſe Iſlanders value Life, and how readily they expoſe themſelves to the Loſs of it, to gratify their Reſentments, and be the Death of thoſe, who have done them the leaſt Injuſtice. For ſhould he that thus threatens his own Life, be ſo raſh and reſolute, as to deſtroy it, the Debtor, who is the Cauſe, muſt die to attone for the Misfortune.

WE ſhall ſay but little relating to the Arts and Sciences of the *Chinguleſe*, leſt we ſhould enter on Topicks, that are not eſſential, and no ways relate to their religious Cuſtoms. They have ſeveral Treaties on Religion, Phyſick, Aſtronomy, and Magick. The *Gonnies* are the only Perſons, who write on divine Subjects, which they afterwards dedicate to ſome Perſon of Diſtinction, with a View of Intereſt and Advantage. Could any one have imagined that theſe Iſlanders, whom we look upon as Barbarians, ſhould underſtand the Art of Addreſs, and be polite enough to fill their Performances with

with as fulſom Eulogiums, perhaps as the Authors of *France*, *England*, and *Holland*, have been able to invent, in honour of the particular Hero, who graces the Frontiſpiece of their Works? No one would have expected to find ſuch a Conformity between them and us. We do not find however, that they are acquainted with the faſhionable Art of Plagiariſm, an Art ſo very advantageous among us, that with the Aſſiſtance of a diligent Amanuenſis, it affords a plentiful Maintenance to Numbers of our Librarians and Abbots, at the Expence of the Bookſellers, who readily come into their Meaſures, and are their voluntary Cullies.

THE *Chinguleſe* Prieſts are alſo the Aſtrologers and Aſtronomers of the Iſland. We ſhall not trouble the Reader with an Account of any of their Almanacks, but in all Probability they ſtuff them as full of Lyes and idle Tales as we do ours. " Theſe " Aſtronomers point out the Concluſion of the old Year, at which time there is a " perfect Ceſſation from all manner of Buſineſs, but what concerns the Government, " which is never diſcontinued..... They inform them .... of the very Moment, when " the new Year commences, at which time they begin again to work, and both the " Men and Women enter upon ſome Undertaking or another, which they intend to " accompliſh within the Year enſuing. Theſe Aſtronomers inform them likewiſe when " they ought to waſh their Heads, which, as we have before obſerved, is one of their " religious Ceremonies, and which evey one is obliged to perform at ſet Times, com- " puted from the Day of his Birth..... They pretend to foretel by their Knowledge of " the Stars, whatever will happen to Perſons with regard to their Sickneſs, or Recovery. " .... They foretel likewiſe the good or ill Fortune of new-born Infants". When a Child is born, the common Aſtrologers, who according to *Knox*, are Weavers by Profeſſion, ſet down the Day and Moment of its Nativity; and as it is their proper Buſineſs to keep a Regiſter for that Purpoſe, they are always applied to, when any one wants to know his Friend's Age, or to conſult with them relating to his future Succeſs. " When any one, for Inſtance, falls ſick, the Hour of his Nativity is carried to them; " and after a ſerious Examination, they foretel what will be the Conſequence of the " Diſtemper. They are conſulted likewiſe on matrimonial Affairs, and, in ſhort, on " every thing in Life of any Importance".

[a] THE Year begins in *March* with the new Moon. Our *Engliſh* Author ſays, that it ſometimes commences the 27th, ſometimes the 28th, or 29th of that Month. They make a Variation in it, ſays he, in order to keep it as exact as poſſible to the Courſe of the Sun. Their Year contains 365 Days, which they divide into twelve Months, and thoſe into Weeks, as we do; which, like ours, conſiſt of ſeven Days, and the Firſt, which anſwers to our *Sunday*, is eſteemed a lucky Day, upon which 'tis proper to begin any Affair of Conſequence. " They divide the Day into thirty Parts, called *Paies*, " which begin when the Sun riſes. The Night is alſo divided in the ſame Manner, " and commences when the Sun ſets..... They have a certain Flower by which they " can form ſome Judgment of Time, for it always opens about ſeven *Paies* before " Night..... But as they have no Clocks, Watches, nor Sun-dials, they only " gueſs at the Time of Day after a very imperfect Manner"; Excepting in the King's Palace, where there is a ſort of Water-Clock, of which we have already given a particular Deſcription. As to their Magick, with which we ſhall conclude, *Knox* has told us ſeveral Stories concerning it, which are pleaſant and entertaining enough, but too long to repeat. For the Diſcovery of a Thief, they take a Coco Nut, and make a Charm with it in the following Manner: " They pronounce in the firſt Place ſome Cant Terms over the Nut, " and then run a Stick through it, which is laid at the Door, or the Hole out of which " the Thief made his Eſcape. After this one of them takes up the Stick and Nut,

[a] *Ribeyro ubi ſup.*

" and

" and traces the Fooſteps of the Thief. The reſt of the Company follow him, re-
" peating ſeveral myſtical Words all the Way they go..... The Stick at laſt directs
" them to the Place where the Thief lies concealed, and drops down directly upon
" his Feet. Sometimes the Nut which guides the Stick, either turns on one Side, or
" the other, or ſtands intirely ſtill: In either of which Caſes, they renew their Charms,
" and ſtrew Coco-Flowers, which cauſe the Nut and Stick inſtantly to move forwards;
" but this, however, is not an abſolute Conviction of the Thief; for he who under-
" takes the Charm, in order to prove him guilty, is obliged to ſwear poſitively to the
" Man, which he frequently does upon the meer Confidence which he puts in his
" own magical Performance. In that Caſe the Thief is obliged to ſwear to the con-
" trary..... There are ſome hardy undaunted Fellows, adds *Knox*, who provide them-
" ſelves with good Cudgels on ſuch an Occaſion, and thraſh the Enchanter and his At-
" tendants ſo unmercifully, that the Charm loſes its intended Effect". He aſſerts, how-
ever, that he has ſeen the Effects of this enchanted Stick anſwer Expectation; which, for any thing we know, may be as well atteſted, as the numerous Virtues that have been aſcribed to the famous enchanted Rod.

WHAT we have already ſaid, obliges us to introduce in this Place the Meaſures, which are taken with a Thief who denies the Fact laid to his Charge. [a] If he has any Children, he muſt bring them all before the Judges; if he has none, ſuch Relations as he thinks proper to nominate, are immediately ſummoned to make their Appearance. Then the Thief lays a few Stones on the Head of his Children, or Relations, and prays to God, that if he actually committed the Theft, whereof he is ſuſpected, his Children, or Relations, may live no more Days, than there are Stones upon their Heads. " After the Oath, both Parties are diſmiſſed the Court, and each defrays one
" Moiety of the Charges: they firmly believe, that this Oath is ſo efficacious and
" prevailing, that if they are perjured, their Children or Relations die at the Time
" preſcribed, and by this the Truth or Falſehood of the Oath, which the Thief has
" taken, is determined.

" IN caſe of Murder, if the Criminal is apprehended within ſixty Days, he is put
" to Death without any formal Proceſs; but when that Time is once expired, he is
" ſubject to no manner of Puniſhment whatſoever..... For the moſt Part he appears
" voluntarily..... And if he pleads guilty upon his firſt Appearance, he is only fined,
" and on Payment has a Grant of ſome certain Letters of Indemnification,... and
" after that is abſolutely diſcharged."

The Religion *of the* MALDIVESE.

ALTHO' theſe Iſlanders are for the Generality *Mahometans* by Profeſſion, yet they retain ſeveral Cuſtoms that are perfectly idolatrous: When they are at Sea, for Inſtance [b], they make their ſolemn Vows to the *Genius*, or *King of the Winds*, which they fulfil when arrived ſafe on Shore, and at their own Habitations. There

[a] *Ribeyro, ubi ſup.* Lib. i. cap. 17.

[b] Extracted from *Francis Pyrard de Laval.* They have a Ceremony on the *Indian* Coaſt, which bears a great Affinity to that of the *Maldiveſe.* What follows is a Deſcription of it taken from *Thevenot*'s fifth Volume of his Voyages, pubiiſh'd in 1727. " on ſeveral Occaſions, but more particularly when the Relations or Friends of the *Gen-*
" *tiles* are gone any long Voyage, they offer up a Sacrifice to the Sea for their Preſervation. I was once preſent at
" one of theſe religious Solemnities: A Woman carried in her Hand a Boat, which was made of Straw, and cover'd
" with a Sail; three Men playing on Flutes, and two others, each with a Basket of Victuals and Fruit on their
" Heads, attended her. As ſoon as they arrived at the Sea Coaſt, they threw the Boat, after the Repetition of ſome
" particular Prayers, into the Sea, and left all their Proviſions on the Shore. I have ſeen much the ſame Cere-
" mony amongſt the *Mahometans*..... The *Gentiles* devote another Sacrifice to this particular Element, at the End
" of *September*, which they call the *Opening of their Seas*, becauſe they are not navigable from *May* till that Time.
" The whole Ceremony conſiſts in flinging Coco Nuts into the Sea, and every one throws in his own."

are ſome certain Places near the Sea-Shore which are particularly devoted to that pious Service, and thither the Devotees reſort when they have eſcaped the Dangers to which they were expos'd. They offer to this aerial Monarch certain little Boats made on Purpoſe, fill'd with Perfumes, Gums, Flowers, and odoriferous Wood. They not only burn the Perfumes, but the Boats too, and afterwards ſet them adrift, to be toſs'd by the Wind and Waves till they are quite conſum'd. This Sacrifice they think highly acceptable to the King of the Winds. If they cannot conveniently offer up a Boat, they ſupply that Deficiency with a Sacrifice of Cocks or Hens, which are flung into the Sea at the Head of the Veſſel, which they intended to make uſe of. They pay likewiſe divine Service, Prayers, Ceremonies, and Sacrifices in honour to the God of the Sea. When they are Sailing, or Fiſhing, *&c.* they make their ſolemn Vows and Engagements to him. The ſame Superſtition reſtrains them from ſpitting, or flinging any thing againſt the Wind; and when they are out at Sea, from looking behind them, towards that Corner from whence the Wind blows. All their Veſſels are conſecrated to thoſe two Kings of the Winds and of the Seas, and are as much reſpected as their *Moſques*. The other Elements have their particular Deities. They acknowledge likewiſe one God, who preſides over all their military Concerns.

THEY put abundance of Confidence in certain Characters, called *Tavides* by *Pyrard*, which they wear, ſometimes under their Cloaths enclos'd in little Gold or Silver Boxes, and at other Times upon their Arms, Necks, Girdles, or even on their Feet. Theſe Characters are look'd upon as Preſervatives againſt all Misfortunes, and againſt all Diſtempers whatſoever. They are likewiſe made uſe of as *Love-Philters*.

SUCH as provide and prepare theſe Preſervatives, are thought able Phyſicians. Our Author ſays, they attribute the Cauſe of their Sickneſs and their Death to the Devil. In order therefore to avoid the one and the other as much as poſſible, they invoke him, offer him Flowers, and honour him with very ſumptuous Entertainments, which, unleſs the poor People gather them up, are entirely abandon'd till corrupted, in honour of the Devil. They offer up to him likewiſe Cocks and Hens; in which Acts of Devotion *Mahometaniſm* ſeems to bear apart; for in performing theſe Sacrifices they always turn themſelves towards *Mahomet*'s Tomb. Throughout all this Scene of Sorcery and Witchcraft, the Devil is requeſted to accept of what they offer him, and not to moleſt the Perſon indiſpos'd. In ſeveral Diſtempers, however, they add natural Medicines to their myſtical Words and Incantations, which tho' really ſerviceable, we ſhall paſs over in Silence, as foreign to our preſent Purpoſe.

ASTROLOGY is one of their moſt favourite Sciences: Nothing is undertaken without it. If they propoſe to build a Houſe, or a Ship, to go a Voyage, or indeed to engage in any Affair of the leaſt Importance, they apply themſelves to the Aſtrologer, to inform them what Day, Hour, and Moment will ſuit them beſt, and to make choice for them of a proper Planet or Conſtellation. Their Aſtrologers caſt their Nativities likewiſe, and in ſhort, are very aſſiduous in currying Favour at Court.

WE ſhall poſtpone all that might here be added relating to their religious Cuſtoms till we come to treat of, and deſcribe thoſe in Practice amongſt the *Mahometans*. But as we have more than once introduced the Manner of exacting Debts amongſt our religious Cuſtoms, (and we imagine with Propriety, ſince Juſtice is a principal Branch of Religion,) we ſhall conclude with the Practice of the *Maldiveſe* in that Particular. If they are inſolvent, they are obliged to be Slaves to their Creditors till the Debt is fully diſcharg'd. If they happen to die in this State of Slavery, the Creditors ſeize on what little Effects they have; and their Children, if they have any, are all doomed to become Slaves till a compleat Satisfaction be made; ſo that theſe Iſlanders are entire Strangers to our ingenious Method of growing rich by Way of Compoſition.

A LETTER

A

LETTER

FROM

Father *BOUCHET*,

MISSIONARY of the

SOCIETY of JESUS,

To the RIGHT REVEREND FATHER in GOD

* * * * * * HUET,

Some Time BISHOP of

AVRANCHES.

My LORD,

DURING my laſt Reſidence in *Europe*, which was ſeveral Years ago, on Account of ſome particular Affairs relating to my Miſſion, I found myſelf indiſpenſably obliged to reſolve the Enquiries of ſeveral learned and curious Gentlemen relating to the Tenets of the *Indians*, and particularly their Notion of the Metempſychoſis, or Tranſmigration of Souls. They were very deſirous to know, amongſt other Things, in what the *Indian* Syſtem was conformable with that of *Pythagoras* and *Plato*, and wherein it differ'd. I frequently recollect, my Lord, with abundance of Pleaſure, the Converſation which I then had with your Lordſhip on that particular Topick. For which Reaſon, ſince my Return into *India*, I have employ'd a conſiderable Part of my leiſure Hours in ſome neceſſary Reſearches to enable me the better to gratify a Curioſity, which in my Opinion, is ſo very commendable. Your favourable Reception of a former Letter of mine, which I had the Honour to write to your Lordſhip upon another Occaſion, emboldens me at preſent to lay the following Reflections before your Lordſhip, which, I humbly hope, will not be thought either an improper, or diſagreeable Amuſement.

I HAVE

I HAVE made it my particular Study, my Lord, for ſeveral Years, to pry into the myſterious Tenets of the *Brachmans*: I have read moſt of their learned Books, and have diſputed with moſt of their judicious Theologiſts, and from the Writings of the one, and the Converſation of the other, have procured the beſt Intelligence I poſſibly could to make my ſelf perfectly Maſter of their Syſtem relating to the Metempſychoſis.

WHEN I firſt conſulted their moſt valuable Diſſertations, I was ſurpris'd to find that there were ſcarce any Errors in the moſt antient Authors, which they did not either invent, or lay claim to by Adoption. Some of them imagine, that Souls are eternal; others, that they are a Part of the Deity itſelf. In ſhort, the Generality of them acknowledge their Immortality; but demonſtrate it by the Metempſychoſis.

'TIS hardly to be conceived how ſo Romantic and Extravagant an Idea ſhould be ſpread over all *Aſia*. Not to mention the *Indians* on this Side the River *Ganges*, the Natives of *Aracan*, *Pegu*, *Siam*, *Camboja*, *Tonquin*, *Cochinchina*, *China*, and *Japan*, all ſtrictly maintain the Doctrine of the Metempſychoſis, and urge the very ſame Reaſons, as the *Indians* do for the Support of it.

WHEN St. *Francis Xavier* preach'd the Goſpel at *Japan*, one of the moſt celebrated *Bonzes* of that Country accidentally meeting him at the King of *Bungo*'s Court, accoſted him in a haughty dogmatical Stile, after the following Manner: "I am not well aſſur'd, "whether thou knoweſt who I am, or more properly ſpeaking, whether thou doſt re-"collect me or not." And after a long Detail of ſeveral extravagant and fantaſtic Stories, which the curious Reader may find at large in the Hiſtory of that Saints Life, he thus further addreſs'd him, "Give ear to what I ſay, and I'll communicate to thee ſome ſacred and myſ-"terious Truths, which will convince thee, that we are much more converſant with the "Tranſactions of former Ages, than you are with the preſent. Know then, that the "World never had a Beginning, and that the Race of Mankind, properly ſpeaking, "never die. The Soul only diſengages herſelf from the Body, to which ſhe was before "united, and when the Body lies corrupted in the Earth, ſhe finds out a new and more "agreeable Companion, by which Means we are reproduced and born again, ſometimes "of one Sex, and ſometimes of the other, according to the Influence of the Stars, or "the particular Aſpects of the Moon."

WE are well aſſured, by Travellers of indiſputable Credit, that the Footſteps of this Doctrine of the Metempſychoſis may very viſibly be traced amongſt the *Americans*. For my Part, I cannot conceive who ſhould have propagated ſo ridiculous a Notion in a Country which has been ſo lately diſcovered. 'Tis not ſo great a Matter of Surpriſe, that it ſhould have met with a general Reception among the *Africans* and *Europeans*. The *Egyptians* very probably might have introduced it amongſt the former; and *Pythagoras*, who was the Head of the *Italian* Sect, eſtabliſh'd it in divers Countries, particularly in *Gaul*, where the *Druids* look'd upon it as one of the fundamental Articles of their Religion. Nay, this Doctrine was encouraged as a political Scheme. When the General of an Army was ambitious to inſpire his Soldiers with an undaunted Courage, and a generous Contempt of Death, it was uſual to tell them, that if they died in their Country's Cauſe, their Souls would immediately, on their Diſſolution, re-animate ſome other, and perhaps nobler Bodies; as *Julius Cæſar* obſerves in his Explication of the Doctrine of the *Druids*: [a] *Non interire animas, ſed ab aliis poſt mortem tranſire ad alios atque hoc maximè ad virtutem excitari putant metu mortis neglecto.*

[a] *De Bell. Gallic.* Lib. vi.

THE

THE heretical Part of the Chriſtian Church when in its Infancy, for the Generality, embraced and preached up this monſtrous Doctrine, *viz.* the *Simonians*, *Baſilians*, *Valentinians*, *Marcionites*, *Gnoſticks*, and the *Manichees*. The *Jews* themſelves, according to *Tertullian* and St. *Auſtin*, though they had received the Law of God, and conſequently ought to have abhorr'd and deteſted ſuch impious Tenets, yet were fond of being carried away with it. It is recorded in their *Talmud*, that the Soul of *Abel* tranſmigrated into the Body of *Seth*, and afterwards aſſumed that of *Moſes*. St. *Jerom* ſeems likewiſe to hint, that ſome *Jews*, and particularly *Herod*, were of Opinion, that the Soul of St. *John* had tranſmigrated into the Body of *Jeſus Chriſt*. Such an unaccountable Progreſs has this wild and extravagant Doctrine made!

To trace it from its Original, and point out the firſt Authors of it, is not ſo eaſy a Task as ſome may imagine. *Herodotus*, *Clement* of *Alexandria*, and ſeveral other learned Writers have imagined, that this Doctrine had been firſt taught by the antient *Egyptians*, that from thence it was introduced amongſt the *Indians*, and by Degrees met with a favourable Reception all over *Aſia*. Others, aſcribe the Invention of it to the *Indians* themſelves, and are of Opinion that they communicated it to the *Egyptians*; for formerly there was a free and uninterrupted Intercourſe and Correſpondence between thoſe two Nations. *Pliny* and *Solon* have given us a very particular Deſcription of the Courſe they ſteer'd, in their annual Travels from *Egypt* to *India*. *Philoſtratus* aſſures us, that *Pythagoras* was the Father of this Syſtem, that he communicated it to the *Bramins* in his Travels to the *Indies*, and that from thence it paſſed over to the *Egyptians*.

BUT be that as it will, it is doubtleſs one of thoſe controverſial Points which will not preſently be decided; and your Lordſhip has been pleaſed to expreſs yourſelf in Terms much to the ſame Effect in your learned Diſcourſes upon *Origen*. *An veſana Metempſychoſeos doctrina ab Indis ad Egyptios tranſivit, an ab his ad illos, res eſt non parvæ diſquiſitionis.* If, however, we ſhould have Recourſe to the Chronology of the *Indians*, the Point in Queſtion would at once be determined; for, according to their Computation, that Doctrine has been in Vogue among them for ſome thouſands of Years. But the Chronology of thoſe Nations, it muſt be confeſs'd, is ſo very erroneous that there is no Dependance, no Streſs in the leaſt, to be laid upon it. It is much more plauſible, therefore, (and ſeveral antient Authors peremptorily inſiſt upon it,) that both *Pythagoras* and *Plato* were obliged to the *Egyptians*, rather than the *Indians*, for all their Notions relating to the *Metempſychoſis*.

THE *Indians*, as well as the *Pythagoreans*, underſtand by the Term *(Metempſychoſis)* the Tranſmigration of a Soul into ſeveral different Bodies, which ſhe animates ſucceſſively, in Order to perform thoſe Operations which are eſſential to her, and wherein ſhe acts according to her Nature. At firſt, indeed, the Notion was confined, and meant no more than the Tranſmigration of a Soul, from one human Body, into another: But by degrees it grew more univerſal and unreſtrained, and the *Indians* have even out-done the Diſciples of *Pythagoras* and *Plato*.

1. THE *Pythagoreans*, in the Eſtabliſhment of their Syſtem, grounded their principal Argument on the Authority of their Maſter: His bare Aſſertion was with them a ſufficient Sanction, and deem'd as infallible as an Oracle itſelf: Nay, it was look'd on as an unparallell'd Act of Inſolence and Aſſurance, to doubt of any Propoſition advanced by that celebrated Philoſopher; and when any ſnarling ill-natur'd Philoſophers criticiſed upon, and cenſur'd ſome of his favourite Tenets, his Diſciples imagined the IPSE DIXIT of their Maſter, by way of Eminence, was ſufficient to confound them, and always produced it as a ſolid and indiſputable Anſwer. And it muſt be acknowledged, that the extraordinary Character which *Pythagoras* then had, and the profound Reſpect which was univerſally paid

him, was not ill grounded; for the Arts and Sciences which had all been before intricate and confuſed, were by him improv'd and brought to a very great Perfection.

THE *Indians* argue with us much after the ſame Manner, when we endeavour to demonſtrate the abſurd and extravagant Conſequences that attend their Syſtem. *Brumma*, ſay they, is the ſupreme Deity of the three, who are the Objects of divine Adoration amongſt us: *Brumma* taught us this Doctrine, and therefore 'tis infallible. *Brumma*, again, is the Author of our *Vedam*, that is, our Law, which cannot err. *Brumma*, in ſhort, is *Aliaden*, that is by Nature incapable of Error, and all his Words are divine Truths. His Knowledge is infinite, and comprehends at one View all Things paſt, preſent, and to come; 'tis he that records the moſt minute Actions of the whole Race of Mankind, and he alone, that has inſtructed them in all the liberal Arts: If the *Bramins* are Maſters of the Truth, if they are learned and skilful in Aſtronomy and the other Sciences, 'tis to *Brumma* alone to whom they are indebted for their ſuperior Knowledge; and can it be queſtioned after all this, but that the Doctrine of the *Metempſychoſis* is grounded on the Baſis of Truth, ſince *Brumma* was the Author of it?

2. THE Diſciples of *Pythagoras* were obliged to obſerve a profound Silence for a determinate Number of Years, and never preſumed to ſtart any Difficulty to their Maſter, till that Term was expired. Some of his Diſciples, who having undergone this Probation, were entitled to his Favour, and the Freedom of asking him what they pleaſed, one Day out of Curioſity beſeeched him to reſolve them, whether he could recollect or not, any of his Tranſmigrations in a former State; he readily comply'd, and traced his Genealogy in the following Manner.

HERETOFORE, ſaid he, I made my Appearance in the Perſon of *Etalides*, the Son of *Mercury*, of whom I begg'd to be indulg'd with a perfect Remembrance of all the various Tranſmigrations, which I was afterwards to paſs through: The Favour was readily granted me, and my next Appearance was in the Character of *Euphorbus*, in which I was ſlain at the Siege of *Troy* by *Menelaus*. After that I aſſumed another Form, and was well known by the Name of *Hermotimus*. After that I perſonated a Fiſherman of the Iſland of *Delos*, under the Name of *Pyrrhus*, and act at preſent the Philoſopher and your Maſter, under the Denomination of *Pythagoras*.

BUT as the Diſciples of this celebrated Philoſopher were not always credited on their bare Word, when they boaſted of this Privilege of Recollection; they endeavour'd to demonſtrate their Aſſertion, by a long Detail of ſeveral other Circumſtances equally Romantic and extravagant. As an Argument, ſay they, that our great Maſter really appear'd in the Character of *Euphorbus*, as ſoon as ever he entred the Temple of *Juno* in *Eubea*, he immediately knew and laid claim to his own Shield, which the *Greeks* had hung up there amongſt ſeveral other Trophies, and devoted to the Service of that Goddeſs. This Fiction was ſo often inſiſted on as an indiſputable Fact by the *Pythagoreans*, that *Ovid* thought fit to inſert it in his *Metamorphoſes*, where he introduces *Pythagoras* thus ſpeaking of himſelf.

[a] *Ipſe ego nunc memini, Trojani tempore Belli*
Panthoïdes Euphorbus eram.

TERTULLIAN has obliged us with a very learned, and entertaining Confutation of this Fable; but ſince it would be improper to introduce the Purport of that Diſcourſe in this Place, I ſhall content my ſelf with enquiring into what may be found of the like Nature among the *Indians*.

[a] Lib. xv.

THEY

THEY are in Poſſeſſion of eighteen Books, called *Pauranam* in their Language, which are very antient, and altho' they abound with the moſt abſurd and ridiculous Fictions, are notwithſtanding looked upon by them to contain nothing but inconteſtible Truths. In theſe *Pauranams* there are a hundred Stories exactly conformable with thoſe, which the *Pythagoreans* relate of their great Maſter. Several Heroes are introduced, giving an ample Account of the various Perſonages, whom they have repreſented in different Kingdoms, and of their moſt minute Tranſactions there. They tell you, for inſtance, that the Treaſures, Arms, and other warlike Inſtruments, *&c.* which formerly appertain'd to them, are to be ſeen in the ſeveral Places which they particularly mention; and thereby they prove that they perfectly remember all the various Occurrences of their former Stages of Life.

IN thoſe Books likewiſe there is a kind of *Pantheon*, or a Deſcription of all the various Transformations of their Gods. *Brumma* ſtands foremoſt in the Liſt, who, as they ſay, has appeared under a thouſand different Forms. The *Metamorphoſes* of *Vichnou* are almoſt innumerable; and yet there is a new Form which he is ſtill to aſſume, called *Kelki-Vadaran*, and which they live in Expectation of; that is, his being tranſform'd into a *Horſe*. There are likewiſe inſerted the various *Metamorphoſes* of *Routran*, whereof I ſhall have Occaſion to take particular Notice in the Sequel of this Diſcourſe, as well as of the numerous Transformations of their Goddeſſes. Beſides the eighteen Books abovementioned, they have another, entitled *Brumma Pouranam*, which gives a copious Account of an infinite Number of Tranſmigrations of Souls into the Bodies both of Men and Beaſts.

SUCH as pay divine Adoration to *Vichnou*, pretend that he particularly inſpires the Souls of ſome of his favourite Votaries with a divine and ſupernatural Knowledge, whereby they are perfectly appris'd of every Transformation, they have paſs'd through in the various Bodies which they have animated. As to the Votaries and Worſhippers of *Routran*, they aſſure us likewiſe, that their imaginary God diſcovers to his Favourites all the different Poſtures, which their Affairs have ſtood in, during the various Tranſmigrations of their Souls.

3. THE *Indians* have Recourſe to Alluſions, in the ſame Manner as the *Pythagoreans*, for the Explication of their Tenets, with this Difference, that the latter only produce them, in order to illuſtrate and ſet them in a clearer and more advantageous Light; whereas the former look upon them as inconteſtible Demonſtrations of the Doctrines, they advance.

THE Soul, ſay the *Indians*, is confin'd within the Body, like a Bird in a Cage. This is generally the firſt Alluſion they make; but they don't dwell long upon it, becauſe its Incongruity is too diſcernible. But I ſhall here mention three others, which are deem'd admirable, and carry the greater Weight with them, as they are each of them ſupported by the Authority of one of their Poets; for amongſt the *Indians* a Quotation in Verſe, though foreign to the Queſtion in Debate, adds uncommon Strength to an Argument; and if there happens to be but the leaſt Simile included in ſuch Citation, which bears any Affinity to the Point in Hand, the beſt Argument, that can poſſibly be produc'd muſt not ſtand in Competition with it.

THE ſecond Alluſion therefore, which they are fond of, and offer in Vindication of the Doctrine of the *Metempſychoſis*, is this. As a Tenant lives in his Houſe, and takes care to keep it, from Time to Time, in good and ſubſtantial Repair; ſo the Soul of a Man reſides in its Body, taking all imaginable Care to preſerve it; and when diſorder'd, to reſtore it to its former State of Health. Moreover, as a Man quits his Houſe when 'tis no longer tenantable, and gets Poſſeſſion of another, that is more commodious; ſo the

the Soul quits the Body, when any Diſtemper, or other violent Accident whatſoever, renders it unfit for Animation, and takes immediate Poſſeſſion of ſome other more agreeable Body. To conclude, as a Man goes out of his Houſe, and returns at Pleaſure, ſo there are ſome Perſons of peculiar Merit and Diſtinction, whoſe Souls have free Liberty to diſengage themſelves from their Bodies, and after they have finiſh'd their Travels, to return whenever they ſee convenient. It muſt be confeſs'd that there are but few Souls which are thus indulg'd; there are ſome, however, and theſe *Pouranams* furniſh us with ſeveral Inſtances, one whereof is, in my Opinion, very remarkable.

In the Life of *Viera Marken*, one of the moſt powerful Kings of *India*, we are told that a certain Prince earneſtly beſought a particular Goddeſs, whoſe Temple ſtood in a diſtant ſolitary Grove, to teach him the *Mandiram*; that is, a certain Prayer, the powerful Influence whereof could diſengage the Soul from the Body, and recal it at Pleaſure. He ſucceeded in his Applications; but one of his domeſtic Servants, who attended at the Temple-Door, unfortunately over-heard the *Mandiram*, learn'd it by Heart, and determin'd to make uſe of it on the firſt favourable Occaſion. As this Domeſtic was a Confident and Favourite, his Maſter communicated to him the Purport and Reſult of his Addreſſes to the Goddeſs, but with the utmoſt Precaution kept the *Mandiram* a Secret. Henceforward the Prince would frequently withdraw into ſome ſolitary Place, in order to indulge his Soul, and let her range a while at Pleaſure; but firſt gave his Servant ſtrict Orders to be peculiarly careful of his Body, in her Abſence. After this Precaution he repeated his magical Prayer in a kind of Whiſper, and his Soul diſengag'd in a Moment, rambled here and there, and then return'd. One Day as the Servant ſtood on Guard over his Maſter's Body, he ventur'd to repeat the ſame Prayer, and his Soul in an Inſtant taking her Flight from his Body, enter'd at once into that of the Prince. The firſt Thing this Impoſtor did, was to cut off the Head of his own former Body, leſt his Maſter ſhould be tempted to re-animate it. Thus the Soul of the true Prince was reduc'd to the Neceſſity of animating a *Parrot*, under which Perſonage he return'd to his Court.

We need not be ſurpriz'd, that the *Indians* ſhould imagine, that their Heroes have had this Privilege of ſeparating their Souls from their Bodies. [a] *Pliny* in his *Natural Hiſtory* tells us, that one *Hermotimus* had attain'd this wonderful Secret, of ſetting his Soul at Liberty as often as he pleaſed; that his Soul thus diſengag'd took her Tour round ſeveral Countries, and at her Return into his Body acquainted him with whatever was tranſacted in the moſt remote Parts. *Plutarch* indeed does not agree with *Pliny* in this Particular; he pretends that the Soul of this *Hermotimus*, whom he calls *Hermodorus*, was never in Reality ſeparated from his Body; but that his good Genius always attended him, and fully inform'd him of all diſtant Tranſactions.

What St. *Auſtin* tells us, in his Treatiſe *On the City of God*, ſeems very ſurpriſing [b]. One *Reſtitutus*, a Prieſt, ſays our holy Doctor, of the Pariſh of *Calamo*, could throw himſelf into a State of Inſenſibility at Pleaſure, and be dead to all outward Appearance. 'Twas to no Purpoſe at ſuch a Time to beat, prick, or burn him; he had perfectly loſt all Senſe of Feeling, and no one could diſcern in him the leaſt Symptoms of Reſpiration. He could not have told himſelf that he had been burnt, but by the Scars that were viſible upon his Fleſh. In ſhort, he had ſuch an abſolute Dominion and Power over his Body, that to oblige any curious Friend, he could in a Moment ſuſpend the Uſe of all his Senſes. Such an Inſtance as this, produc'd by an *Indian*, would be a Demonſtration that would admit of no Reply. After having related ſo remarkable a

[a] Lib. vii.
[b] Lib. xiv. Chap. 24.

Story,

Story, he would add immediately with an Air of Gravity, is it not manifeſt that Souls reſide in their Bodies, juſt as Men lodge in their Houſes?

THE third Alluſion which the *Indians* make uſe of, is that of a Ship and her Pilot. The Pilot, ſay they, is Maſter of his Veſſel; he acts in her as he ſees fit, ſteers her into the moſt remote Countries, runs her up the Rivers, takes a Tour round the Iſlands, and viſits all the Ports on the Sea-Coaſts. When ſhe is any ways out of Repair, he refits her; but if he finds her Planks are rotten and unſafe for ſailing, he deſerts her. Now the Soul acts juſt in the ſame Manner in a Man's Body; ſhe directs it where ſhe pleaſes; ſhe cauſes it to undertake diſtant Voyages, through various Towns, Cities, and Countries; to move as ſhe directs, and ſit to reſt at her Pleaſure; when in Sickneſs, ſhe ſtudies proper Remedies to reſtore it to its former State of Health; but when the Body proves infirm, or its Organs are worn out, ſhe caſts it off, and ſeeks out for a new one, which ſhe may animate and manage at Pleaſure, as ſhe did the former.

To conclude, the *Indians* compare the human Soul confined in its Body to a Man in a Priſon. This Alluſion ſuppoſes what I ſhall mention hereafter, that the Souls of Men are confin'd within different Bodies, which they animate ſucceſſively, in order to expiate ſuch Sins as they had committed in another Life. For the Proof of this Poſition, they argue a *Fortiori*, or by Priority of Reaſon, and aſſert that the ſubordinate Gods themſelves, though ſo much ſuperior to the Race of Mankind, are oblig'd to inform ſome Bodies, to make Attonement for thoſe Tranſgreſſions which they had been guilty of in a preceding State. They tell you a thouſand Stories, to corroborate this; and amongſt others the following one, extracted from the Life of *Tarma Rajakels*, otherwiſe call'd *Baradam*.

ARICHNEN was one of the five moſt celebrated Kings of *India*. This Prince had a dearly beloved Son, who was called *Abimanien*. This Darling of his Heart died, after ha had performed ſeveral heroic Atchievements. His Father's uncommon Concern for the Loſs of him, threw him into Deſpair. *Vichnou*, metamorphoſed into *Krichnen*, and took Compaſſion on him under that deplorable Condition. He conducted him into one of the five Paradiſes where *Arichnen* was indulg'd with the Sight of his Son ſhining like a Star in Glory. Fain would he have embraced him, and tarried with him, but he was oblig'd to retire, and *Abimaniem* thus addreſs'd him: "Formerly, as great a "God as I was, I happen'd to be guilty of a very flagrant Sin, and for the Expiation "thereof, was doom'd to be impriſon'd in a human Body; but having now made At-"tonement for that fatal Tranſgreſſion, and being perfectly purified, you perceive I "am as glorious a Being as I was before." Now, ſay the *Indians*, if the Gods themſelves are oblig'd to animate ſome human Bodies for their Purification, and do Penance in them, as in ſo many Priſons, can any one queſtion but that human Souls, after the Commiſſion of Sin in another Life, ſhould be equally oblig'd to be confin'd and impriſon'd in their reſpective Bodies? If theſe Bodies at their firſt coming into the World make a poor and contemptible Figure; if they are ſubject to a Variety of Diſeaſes and other Infirmities, or if they are naturally deform'd, all theſe Misfortunes attend them in Order that they may attone for thoſe Sins which they have committed in a former State.

THE *Platoniſts* make uſe of the very ſame Alluſion. *Plato* had it from *Pythagoras* and *Empedocles*, and *Pythagoras* from *Orpheus*. In the Infancy of the Chriſtian Church, ſome, who before they became Converts, had been educated in the School of *Plato*, would produce ſome Paſſages in the ſacred Scriptures (which ought to be underſtood only in a metaphorical Senſe) in Defence of this Doctrine. There are ſeveral

Quotations of this Kind in the Fathers, upon which the Followers of *Origen* had put an erroneous Conſtruction. St. *Epiphanius*, for Inſtance, aſſures us, that the Diſciples of *Plato* took the following Words of the Royal *Pſalmiſt* in a literal Senſe. [a] *O Lord, free my Soul from this loathſome Priſon*, &c. St. *Jerom* obſerves, that they likewiſe put the ſame Conſtruction on theſe Words of St. *Paul* [b], *Who ſhall deliver me from this Body of Death?* Now is there any great Wonder that the *Indians* ſhould be fond of this Alluſion, ſince ſome Philoſophers, who call'd themſelves Chriſtians, did not ſcruple to interpret it in the ſame Senſe with the *Platoniſts?*

THE *Indians* not only hold the Tranſmigration of Souls into human Bodies, but likewiſe into thoſe of Beaſts, and all other Beings whatever. Moreover, they further inſiſt, that the World has its various Revolutions, which, according to their Scheme, are ſo many different Tranſmigrations. But in order to illuſtrate more fully this Syſtem of the *Indians*, I think myſelf oblig'd to ſhew the Conformity which there is between their Ideas of the Creation of the World, and thoſe of the Diſciples of *Pythagoras* and *Plato*.

THESE two Philoſophers, according to the Obſervations of the Fathers, have tranſferred to their own Philoſophy ſeveral Things, which they borrowed from the *Jewiſh* Morals, and their Hiſtory of the Creation of the World. *Numennius*, on the Account of the exact Conformity, that there appears between ſome Paſſages in *Plato*, and the Beginning of *Geneſis*, aſſerted, that *Plato* was no other than a ſecond *Moſes* talking *Greek*. *Quid eſt* Plato, ſays he, *niſi* Moſes *Atticiſſans?*

IN ſhort, *Plato* was of Opinion, that the World was created by the all-powerful Hand of God, and that it was ſubject to Corruption; that God is the ſupreme Being and Lord of all Things; the Father of all the ſubordinate Gods; but that he employ'd them to aſſiſt him in the Formation of, and bringing his Creatures to Perfection. The Notions of the antient Hereticks, ſuch as *Menander*, the Diſciple of *Simon Magus*, were much the ſame; for they held that the World was created by the Angels. *Saturninus* aſſerted, that amongſt many others, there were ſeven in particular who had been employ'd in that important Affair. All theſe Hereticks of the firſt Centuries were tainted with Platoniſm, and allowed the Angels the ſame Influence and Power which that great Philoſopher aſcrib'd to the ſubordinate Gods. *Seneca*, endeavouring to explain the *Platonic* Doctrine, ſays, That the ſupreme Being created ſeveral inferior Deities, in order to act as the Vicegerents, or Miniſters of his Kingdom, and to bring it to Perfection. I ſhould treſpaſs upon your Lordſhip's Patience, were I to quote all the Paſſages interſpers'd in the Works of *Plato*, that demonſtrate this to be exactly his Notion.

THE *Indians* account for the Creation of the World after the very ſame Manner. They hold that God, who ſubſiſted from all Eternity, and before all Worlds, created *Brumma*, by his Omnipotence, which they call *Parachatti*; that is to ſay, his ſovereign Power. The Illiterate Vulgar, indeed, have aſcrib'd a Perſon to this Expreſſion, and imagine that *Parachatti* is the Mother of the Gods. He employ'd *Brumma*, ſay they, to aſſiſt him in the Creation of all other Beings; and afterwards he created *Vichnou*, the Guardian and Protector of all Things; and after him he created *Routran*, who was to deſtroy them, in order that *Brumma* ſhould re-produce them in much greater Beauty and Perfection. Could this Employment of the ſubordinate Deities, created by the Almighty Power of the ſupreme Being, and Lord of all Things, be poſſibly more conformable than it is to the Idea of *Plato*, who aſſerts that God whom he ſtiles ſo by

[a] *Educ de Cuſtodia animam meam*, Pſalm cxiv.

[b] *Quis me liberabit de Corpore mortis hujus? ad Rom.* Chap. vii. 14.

Way

Way of Eminence, created the inferior Gods, and that he employ'd them in creating and bringing the visible World into Perfection?

5. ACCORDING to the same Philosopher's System, the principal *Metempsychosis*, or Transmigration, is that of the World, which will one Day be dissolved and succeeded by another. He imagines that as Souls animate new Bodies, there will likewise be new Worlds. The modern *Platonists* 'tis true, strain very hard here, to make their Master orthodox, yet they must acknowledge that this was the genuine Doctrine of *Origen* and his Admirers, and that they borrowed their *Idea of the Renovation of the World* from *Plato* himself.

In the fifth Chapter of his third Book *De Principiis*, *Origen* himself sufficiently clears up this Point. He there starts an Objection, which some Cavillers might make to his Assertion, that the World had a Beginning. You may very probably ask me, says he, how was God employ'd, or what was he doing before the Creation of the World? It would be ridiculous to say that he was then indolent and inactive; for what can be more repugnant to his divine Nature, than to imagine, that his Goodness would attempt nothing, or that his Omnipotence could not execute whatever he purposed to perform? To this, says that learned Doctor, we answer according as the Rule of Piety directs us; that the Creation of the World was not the first Operation of the Almighty; for 'tis our Opinion, that as the World which we now inhabit, will be followed by a new one, so there were several others in like manner which preceded this. This Passage very manifestly favours the Doctrine of a Succession of Worlds, and demonstrates that he borrowed it from *Plato*, for which several of the Fathers of the Church reprimanded him very severely: And forasmuch as these Worlds have (as *Plato* assures us) been always animated by the Grand Soul of the Universe, is it not past all Dispute that the *Platonists* maintained the *Metempsychosis* with Regard to a Plurality of Worlds? But what is most surprising of all is, that *Origen*, thus prejudiced and prepossessed in Favour of the *Platonick* System, should presume to wrest and misinterpret several Passages of the sacred Scriptures, for the better Support of so ridiculous a Tenet. He quotes, for Instance, that Text in *Isaiah*, where God declares he *will create a new Heaven and a new Earth*; and that in *Ecclesiastes*; [a] *The Thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new Thing under the Sun. Is there any Thing whereof it may be said, See, this is new? It hath been of old Time which was before us.*

THE *Indians* maintain the very same Notion: They imagine that the World must be dissolved, and that afterwards God will create a new One; nay, they set a determinate Time for this great Revolution: For when the four Ages of the World, that is, the Golden, Silver, Brass and Iron Age, shall, as they pretend, be all expired, one Day of *Brumma*'s Life will last for an hundred Years: That when that Number of Years shall be elapsed, the World will be destroyed by Fire. Tis very observable, that almost all Nations have concurr'd in the same Manner in which the World shall be destroyed: Tis a Tradition which the ancient Philosophers derived from one another; nay, *Ovid* says in express Terms, that 'tis by the irresistable Decree of Fate, that the Heavens, the Sea and Earth, shall be consum'd by Fire.

Esse quoque Fatis reminiscitur affore Tempus
Quo Mare, quo Tellus, correptaque Regia Cæli
Ardeat.

[a] Quid est quod fuit? Ipsum quod futurum est: Quid est quod factum est? Ipsum quod faciendum est. Nihil sub sole Novum, nec valet quisquam dicere: Ecce hoc recens est: Jam enim præcessit in sæculis, quæ fuerunt ante nos. *Ecclesiast.* Cap. i. v. 9, 10.

THIS

THIS World therefore being thus conſum'd, God will create another in the ſame Manner as he did this, and ſo there will be a perpetual Renovation; even as before this World which we now inhabit was created there was another, and before that one ſtill more ancient. Thus ſay they, we ought to argue by a gradual Progreſſion, whereby we ſhall plainly diſcover a Succeſſion of Worlds, one more antient than another. There is but one Difference which I can ſee between theſe two Opinions, and that is this; the *Platoniſts* and *Pythagoreans* admit of but one World ſubſiſting at once, whereas the *Indians* on the contrary, aſſert there are fourteen: 'Tis no hard Matter, however, to reconcile them together; ſince the *Indians* acknowledge, that the fourteen which they admit, are in Effect but one; becauſe they are all encloſed in one Egg, or as ſome will have it, in their *Brumma*. 'Tis here very remarkable, that almoſt all Nations, have agreed in comparing the World to an Egg: Thus the antient *Egyptians* repreſented it, and without Diſpute all the other Nations received that Notion from them. The *Indians* add, that this Egg, which incloſes all their other Worlds, was created by their God *Brumma*, who was at that Time upon the Waters. The *Platoniſts* likewiſe ſay, that God was upon the Waters. Tis very probable they might have made too bold with that Paſſage of the ſacred Scripture, where it is written, [a] that *the Spirit of God moved upon the Face of the Waters.*

6. BUT if you ask them how many Years this World ſhall laſt before another ſhall be produced, they will anſwer, till *Brumma* makes his Appearance again, and all Things in Nature return to their primitive Station. This exactly correſponds with the grand *Platonic* Year, which is to laſt thirty-ſix thouſand common Years. The *Platoniſts* hold, that every thing that has paſſed within that long Space of Time, ſhall then reſume its former State, and that Souls ſhall re-animate their former Bodies, and begin their Lives anew: That *Socrates* ſhall be again accuſed by *Anytus* and *Melitus*; that the *Athenians* ſhall paſs Sentence of Death upon him; that afterwards they ſhall repent of the Injuſtice done him, and ſhall treat his Adverſaries with the utmoſt Rigour. And this will not be the Fortune of *Socrates* only, but will take in the whole Human Species, together with all the remarkable Adventures we meet with in Hiſtory.

7. THE Gods themſelves as well as Men, according to the Notions of the *Indians*, are liable to this *Metempſychoſis*, or Tranſmigration. They acknowledge indeed, that the Supreme Being who has created the Gods, the Stars, and all other Beings whatſoever, is no ways ſubject to theſe various Revolutions: But beſides their ſubordinate Gods, of whom we ſhall treat more at large hereafter, they have three principal Deities, which they generally confound and huddle together with the Supreme Being, that is to ſay, *Brumma*, *Vichnou*, and *Routran:* And theſe three Gods of the firſt Claſs, tho' ſubordinate Deities, have, ſay they, animated ſeveral Bodies both of Men and Beaſts. *Brumma* has inform'd both a Stag and a Swan, *Vichnou*, who has paſs'd through more Tranſmigrations than the others, has made his Appearance under the Form of *Matcham*, that is a *Fiſh*, which happened, as they ſay, at the Time of the Deluge, when he guided and directed the *Ark* which preſerved the human Species, and after that was transformed into a *Courtram*, that is, a *Tortoiſe*, in order to ſupport a tottering World: He aſſum'd likewiſe the Form of a *Hog*, to find out the Legs of *Routran*, who had hid himſelf; after that the Form of *Naraſingam*, that is to ſay, *half Man* and *half Lion*, for the Defence of one of his own Votaries, and the Overthrow of *Franien*. In ſhort, he has animated the Body of a *Bramin*, and of a celebrated King called *Ramen*, &c. *Routran* likewiſe has paſs'd thro' ſeveral Transformations; but the moſt extravagant and fooliſh is, that of *Lingan*, from which aroſe the infamous Sect of the *Linganiſts*.

[a] Spiritus Domini ferebatur ſuper Aquas. *Gen.* i. 2.

THE

THE Goddeſſes, Wives to theſe three Gods, have likewiſe been liable to the like Tranſformations. *Parradi*, the Wife of *Routran*, reſenting in the higheſt Manner, the Neglect of her Father, in not inviting her Husband, as he had done all the other Gods, to a celebrated Sacrifice, threw herſelf into the Fire, in the Height of her Paſſion, and was therein reduced to Duſt and Aſhes. She was afterwards the Daughter of a Mountain in the *North*, and was intermarry'd a ſecond Time with her beloved *Routran*.

THE various new Births of *Kehoumi*, who was Wife of *Vichnou*, are particularly famous. Her firſt Birth was when the Gods and the Giants removed the famous Mountain of *Merona* into the Sea.

From thence iſſued a thouſand Progidies in Nature; but the moſt beautiful Production was that of *Kehoumi*, who dazzled the Eyes of all the Gods with her reſiſtleſs Charms, and was by their unanimous Conſent preſented to *Vichnou*. Many Years afterwards ſhe became the Offspring of a certain *Fruit*, whoſe Scent, inexpreſſibly fragrant and agreeable, diffus'd itſelf ten Leagues round about. This beautiful young Virgin was brought up by a *Penitent*, named *Vedamamouni*, who inſtructed her in all the liberal Arts and Sciences; but as ſhe was a perfect Beauty, and the Envy and Admiration of all her Sex, he was ambitious of marrying her to *Vichnou*, who was then transform'd into *Ramen*, one of the moſt celebrated Kings that was ever recorded in their *Indian* Stories. This Princeſs was at that Time known by the Name of *Sida*, and performed a very auſtere Penance on the Sea-ſhore, by fixing herſelf on the Maſt of a Ship, and enduring with invincible Patience the exceſſive Heat of a prodigious Fire, that ſhe made at the Foot of it. The Fame of her Beauty reached the Ears of a Giant, then King of *Ceylon*, who paid her a Viſit upon the Spot, with an Intent to marry her; but being diſtaſted at ſuch a Propoſal, ſhe threw herſelf into the Flames, and was conſum'd to Aſhes. This Penance of her's however, was not altogether fruitleſs and ineffectual; for *Vedamamouni* having carefully collected her Aſhes, encloſed them in a golden Reed, embelliſhed with Diamonds and other precious Stones of an ineſtimable Value; this Reed was preſented to the Giant *Ravanen*, who ordered it to be depoſited amongſt his choiceſt Rarieties. Some conſiderable Time afterwards, a Voice being heard iſſuing out of the Reed, like the inarticulate Sound of a crying Infant, it was open'd, and on Examination, *Sida* was found encloſed therein, under the Form of a beautiful young Virgin.

THE Aſtrologers who were conſulted on this extraordinary Occaſion, declared that this little Infant would prove the Ruin and Deſtruction of *Ceylon*; whereupon they immediately lock'd her up in a golden Cheſt, and threw her into the Sea, in order to drown her. But the Cheſt, notwithſtanding its prodigious Weight, inſtead of ſinking to the Bottom, ſwam on the Surface of the Water, and ſteered its Courſe towards *Bengal*. No ſooner had it entred into one of the Arms of the River *Ganges*, but it was caſt on Shore, and left in a Field, where ſome labouring having found it, and made a Preſent of it to their King, who educated the Child, and was her Guardian till ſhe married *Ramen*.

To conclude, the ſubordinate Gods of the firſt Order, beſides the Obligation they are under of dying in the grand *Brummatic* Year, and being born again afterwards, are regenerated ſeveral times, during the Courſe of the Years of *Brumma*. Theſe Years compriſe ſome thouſands of our common Years, and are by far more numerous than thoſe which are to ſlide away during the grand *Platonic* Year.

As to thoſe Gods who are of the ſecond Claſs, the *Indians* repreſent them oftentimes as transformed into Men, and ſometimes into Devils, who afterwards become Gods again. This Notion of the literate *Indians* bears a very great Affinity to that of the *Platoniſts*. St. *Auſtin* aſſures us, that thoſe Philoſophers imagined that the Souls of virtuous Men were transformed into familiar or domeſtic Gods, and became the Guardians and Pro-

tectors of particular Families; that on the other Hand, if they had been guilty of any enormous Crimes, they became evil Spirits, and took Delight in haunting and perplexing thoſe who were alive. [a] *Animas ex Hominibus fieri Lares, ſi meriti boni, & Lemures, ſi mali.* St. *Jerom* in his Letter to *Avitus*, ſays, that the *Origeniſts* maintain'd the very ſame Noion, that is to ſay, that Men were transform'd into Devils, and Devils into Men. *Ita cuncta variari, ut & qui nunc homo eſt, poſſit in alio Mundo Dæmon fieri; & qui Dæmon eſt, & negligentius egerit, in craſſiore corpore relegetur, id eſt, homo fiat.*

IN Order to demonſtrate that the *Indians* maintain the ſame Principle, I ſhall only produce one Inſtance, extracted from one of their Books, Entitled, *Palmapouzaram*. A celebrated *Bramin* (by Name *Venedini*) had a Son that was called *Akinapar*. This young Gentleman went every Day to bathe in the ſacred Waters which bear the Name of *Achoditirtam*. Five young Goddeſſes frequently deſcended from Heaven for the very ſame Purpoſe; they gaz'd with Attention one the young *Penitent*, and were ſmitten with his Charms. The modeſt Youth took Diſtaſte at their amorous Overtures, and with bitter Imprecations transform'd them into Devils, and enjoin'd them to hover in the airy Regions. I ſhall here take the Liberty to make this one curſory Remark, that as *Plato* imagin'd, that there were Devils reſiding in all the four Elements; ſo the *Indians* are of the ſame Opinion, and allow that the Air, Earth, Fire and Water are the reſpective Places of their Abode. The young *Penitent*'s Imprecations met with the deſired Effect; but the Goddeſſes reſenting the inſolent Deportment of *Akinapar*, loaded him with as direful Curſes in their Turn, and doom'd him to become a Devil like themſelves. Theſe ſix Devils, notwithſtanding their being ſuch implacable Enemies to each other, conſpired the Death of a celebrated *Penitent*, who was called *Chomonchariehi:* but he baffled all their artful Stratagems, and drove them with Diſdain out of his Preſence. *Venadini* was by Accident an Eye Witneſs of this Tranſaction, and recollecting his Son, whom he had long ſought for in vain, humbly requeſted the *Penitent* to reſtore him to a human Shape. Accordingly he promiſed to comply, provided *Venadini* would go and bathe himſelf in the *Prayagatirtam*, (that is, an Influx of three Rivers which meet in the Kingdoms of *Mogul*;) and to induce him to follow his Advice, he told him the following Story: A devout young Virgin (by Name *Malinei*) who formerly performed ſeveral Years Penance, and thereby merited to be regenerated in the Court of the Gods, and be transform'd into a Goddeſs, came every Day to bathe herſelf in the *Prayaga:* As ſhe was once upon her Departure, a Drop of Water fell from her Locks upon a Giant of a monſtrous Size, who had concealed himſelf in a Cane-Wood. This ſingle Drop made ſuch an Impreſſion on the Giant, that he immediately concluded he had been one of the moſt profligate Wretches that ever was, in a former Life, and that for no other Reaſon he was born in ſuch a frightful Figure. He forthwith proſtrated himſelf before the Feet of the Goddeſs, and conjured her in Tears to take away his Life, and to confer on him ſome new Birth, that his State for the Future might be more agreeable and happy. The Goddeſs, taking Compaſſion on his deplorable Condition, told him, that in order to his Regeneration, and Entrance into a happier State, and even to plant him in the Court of the Gods, ſhe would beſtow on him all the Merit ſhe had acquir'd by bathing for thirty Days together in the *Prayaga*, and the Giant was immediately transformed into a more agreeable Figure. *Venadini* having heard this Story, immediately repaired to the *Prayaga*, where he bathed himſelf for thirty Days ſucceſſively; after which he had a Grant of the Favour which he requeſted, and his Son became a *Brame.*

THIS Fable is a ſufficient Demonſtration, that one of the Articles of the *Indians* Belief is, that the Gods are liable to be transformed into Men, and Men into Gods, and that both Gods and Men may tranſmigrate into Devils, and Devils *vice verſa*, become Men and Gods.

[a] De Civit. Dei Lib. ix. Cap. 11.

HITHERTO

HITHERTO, my Lord, the *Indian* Syſtem, and that of *Pythagoras* and *Plato* bear no ſmall Reſemblance. This Topick, however, as yet is but tranſiently diſcuſſed; and the more curious our Reſearches are into the Doctrine, both of the one and the other, your Lordſhip will the more eaſily diſcern the exact Conformity which there is between them. I ſhall begin with the Ideas which they reſpectively entertain of the Nature of the Soul.

THE antient *Indians* do maintain in ſome of their Writings, that the Soul is a Part, or Portion of the divine Eſſence; that the ſupreme Being diffuſes himſelf throughout the whole Univerſe, in order to inform it, and that 'tis highly juſt and reaſonable he ſhould do ſo; ſince, ſay they, 'tis he, and only he, that gives Life and Regeneration to all other Beings. Some Years ago, I remember, a *Bramin*, as we were in Converſation on this Topick, made uſe of the following Illuſtration: Suppoſe, ſays he, ſeveral thouſands of Veſſels of various Sizes were all full of Water; ſuppoſe likewiſe the Sun ſhould dart down his Rays perpendicularly on theſe Veſſels; you muſt allow that he impreſſes, as it were, his own Image upon every one of them; that a Sun in Miniature, or rather a Collection of Rays, which dart down directly from the luminous Body of that Planet, appears upon every Surface. Thus 'tis, ſaid he, with reſpect to the Univerſe, theſe Veſſels are ſo many different Bodies, on whom Souls emanates from the Deity, as thoſe Rays do from the Sun. I ask'd him if he was of Opinion, that theſe Souls were loſt, or annihilated upon the Diſſolution of their Bodies, in the ſame Manner as thoſe Repreſentations of the Sun diſappear'd and had ho Exiſtence, when any of the Veſſels happened to break. To which he replied, That as thoſe individual Rays which had form'd thoſe Repreſentations in each Veſſel, ſerv'd, when any of them were broken, to form new Images in other Veſſels which were whole and full; ſo Souls, oblig'd to abandon their Bodies when diſſolv'd, immediately animated other Bodies that were vigorous and active. But here I retorted, How is it conſiſtent with Reaſon, that this Part, or Portion of the divine Eſſence, which animates the human Species, ſhould be guilty at any Time of the moſt enormous Vices? Is it not ridiculous to impute to a Part of the Deity himſelf, ſuch flagrant and abominable Sins as are every Day committed by us frail Mortals? He ingenuouſly acknowledg'd that he was at a Loſs rightly to comprehend how that Portion of the divine Nature, which at firſt animated the human Body, could poſſibly be ſo wicked, but that upon the Suppoſition of its being render'd capable of the Commiſſion of any Sin, it muſt be thoroughly purified by a Variety of Tranſmigrations, before it could be re-united to the divine Eſſence.

OTHERS imagine the Deity to be the moſt refin'd and ſubtil Air, and that our Souls are Part of that divine Reſpiration; that at Death this ſubtil Air, which actuated our Bodies is re-united to the ſupreme Being, unleſs it ſtand in need of being purified by divers Tranſmigrations; that when theſe Souls are thus thoroughly purified, they attain to a State of Happineſs, for which there are five Degrees of Perfection preſcribed, all compleated at laſt by a Re-union with the divine Nature.

PYTHAGORAS and *Plato* taught this very ſame Doctrine, and the *Origeniſts* likewiſe, as St. *Jerom* aſſures us, were indebted to thoſe two Philoſophers for the ſame Opinion. We need produce no other Teſtimony than what *Cicero* makes *Cato* ſay, to prove that the Philoſophers of the *Italian* Sect were fully perſuaded that the Soul was a Part of the divine Eſſence: *Audiebam Pythagoram Pythagoreoſque incolas pene noſtros, qui eſſent Italici Philoſophi nominati; nunquam dubitaſſe, quin ex univerſa mente divina delibatos animos, haberemus.* This Obſervation falls in with what I have read in your Lordſhip's judicious Annotations on *Origen*; you aſſure us there, that the *Platoniſts* and *Stoics* ſtrenuouſly maintain'd the ſame Tenet, that the *Marcionites* and *Manichees* embrac'd it after

after them, and that [a] *Virgil*, in the following Paſſage, ſpeaking of the Deity, purſues the *Pythagorean* Syſtem.

- - - - - - - Deum namque ire per omnes
Terraſque, Tractuſque, Maris, Cœlumque profundum;
Hinc pecudes, armenta, Viros, genus omne ferarum,
Quemque ſibi tenues naſcentem arceſſere vitas.

IT muſt be confeſs'd, however, that ſeveral Paſſages in *Plato* undeniably demonſtrate that God firſt created Souls, and afterwards ſeated them anongſt the Stars, to contemplate there on the Ideas of all created Beings. But my Intention here is not to reconcile *Plato* to himſelf, nor to follow him thro' all his Ambiguities, and everlaſting Contradictions. All that I aim at is to demonſtrate wherein the *Indian* Syſtem of the Metempſychoſis is conformable to that of the *Platoniſts*, who borrow'd the moſt eſſential Part of their Doctrine from *Pythagoras:* For, as St. *Auſtin* obſerves, *Plato* took all his Phyſicks from him, and by adding thereunto the Morals of *Socrates*, his Work became a compleat Syſtem of Philoſophy.

BUT whether Souls are an Emanation from the Deity himſelf, or whether God created them out of nothing; it is beyond all Diſpute that *Plato*, who was the faithful Follower of *Pythagoras*, believ'd as he did, that God had planted Souls amongſt the Stars, and that they had Liberty to act without the leaſt Conſtraint. St. *Auſtin*, in ſeveral Paſſages, and *Vivez* in his [b] Commentaries on that Father's Book, entitled, *Of the City of God*, and Father *Thomaſſin* in his [c] *Theology*, aſſures us, that this is the true Idea of the *Platonic* Philoſophy. The laſt Author, after having quoted ſeveral Paſſages out of *Plato* which confirm his Aſſertion, explains it in the Manner or to the Effect following: Theſe Souls thus ſeated amongſt the Stars, were ſo happy, that they ſeem'd to have attain'd the utmoſt Pitch of Bliſs. God had manifeſted to them ſome of his divine Perfections; they were ſo enlightened, that they could plainly diſcern the ſupreme Truth in itſelf, and this Viſion was their Felicity; but they abus'd their Privilege and Liberty, and being dazzled with the Beauty of created Objects, neglected that, which was their *Summum Bonum*. God, in order to puniſh ſuch inconſiderate and perfidious Souls, threw them down from the Stars, and united them to material Bodies. If theſe Souls, however, tho' thus diſcarded, made a right Uſe of their Liberty, which ſtill they were not deprived of, if they purified themſelves by an habitual Practice of Virtue, they would be enabled after ſeveral Tranſmigrations, to return to their former happy State from which they were lapſed. If, on the other hand, they grew more abominably wicked by an habitual Courſe of Sin, then they ſhould deſcend from one vile Body to another gradually more abject and contemptible, in order to be ſeverely puniſh'd.

IT is proper, however, ſay the *Platoniſts*, to remark, that ſome Souls, having contemplated with due Attention on the divine Perfections, and eternal Truths, have ſtill preſerved ſome Ideas of both, notwithſtanding their cloſe Alliance with ſuch groſs and material Bodies; like ſome Rivers, whoſe unpolluted Streams having roll'd over Golden Mines, and afterwards winded through verdant Meads enamell'd with a thouſand Flowers, run at laſt into the Sea, and even there for ſome Time preſerve the good Qualities of thoſe various Places through which they have paſs'd, and don't at once intermingle with her Salt Waters.

IN ſhort, not to omit any thing the *Platoniſts* offer on this Topick, when they meet with any Objects here below which to them appear perfect and compleat, thoſe Ob-

[a] *Georg.* Lib. iv. V. 221.
[b] Comment. in Cap. 5. de Civ. Dei.
[c] Theolog. p. 317.

jects

jects, tho' terreſtrial in themſelves, yet by awakening the languid Ideas which they ſtill retain of the eternal Perfections, create in them ſuch Tranſports as are ſometimes heighten'd into a kind of divine Rapture. The *Platoniſts* are ſo charm'd with this Notion, that theſe ſudden and violent Agitations which hurry away the Soul upon the firſt Appearance of certain Objects, cannot, in their Opinion, be otherwiſe accounted for.

I AM ſenſible there are ſome of the *Platoniſts*, who, in Juſtification of their Maſter, pretend that he only intimated that God created Souls, and united them to Bodies for the Perfection of the Univerſe, and not in the leaſt on Account of any Crimes committed, during their Reſidence in the Stars. But ſince there are ſeveral Paſſages interſpers'd throughout the Works of that Philoſopher ſo expreſs to the contrary, no one, in my Opinion, can juſtly charge me with expoſing his Doctrine in a falſe or diſadvantageous Light.

THE very ſame Notions we find interſpers'd throughout the Works of the moſt celebrated *Indian* Authors, particularly with Reſpect to the *Raja's*, who form a Claſs or Society next in Rank and Eſteem to that of the *Bramins*. There are ſeveral Orders of theſe *Raja's*, one ſubordinate to another: All of them, however, are compris'd in two which are their Principals. The firſt are thoſe who are the Offspring of the Sun, that is to ſay, thoſe whoſe Souls formerly dwelt in the very Body of that Planet, or were, in the Opinion of ſome of them, a luminous Part of it. This venerable Order is called *Chouria Vankcham*, the *Order of the Sun*. They aſſert the very ſame Thing of the ſecond Order, which they call *Tomma Vankcham*, that is, the *Order of the Moon:* And when they are ask'd from whence their other Orders derive their Original, they anſwer from the Stars; and thoſe long Tracts, or Streamers of Light which are conſpicuous in the Night-time, when the Sky ſeems all in a Flame, are, in their Opinion, inconteſtable Proofs of their Aſſertion, being Souls, as they pretend, which fall from the Stars, or at leaſt from *Chorkam*, which is one of their Paradiſes. The *Bramins* aſſure the People, that thoſe Tracts of Light, or, according to their Notion, thoſe Souls which thus fall down from Heaven, when they alight upon the Graſs, enter into the Bodies of the Cows and Sheep that are then browzing, in order to animate the young Calves and Lambs. If any Part of this Light ſettles upon any Fruits that a Woman with Child happens afterwards to eat, 'tis a Soul, they ſay, which deſcends in order to animate the Infant in her Womb.

To conclude, the *Indians*, as well as the *Platoniſts*, aſſure us, that theſe Souls being cloy'd with their firſt Enjoyments, and fond of animating material Bodies, actually deſcend to inhabit them, and there reſide till they are purified, and have merited their Reſtoration to the Place from whence they came: But if they contract new Pollutions in thoſe Bodies, they are at laſt conſign'd to Hell, from whence there is no Redemption for ſome thouſands of Years.

9. As for the reſt, this Tranſmigration of Souls into Bodies more or leſs perfect, according to their vicious, or virtuous Deportment, is by no means caſual, but perfectly regular; and there are different Steps, as it were, whereby they either aſcend, or deſcend in order to be puniſh'd, or rewarded. And this is the very ſame Doctrine which *Plato*, the inviolable Diſciple of *Pythagoras*, teaches in his *Timæus*, in the laſt Book of his *Republick*, and in his *Phædrus*, where he thus explains the Order of theſe Tranſmigrations. 1. If 'tis a Soul which has ſeen a great Variety of Perfections in the Deity, and has diſcover'd ſeveral Truths in this kind of beatifick Viſion, ſhe enters into the Body of a Philoſopher, or a wiſe Man, who makes Contemplation his Favourite Amuſement. 2. She animates the Body of ſome King, or potent Prince. 3. She tranſmigrates into the Body of a Magiſtrate, or at leaſt becomes the Head of ſome illuſtrious Family. 4. She animates the Body of a Phyſician. 5. Of ſome Graduate in Divi-

nity. 6. Of a Poet. 7. Of a Mechanic or Husbandman. 8. Of a Sophiſter: And laſtly, that of a Tyrant.

THE *Indians* range their Tranſmigrations much after the ſame Manner: For though they admit of but four principal Orders, yet they acknowledge ſeveral ſubordinate ones, which are compris'd under each of theſe four Fundamentals. Thus when Souls deſcend directly from Heaven, 1. They enter into the Bodies of their *Bramins*, who are their wiſe Men and Philoſophers. 2. They animate the Bodies of Kings and Princes. 3. Of Magiſtrates, or Superintendans of their Provinces, who are of their *Chouffres* Order: And laſtly, of the moſt abject and contemptible Wretches; from whence, however, they may aſcend in proportion to their Degrees of Purification. I have heard a very celebrated *Bramin* ſay, that he had read in an antient Legend, that upon ſome particular Occaſions Souls are oblig'd to tranſmigrate into a thouſand different Bodies before they can be united to the Sun, where they finally center, and become, as it were, ſo many of his Rays. An *Indian* Poet, endeavouring to illuſtrate the Manner in which Souls always deſcend into Bodies, one more imperfect than another, in proportion to their deviating from the Dictates of Reaſon, compares them to the Deſcent of the River *Ganges*, which, ſays he, fell firſt from the higheſt Heavens into *Chorkam*; from thence on the Top of *Iſſouren*; after that on the celebrated Mount *Ima*; from thence on the Earth; from that into the Sea; and from thence at laſt into *Padalam*, that is, into Hell.

THE *Chaldeans* are altogether as ridiculous and extravagant in their Illuſtrations of this Deſcent and Aſcent of Souls. They imagine they have Wings which grow ſtronger and ſtronger in proportion to their Practice of Virtue, and weaker and weaker as they plunge into and indulge themſelves in Vice. Sin has the Power of clipping their Wings, and then they are oblig'd to deſcend. When they turn from their Sins, and reſolve to be virtuous, their Wings grow large and ſtrong, and raiſe them up to Heaven.

PLATO talks after the ſame Manner: When Souls, ſays he, make no Progreſs in Perfection as they exchange their Place of Abode, 'tis becauſe their Wings are weak. When the Queſtion is put to theſe *Platoniſts* how long it will be before ſuch Souls ſhall recover the Strength of their Wings after they are thus broken and impaired by Sin, their Anſwer is, ten thouſand Years for the Wicked, but three thouſand Years will be ſufficient for the Righteous, who have thrice liv'd in Uprighteouſneſs and Innocence. *Qui ſimpliciter & ſine dolo philoſophatus eſt, huic, ſi ter ad eum vixerit modum, ter Milleni ſufficient Anni.*

IT is very probable indeed that the *Platoniſts* made uſe of this Expreſſion in an allegorical Senſe; but 'tis beyond all Diſpute that the *Indians* have improv'd the Hint firſt given them, and underſtand thoſe ſame Wings according to the Letter. They have conferr'd Wings even on the Mountains, which were once ſo inſolent and audacious, ſay they, that they approach'd their very Towns with Intent to cover them: But *Devendiren* purſued them with a Sword ſet with Diamonds, and having overtaken the Body of the Army of theſe flying Mountains, he cut their Wings, which occaſion'd that long Tract of Hills which divide the *Indies* into two Parts. As for thoſe other Mountains which were divided and ſcatter'd from the Army, they ſettled here and there after their Defeat in that Irregularity and Confuſion, as they lie at preſent: Such as fell into the Sea form'd thoſe Iſlands which have been ſince diſcover'd in it. All theſe Mountains, according to their Notion, are animated, and have procreated Numbers of Rocks, and even Gods and Goddeſſes of great Renown.

10. AFTER all, my Lord, were Souls deſtin'd to animate human Bodies only, their Dignity would not be ſo much depreciated; but that the *Platonic* Philoſophy ſhould have debas'd

debas'd them even to the Information of Brute Beaſts, is what one could hardly imagine, was not that ridiculous Notion ſo often repeated, and interſperſed throughout *Plato*'s Works. 'Tis to this Tenet that St. *Auſtin* alludes in his third Book, *On the City of God*, wherein he aſſures us, *Platonem animas hominum poſt mortem, revolvi uſque ad Corpora Beſtiarum ſcripſiſſe, certiſſimum eſt.* When the *Platoniſts* have been diſpos'd to rectify their Maſter's Miſtakes, as *Porphyry* has attempted to do, they have offer'd Arguments no Ways concluſive, or which equally prove that Souls animate the Bodies both of Beaſts and Men.

THE *Platonic* Syſtem, in ſhort, is this: All Souls, except thoſe of ſome particular Philoſophers, are judg'd, on the very Moment of their Separation from their reſpective Bodies; ſome are caſt down to Hell, in order for their Puniſhment and Purification; others, whoſe Lives have been one continued Scene of Innocence and Integrity, ſoar up inſtantly to Heaven, in order to receive a Reward in Proportion to their Virtues; but after the Expiration of a thouſand Years, they return to the Earth, and make choice of that kind of Life which is moſt ſuitable to their Inclinations. It then frequently happens, that ſuch as had animated human Bodies before, tranſmigrate into the Bodies of Beaſts; and ſuch as had animated Beaſts, tranſmigrate into human Bodies. This is the Manner in which that Philoſopher expreſſes himſelf in his *Phædrus*.

BUT this Choice which the Souls make, muſt not be ſuppoſed to be either blind, or heedleſs, without the leaſt Regard or Diſtinction of the Beaſts, which they propoſe to animate; for 'tis on the contrary, a very judicious one, and adapted in ſome meaſure to their former State of Life. Thus the Soul of *Orpheus* made choice of the Body of a *Swan*; that of *Tamiris* pitch'd upon the *Nightingale*; *Ajax*'s Soul choſe the Body of a *Lion*; *Agamemnon*'s animated an *Eagle*, and that of *Thirſites* tranſmigrated into the Body of a *Monkey*. Thus does *Plato* unfold this wonderful myſterious Doctrine in the Books of his [a] *Republick*.

THE *Indians* are much of the ſame Opinion, with this Difference only, as we ſhall ſhew hereafter, that when Souls have been puniſhed for their Tranſgreſſions, or rewarded for their Virtues, they are doom'd to enter into other Bodies, not through Choice, but by Compulſion and fatal Neceſſity, which they call *Chankcharam*, or by the abſolute Decree of *Brumma*, who faithfully regiſters all the Adventures of a Soul, on the Sutures or Seams of the Skull of that Body, which ſhe propoſes immediately to inform.

II. IF the grand Maxim or Principle of the *Pythagoreans* and *Platoniſts* were once admitted, *viz.* that the whole Man conſiſts in the Soul, and that the Bodies which Souls animate are no more than Vehicles or Machines, which they make Uſe of, or Garments which they put on, it would follow, by a Parity of Reaſon, that Souls muſt tranſmigrate promiſcuouſly into Trees, Plants, and all Things elſe that are capable of Vegetation. This *Ovid*, who ſhews himſelf a profeſs'd *Pythagorean* throughout all his Works, plainly demonſtrates in his *Metamorphoſes*; for although there may be ſome ſmall Difference between the *Metamorphoſis* and the *Metempſychoſis*, yet the former is grounded on the latter. *Virgil* likewiſe intimates the ſame Thing, in that Paſſage where *Æneas*, cutting off the Branch of a Tree, ſaw the Blood of *Polydorus* trickle down upon the Ground, and heard the following ſhort Complaint in a melancholy Tone;

Quid Miſerum, Æneæ, laceras? jam parce Sepulto.

I COULD here amuſe your Lordſhip with a thouſand Romantic Fictions, which the *Indians* univerſally believe, and receive as inconteſtible Truths; but I ſhall content my-

[a] Book x.

ſelf

ſelf with producing one Example, which is inſerted in their celebrated Legend, entitled, *Ramayenam*, which is accounted infallible, and the very reading of it an Abſolution and Remiſſion of all their Sins.

CHOURPANAGUEY, Siſter to the Giant *Ravanen*, had a Son whom ſhe was exceeding fond of. This Youth ſtole one Day into the Garden of a Penitent, and broke down ſeveral of his Trees. The Hermit reſented the Affront, and transform'd him upon the Spot into a Tree called *Alamaram*. *Chourpanaguey* with Tears entreated the Hermit to moderate his Paſſion, who on her Mediation became more flexible, and conſented, that when *Vichnou*, who was transform'd into *Ramen*, ſhould return to this World, and cut off a Branch of this Tree, the Soul of her Darling ſhould aſcend into [a] *Chorkam*, and be ſubject no more to any future Tranſmigrations. There are ſeveral Paſſages of the like Nature to be met with in the Works of the moſt celebrated *Indians*, from whence they prove the Tranſmigration of Souls into Plants and Trees.

12. IN order to carry the Notion of the *Metempſychoſis* as far as it will poſſibly bear, Nothing can be added more, than to allow the Tranſmigration of Souls into Stones, and all other Beings of the like Nature. The *Pythagoreans* and *Platoniſts* no ways favour, as I can find, ſo abſurd a Doctrine. *Ovid*, indeed, in his *Metamorphoſes*, has indulg'd his Fancy in this Particular. *Aglaurus* is there transform'd into a *Stone*, *Niobe* into *Marble*, *Atlas* into a *Mountain* of his own Name, *Scilla* into a *Rock* in the Sea, *&c.* But even this luxuriant Poet never was ſo abſurd, as to imagine that theſe Rocks, Stones, and Mountains, were animated.

THE *Indians*, on the contrary, are fully perſuaded, that ſome Souls really and truly animate the very Stones, Rocks, and Mountains. Amongſt the many Inſtances that occur in their favourite *Ramayenam*, I ſhall produce but one to juſtify this Aſſertion.

THERE was a certain Penitent (*Cavoudamen* by Name) that reſided near the River *Ganges*, who lead, according to Report, a very auſtere Life, and had one of the moſt beautiful Creatures for his Wife (whoſe Name was *Hali*,) that ever Eyes beheld. This *Hali* had the Misfortune to be beloved by *Devendiren*, King of the Gods of *Chorkam*. *Cavoudamen* diſcover'd the Amour, reſented the Indignity offer'd him, and loaded them both with his moſt direful Imprecations. *Hali* thereupon was immediately transform'd into a *Rock*, wherein her Soul was confin'd; but in Proceſs of Time *Ramen* having touch'd that Rock with his ſacred Foot, her unfortunate Soul was thereby releaſed from her Priſon; and having made ſufficient Attonement for her Crime in this Tranſmigration, took her Flight directly into *Chorkam*.

13. I AM ſenſible there is one Queſtion which may very juſtly be ask'd me, and which I ſhall think myſelf oblig'd to reſolve, in order to ſearch and examine this *Indian* Syſtem to the Bottom; and that is, whether the Tranſmigration of Souls from one Body into another be inſtantaneous? or whether there is any Interval or certain Space of Time between their different Animations? In this Particular the *Indians* are divided in their Opinions. Some imagine that Souls hover round about their Bodies, and even lodge in thoſe Places where the Aſhes of their burnt Bodies are depoſited, till they find others fit for their Reception. Others are of Opinion, (and this Notion moſtly prevails,) that they are permitted to eat whatever is ſet before them for ſeveral Days together. Upon which Account they are extremely pleaſed when they obſerve the Crows alight, and pick up the Proviſions which were made for theſe Souls. The Vulgar particularly imagine, that the Souls of their Dead tranſmigrate for ſome Days into the Bodies of Crows, or

[a] The *Indian* Paradiſe.

at

at leaſt appear in other Bodies of like Form, and that afterwards they go to Heaven, or Hell, according as their Actions in this Life were good or evil.

As for *Plato*, he ſeems to be unſteady and incertain in his Notion of the Fate of Souls, immediately after the Diſſolution of their Bodies. For the Generality, however, he aſſures us, that ſuch Souls as are purified, return directly to Heaven, from whence they came on Earth, and that the Souls of the Wicked are oblig'd for ſome Time to abide and remain with the Aſhes of their Bodies which have been burnt, or to hover over the Graves, where they have been interr'd, before they are permitted to tranſmigrate into other Bodies, and by that Means make an Attonement for the Sins they have committed.

'Tis an Obſervation which your Lordſhip has already made, and I only make bold to repeat it after you, that the Poets, who were for the Generality *Pythagoreans*, were of Opinion, that the Souls of the Wicked, as well as the Virtuous, always hover'd for ſome Time, round their dead Bodies. Thus *Virgil*, in his fourth Book of the *Æneid*, talks of the *Manes* and the Aſhes of *Anchiſes*. *Ovid* in his third Book, and *Propertius* in his fourth Book of Elegies, maintain the ſame Notion. *Lucan* adviſes the Living to collect the Aſhes of their Dead, which were ſcatter'd on the Water-Side, and to encloſe them with their *Manes* in the ſame Urn.

----- *Cinereſque in littore fuſos*
Colligite, atque unam, ſparſis date Manibus, Urnam.

[a] SERVIUS in his Commentaries on the following Paſſage in the third Book of the *Æneid*,

----- *Animamque Sepulchro*
Condimus, ----

ſays, that the Soul continues or reſides with the Body, or the Aſhes of it, as long as there are any Atoms remaining. The *Egyptians*, therefore, in order to prevent Souls from wandering too ſoon from Place to Place, embalm'd the Bodies of their Dead with the utmoſt Precaution. Their Myrrh, Perfumes, and Linnen Bandages, ſpread over with Aromatic Gums, render'd their dead Bodies, according to St. *Auſtin*, as hard and durable as Marble. For the ſame Reaſon they erected thoſe lofty and pompous Pyramids, of which *Herodotus*, *Diodorus Siculus*, *Strabo*, *Pliny*, and other learned Hiſtorians have given us ſuch ſurpriſing Deſcriptions.

THE *Indians* don't admit of the Soul's reſiding with the Body ſo long after its Diſſolution; they imagine twelve or fifteen Days, or thereabouts, Time ſufficient; after which a natural Impulſe prompts theſe Souls to ſeek out for more agreeable Companions; and thus they proceed, till they have paſſed through ſome hundreds of Tranſmigrations.

WHEN the *Bramins* are requir'd to account for the Cauſe of theſe various Regenerations, they ſeem at a Loſs for a Reply. I have diſcover'd, however, either by conſulting their moſt antient Authors, or converſing with their moſt learned Doctors, their real Sentiments in this Particular. They unanimouſly agree, that *Brumma* writes down upon the Heads of all ſuch Infants as are born, the whole Adventures of their future Life; and that afterwards neither he himſelf, nor all the Gods in Conjunction, can eraſe the Im-

[a] Lib. viii. & ix.

preſſion, or prevent the Effects of it. But ſome of them hold, that *Brumma* writes what he thinks proper, and conſequently that their future good, or ill Fortune entirely depends on his Will and Pleaſure. Others maintain, that he has no ſuch abſolute Power, and that the Adventures, which he imprints on the Head of a Child, muſt be conformable to its Actions in a State of Pre-exiſtence.

THIS Writing of *Brumma*, my Lord, is a pleaſant Conceit enough, and well deſerves an Explication. The Skull, almoſt every one knows, has ſeveral Sutures or Seams, which are indented one within another, and reſemble, as to their Form, the Teeth of a Saw. Theſe Teeth, according to the *Indian* Notion, are ſo many Hieroglyphicks, of which *Brumma*'s hiſtorical Accounts are compoſed, and which are always written in thoſe three principal Sutures or Seams, which the Anatomiſts call the *Coronal*. What Pity 'tis, ſay they, that we can neither read nor underſtand theſe Characters! All the future Tranſactions of a Man's Life would then no longer remain a Secret.

THE true Syſtem therefore of the antient *Bramins* is this: Every good Action muſt be eſſentially rewarded, and every evil one of Neceſſity be puniſhed. No innocent Perſon by Conſequence can be puniſhed, nor wicked Man rewarded. 'Tis Virtue and Vice therefore that are the true Cauſes of all Diſtinction of Perſons; they are the Deſtinies which are irreſiſtible; they, in ſhort, are the fatal Character of *Brumma*; and by the Explication of this Principle, or Maxim, they account for the Happineſs of ſome, and Miſery of others. If you have been virtuous in your State of Pre-exiſtence, you ſhall enjoy all the Pleaſures this World affords; if you have been vicious, you ſhall be puniſh'd and tormented with all its Cares and Troubles; for which Reaſon the following Proverb is for ever in the *Indians* Mouths, *Do well, and all will be well; do ill, and all will go ill.*

THIS inevitable *Deſtiny* they call *Chankaram*, which is a Quality imprinted on the Will, and is the Cauſe of doing Good or Evil, according to every one's Actions in a former Life. Such as are not perfect Maſters of the *Indian* Tongue, are very liable to miſtake the Senſe of this Expreſſion, becauſe it has various Significations; ſometimes it ſtands for the Memory, at other Times it is made uſe of to expreſs a certain Quality which the *Pagan* Prieſts imprint on the Statue of an Idol, by Virtue of ſome certain Prayers, and which gives it a kind of Life. But their learned Men generally make uſe of it to explain the Cauſe of their various Tranſmigrations.

THIS Principle or Axiom once laid down, the *Bramins* argue after the following Manner: The God whom we adore is juſt, and therefore cannot do any Act of Injuſtice. 'Tis too viſible, however, that many Perſons are born blind, lame, deform'd, poor, and deſtitute of all the Conveniencies and Neceſſaries of Life, and muſt by Conſequence be very unhappy. Now they could not, doubtleſs, deſerve ſo ſevere a Fate at their Birth, ſince they were not then free Agents; their Misfortunes therefore muſt be aſcribed to the Sins they committed in a State of Pre-exiſtence. On the other Hand, ſome Men are born in manificent ſtately Palaces, are reverenced and reſpected, and enjoy, without any Interruption, all the Bleſſings, which this Life can afford. Now what good Actions could they poſſibly have perform'd, to merit ſuch Grandeur and Regard, unleſs they were entitled to them by their habitual Practice of Virtue in a former Life? From whence it plainly follows, that all their various Tranſmigrations, owe their Original to an abſolute Neceſſity, that Vice ſhould be puniſhed, and Virtue rewarded. All the *Indian* Hiſtories abound with Arguments of this Kind, and all their Books of Morality and Poetry are full of theſe Maxims. I ſhall here introduce one Inſtance from a very celebrated *Indian* Author, as an Illuſtration of the prevailing Power of good Works.

A certain Gentleman of great Abilities uſed frequently to ruminate and reflect on the indiſpenſible Obligation he lay under of paying his Devotions to the inferior Gods; and ſtill he conſidered with himſelf, that the ſubordinate Deities were all dependent on *Brumma*, and for that Reaſon thought it moſt natural, to addreſs himſelf directly to him. But then he apprehended again, that *Brumma* himſelf had no Power to alter the future Events of this Life, and that all the Comforts we enjoy here, are entirely owing to the good Works which we have done in our preceding State; and from the Whole he drew this Concluſion, that virtuous Actions ought to be accounted the Fountain and Foundation of Happineſs. It is therefore undiſputably true, ſay the *Indians*, that all our preſent Enjoyments ariſe from an habitual Performance of good Works in a former State.

I COULD, with all the Eaſe imaginable, produce Inſtances of each individual Virtue, which has been the Cauſe of a new and advantageous Birth. But by this, one which follows, extracted from the Life of *Vieramarken*, any Body may be able to form a true Judgment of all the reſt. An abandon'd Wretch, one who was guilty of the moſt enormous Vices, once upon a Time gave a Meaſure of Cane-Seeds as an Alms-Deed. This ſingle Act of Charity was the Cauſe of his being born the Son of the King of *Cachi*, which was as great an Honour as could poſſibly be conferr'd on him here on Earth.

THE *Indian* Authors produce likewiſe a thouſand Inſtances of the Puniſhment of Sinners in the various Tranſmigrations of their Souls. I ſhall confine myſelf, however, to the following one alone, which they look upon as the chief Cauſe of all the Tranſformations of *Vichnou*. A certain Hermit, named *Virougoumamouni*, had led a retired Life for many Years in the conſtant Practice of the ſevereſt Penances. He had arrived to ſuch a Degree of Perfection, that the Gods themſelves were obliged to teſtify their Reſpects to him, or be ſubject to his Malediction; for no Power whatever was able to oppoſe him. One Day he went up to the Top of a high Mountain, to which the Gods *Brumma*, *Routran*, and *Vichnou* had reſorted. The two former, not receiving him with that Courteſy and Complaiſance, which was due to him, were inſtanly puniſhed, *Brumma* was ſentenced never to have a Temple conſecrated to him more; and *Routran* was ſeverely corrected. *Vichnou*, who was apprehenſive of the like Treatment, was very humble and ſubmiſſive in his Preſence; but flew afterwards into a violent Paſſion with the Porter of his Palace Gate, for admitting the Hermit without his Knowledge and Approbation, and in order to puniſh him for his Negligence, doom'd him to be his conſtant Enemy through all his future Tranſmigrations. Whereupon when *Vichnou* made his Appearance under the Shape of *Ramen*, the Porter's Soul was obliged to animate the Body of a Giant, called *Ravanen*. From whence, ſay the *Indians*, 'tis evident, that Vice, or Virtue alone regenerates a Man, and determines his future State of Happineſs, or Miſery.

THEY are ſo fully perſuaded that all the Bleſſings, or Misfortunes of this Life depend on the good, or evil Practices in that which preceded, that whenever they ſee a Man advanced to the higheſt Dignities and Preferments, or in the peaceful Enjoyment of a very plentiful Eſtate, they take it for granted, that in his laſt State he had been ſtrictly virtuous: And on the other Hand, if they ſee a Man in a poor, abject, and contemptible Condition, they ſay 'tis no Wonder, ſince in his pre-exiſtent State he was notoriouſly vicious.

I remember, my Lord, that I have informed you, what happened to me ſome Years ago, when I was under Confinement at *Tarcolam*. One of the moſt conſiderable Men of the Country, being very much concerned at my Misfortunes, paid me a Viſit of Condoleance, and as he converſed with me after a very friendly and familiar Manner, " Alas! " Sir, ſays he, can you, who have ſo frequently expoſed and ridiculed the Doctrine of " the

" the *Metempſychoſis*, now diſclaim ſo ſelf-evident a Truth? Are not the unhappy Cir-
" cumſtances in which you are at preſent involved, a manifeſt Demonſtration of it? For,
" in ſhort, added he, I have been inform'd from your own Diſciples, that even in your
" Minority you was admitted a *Sanias*. Neither the reigning Vices of the Age, nor a
" too intimate Acquaintance with Men of bad Principles, had then the leaſt Power to
" corrupt your Morals; and ever ſince you have led a very innocent and inoffenſive Life.
" You not long ſince reſided in the ſolitary Woods of *Tarcolam*, were very abſtemious,
" and practiſed the utmoſt Auſterities, you injur'd no Man; but, on the contrary, di-
" rected us all in the ſure Way to future Happineſs. What Reaſon therefore can there
" be aſſigned for this your unhappy Confinement? Why ſhould you be doomed to under-
" go thoſe Tortures, which are preparing for you? It cannot poſſibly be the Reſult of the
" Sins, which you have committed in this Life, and therefore of Conſequence muſt be
" for thoſe you have been guilty of in a State of Pre-exiſtence.

THIS laſt Inſtance alone, my Lord, is abundantly ſufficient to ſet the whole *Indian* Syſtem of the *Metempſychoſis* in its full and true Light: In order however, to compleat the Parellel between their Syſtem, and that of *Pythagoras* and *Plato*, I ſhall endeavour to add to this ſhort Eſſay, ſome few Touches more, by way of farther Illuſtration.

14. SAINT IRENEUS, in his Diſſertation on *Hereſies*, aſſures us, that *Plato* being at a Loſs for a proper Anſwer to thoſe who oppos'd the *Metempſychoſis* as a mere Chimera; becauſe no one could ever recollect the Tranſactions of his paſt Life, was forced to call the River of Oblivion to his Aſſiſtance, aſſerting, (tho' without any ſolid Grounds) beſides his own fertile Invention, as that the Devil, who preſided over ſuch Souls return'd to this World, made them drink of this River [a]. *Qui primus hanc introduxit ſententiam, cum excuſare non poſſet, oblivionis induxit, poculum potaſſe.* But St. *Ireneus*, in order to expoſe this ridiculous Notion, argues after the following Manner: We recollect almoſt every Day, the Dreams of the Night paſt. Can we poſſibly then forget ſuch a vaſt Number of Tranſactions, which we have been Eye-Witneſſes of, or in which we have acted as Parties concern'd? A certain Demon, anſwer you, gives every Soul, that is to enter into any new Body, a Potion of the Waters of Oblivion, which cauſes her to forget all the Occurrences of a former State; but pray, Sir, what Proof do you bring of any ſuch Potion or Waters? And who told you the Draught was of the Devil's preparing? If you can anſwer for neither, the whole muſt needs be a mere Chimera? And if you actually remember that the Devil did oblige you to drink of this River, by a Parity of Reaſon, you may as well remember all the reſt. *Si enim & Dæmonem, & poculum, & introitum reminiſcaris, reliqua oportet cognoſcas. Si autem illa ignoras, neque Dæmon verus, neque artificioſe compoſitum oblivionis poculum.*

PLATO adds, however, that the Oblivion here ſpoken of was not ſo fatal, but that there remain'd ſome ſcientific Footſteps, or Traces in the Soul, which being excited by external Objects, and by Application to Study, recalled to our Remembrance that Knowledge which we had before. After this Manner, ſays he, are all the Sciences attain'd; and according to this Axiom he maintain'd, that the Sciences were rather the Recollection of what we formerly knew, than a Knowledge newly acquired. Beſides, there were ſome priviledg'd Souls, that could perfectly remember all the various Bodies, which they had auimated, and all their Tranſactions in thoſe Bodies. Thus *Pythagoras* remember'd that he had formerly been *Euphorbus*. But this was a peculiar Indulgence granted only to a few, who were eminently virtuous, and ſomewhat more than human.

[a] Lib. ii. Cap. 57.

THE

THE *Indians* talk much in the ſame Strain; for they aſſure us, that there are certain ſpiritual Light and Hints conferr'd on ſome favourite Souls, whereby they recollect all they have ſeen, and all they have tranſacted. This Favour and Indulgence is peculiarly granted to ſuch as underſtand ſome particuliar Prayers, and can repeat them: But 'tis a great Misfortune that there are very few, who have that Happineſs, and from thence ariſes that univerſal Oblivion of all former Tranſactions. An Example perhaps will more fully illuſtrate their Opinion in this Particular.

IN one of their Legends, which they call *Brumma-pouranam*, it is recorded, that a King named *Bimarichen*, a Native of the Kingdom of *Tiradidejain*, married *Commaſondi*, an illuſtrious Princeſs of the Kingdom of *Nirreinchiadejam*. This Prince was very perverſe: He ſhewed no Regard to the *Ajarams*, that is, the Laws and Cuſtoms of his Country, which made him the Object of his People's Hatred and Contempt. His Royal Conſort ſaw with Concern his abſolute Neglect even of thoſe Particulars in which the *Parias* are very exact, and could not refrain from talking with him in the warmeſt Terms on ſo important an Occaſion. The Monarch ſeemed no ways offended at her zealous Reproofs, but on the contrary, liſtning to what ſhe had to offer with all imaginable Patience, diſclos'd his Mind freely to her, and entruſted her with the following Secret. By my Devotion to the Gods, ſays he, I have procured from them a particular Favour and Indulgence, ſuch indeed as is granted to few but myſelf. They have fully convinced me, by a ſpiritual Light, that I was a Dog in my State of Pre-exiſtence, in which Form by Accident I ran into the Body of a Temple, where the Prieſts were buſy at their Sacrifices: I leap'd directly upon the Altar, and devoured the Rice which was laid thereon in Oblation to the Gods. Thrice they repulſed me, but at laſt (as I never fail'd to return) they gave me ſuch a violent Blow, that I fell down dead upon the Spot, juſt before the Door of the Temple dedicated to *Chiven*. Happy was it for me that *Chiven* was preſent in the Temple to behold the Sacrifice, and ſnuff up the Smoke of it: For ſeeing me thus expire on a ſudden, he took Compaſſion on my Misfortune, beſtowed on me a new Birth, and rais'd me to the Throne which I now ſit on. If you perceive, therefore, that I too little regard the *Ajarams*, 'tis becauſe my former vicious Inclinations are not abſolutely deſtroyed, and I am ſtill hurried away as it were by the natural Bent of my former Condition. This Relation ſurpris'd the Queen exceedingly, and Curioſity, which is very natural to her Sex, prompted her to an eager Enquiry after what ſhe her ſelf was in her State of Pre-exiſtence. The King, on Examination of her former Lives, by Virtue of his ſpiritual inward Light, inform'd her that ſhe had been a Bird, and that having been purſued by a Bird of Prey, was killed at the Gate of the Temple of *Chiven*, whereupon the indulgent God ordained that ſhe ſhould be born a *Rajatti*. But through what Tranſmigrations muſt we paſs hereafter, ſays the Queen? The Prince, looking a third Time into future Events, made a Diſcovery, that both he and ſhe ſhould be thrice born again in the Rank and Order of *Raja's*.

THROUGH this Cloud of Fables, and extravagant Ideas of the *Indians*, we may diſcern, however, that they acknowledge one eternal and ſupreme Being, the Creator of all Things, as alſo ſome Intelligences of a more excellent Nature than Man, tho' much inferior to the Deity; that they admit of Devils; that they hold the Immortality of the Soul, a future State, a Heaven and a Hell; that they merit the one by the Practice of Virtue, and render themſelves obnoxious to the other, by the Commiſſion of Sin; that Sins are to be attoned for in this Life; and that Proſperity is for the moſt Part the Fountain and Foundation of all our Exceſſes. In ſhort, in many Points, they ſeem to think in ſuch a Way, as bears a very near Affinity to religious Truths: But the Truths, which they acknowledge, are ſo much obſcur'd by the Fictions and idle

Dreams, which Idolatry hath intermingled with them, that 'tis a difficult Matter to extract them from ſo much Rubbiſh, and to ſet them before their Eyes in a fair and advantageous Light.

PERHAPS, my Lord, you may ask me what are the Arguments which we Miſſionaries make uſe of to confute theſe ridiculous Notions of the *Metempſychoſis*, and which of them ſooneſt prevail on this miſguided People. I ſhall cloſe my Letter therewith, and that as briefly as poſſible, being ſenſible I have already treſpaſs'd too long on your Lordſhip's Patience. We have found, by Experience, my Lord, that St. *Thomas*'s Arguments againſt the *Gentiles*, make little or no Impreſſion on the Minds of the *Indians*; for which Reaſon, in order more fully to convince them, that their Syſtem is as impious as it is ridiculous, we have Recourſe to Arguments drawn from their own Doctrine, Cuſtoms, and Principles: Whereby we demonſtrate the palpable Contradictions, they unavoidably fall into, and thus at once utterly confound them, and conſtrain them to acknowledge the Abſurdity of their Doctrines.

Is it not true, ſay we, in the firſt Place, that Men were created? This they readily aſſent to, becauſe 'twas the peculiar Province of *Brumma*, who is the Chief of their Gods, to create the Heavens and Earth, and Men and Beaſts. Again, we ask them whether it is not equally true, that *Brumma* at firſt created but one Man, and after him nine more, and then all thoſe who deſcended from them? This none of them diſallow, for 'tis their very Syſtem. Let us ſuppoſe then, ſay we, that all theſe firſt Men amounted to a Number of One hundred thouſand. Were they all on a Level? Did they all enjoy the ſame Riches, Honours, and Preferments? Were there none of them infirm or neceſſitous? Were there not ſome who had Authority over others, and were not the Latter ſubſervient to the Former? As they are not aware of the Concluſions we ſhall draw from theſe Premiſes, they grant, without the leaſt Heſitation, that their Circumſtances were unequal. But then we carry on our Argument, and ſay, none of theſe Men had committed any Sin, or practiſed any Virtue before, ſince they had no Pre-exiſtence. From whence then proceeds that unequal Diſtribution which makes one Man happy, and another miſerable? If there be no Neceſſity of having Recourſe to the Virtues and Vices of theſe firſt Men, in order to account for the Inequality of their Circumſtances, what Neceſſity is there for it at preſent? Here they are at a *Nonplus*, and would fain retract what they have ſaid, and admit, though contrary to their own Principles, that the World never had a Beginning. 'Tis true, ſome of their learned Men pretend, that there are three Things which are eternal, that is to ſay, the ſupreme Being, Souls, and Generations, which they expreſs by theſe three Terms, *Padi*, *Pachou*, and *Pajam*; and that in aſcending from the Son to the Father, from the Father to the Grandfather, from the Grandfather to the Great-Grandfather, and ſo on, we ſhall never be able to trace the Genealogy up to an original Parent. But the Opinion moſt univerſally receiv'd is, that *Brumma* created all the firſt Beings: Nay, their own Chronology determines the Number of Years that have elapſed ſince this firſt Creation; ſo that the Argument remains in its full Force.

MOREOVER, we ask them, where theſe Souls reſided before the Creation of the World. Altho' they are divided into two different Opinions in this Particular, yet the Queſtion is equally puzzling to both. They who hold, that Souls are a Part, or a Portion of the Deity, ſay, that they ſubſiſted in God, from whom they were then diſunited, when they deſcended to the terreſtrial Globe, in order to animate the various Bodies of Men, and Beaſts, and Plants. But how can this be, ſay we? for as theſe Souls are Parts of the divine Eſſence, how have they deſerv'd ſuch different, ſuch unequal Stations; ſome to be lodged in the Bodies of Kings, others in the Trunks of Trees; ſome in fierce Lions, and others again in Lambs? To this they make no farther Reply, but freely confeſs,

feſs, that their Knowledge in ſuch abſtruſe Points is very dark and imperfect. As to thoſe who maintain, that Souls do not ſubſiſt in God, they are at a Loſs where to fix them before the Creation of the World; and they can't diſentangle themſelves, but by ſuch Abſurdities as they themſelves perceive, and are aſham'd of; as for Inſtance, that ſuch Souls were aſleep, and inactive all that Time.

I SOMETIMES make uſe of an Alluſion, drawn from a Principle they are fond of, and are frequently repeating, *viz.* that Man is a *Microcoſm*, or little World; and that whatever occurs in the great World, is to be met with in the human Species; and then I ask them; Ought all the Beings in the Univerſe to be alike? Muſt there be nothing but Suns, or Stars? Does not the Harmony and Beauty of the World require, that all the Parts whereof it is compoſed, ſhould be in Subordination one to another, and that every Being ſhould have its peculiar Station? They readily aſſent to this. Confeſs then, ſays I, that it is exactly the ſame in the moral World; every one cannot be a King; Oeconomy and good Order require a Subordination, and conſequently 'tis ridiculous to aſcribe the Difference of Circumſtances in this Life, to the Actions done in a State of Pre-exiſtence.

AND foraſmuch as they agree, that although here below there is a manifeſt Diſtinction between a *Bramin*, a *Raja*, and a *Parias*, yet at Heaven's Gate nothing but Virtue will create the Difference, and that 'tis of little or no Importance what their State and Condition may be in this World, provided they lead but virtuous Lives; I carry this Alluſion ſtill further, and ſay, Muſt not all the Members of a Man, whom you look upon as a little World, exerciſe their different Functions? Ought not his Head to have the uppermoſt, and his Feet the loweſt Place in his Body? And although the Functions of the ſeveral Members may not be equally noble, yet ought not every Member to be contented with that Station in which it is plac'd? This they aſſent to; and then I compel them to acknowledge, that the ſame Regulation ought to be obſerv'd in the moral World; that there ought to be different Orders and Degrees of Men; and that whatever Station is aſſign'd them, if they practiſe Virtue, they are more happy than thoſe of a ſuperior Degree, who abandon themſelves to their inordinate and brutal Paſſions; and conſequently, that it is Virtue and Vice only, that in Reality makes the Diſtinction between Man and Man.

ANOTHER Argument, which they comprehend very clearly, and which is drawn from their own Principles, is this. Each truly virtuous Man, ſay they, will be born a Prince; in another Tranſmigration when his Virtue will be rewarded with the Enjoyments of all Manner of Pleaſures and Preferments. Now, ſay we, how is that conſiſtent with your Opinion, that all Kings when they die go down to Hell? Can a State or Condition, that is the Cauſe of your Damnation, be the Reward of Virtue? Moreover, you aſſure us, that Pleaſure ſhall ſucceed Mortification, and that Riches ſhall be beſtowed on a *Sanias*, who in this Life has made a voluntary Choice of Poverty; but at the ſame Time you ſay, that Wealth and Pleaſures are capable of debauching, and actually do debauch the Mind. Do you then aſſign as a Reward for your refraining from Vice, that which will prove a Fountain and Foundation of future Crimes? Shall a *Sanias*, becauſe he has deſpiſed Riches, and abſtain'd from all Commerce with the Female Sex, in order to practiſe Virtue with the leſs Interruption, be recompenced with a Plurality of Wives, and immenſe Treaſures? Can any Thing be more repugnant to common Senſe?

A FOURTH Argument, which I make uſe of, is grounded on their Opinion, with Regard to the Writings or Decrees of *Brumma*. You maintain, ſay I, that he minutes down all the Tranſactions of a Man's Life on his Skull, whilſt he is yet an Infant; that theſe Characters contain every individual Circumſtance that ſhall hereafter befal him; that they are indelible, and that neither *Brumma* himſelf, nor all the Gods together can obſtruct or hinder the Effect of them; and that what is there written, is conformable to the Actions of a preceding Life. On the other Hand you aſſure us, that the Lives of Men, and all their Actions, are alſo written in the Stars, in the Planets, and in all their various Conjunctions and Oppoſitions; that we ought to conſult them, if we would be ſucceſsful, in all our Undertakings; for which Reaſon when you are inclin'd to treat about a Marriage, to make a Voyage, erect an Edifice, or enter into any Contracts whatſoever, you make your Application to ſome particular *Bramin*, that he may conſult the twelve Signs of the Zodiac, the Situation of the Planets, and the ſeven and twenty principal Conſtellations in your Behalf. But if it be true, that all the Occurrences of this Life have already been irreverſibly regulated by *Brumma*, what becomes of the irreſiſtible Power of the Stars? What Manner of Advantage can poſſibly ariſe from your conſulting them? or if the Stars have an Influence over all your Actions, your Aſſertion, with Reſpect to the Writings of *Brumma*, is but a meer Chimera. I have ſcarce ever met with an *Indian* ſo diſingenuous, as not to acknowledge the Cogency of this Argument.

THE Doctrine of the *Indians* ſupplies us ſtill with a fifth Demonſtration, to which they can make no plauſible Reply. The principal Reaſon of their holding the *Metempſychoſis* is, the Neceſſity of making Attonement for the Sins of a paſt Life. Now, according to their Syſtem, nothing can be more eaſy than the Expiation of their Sins. All their Books abound with the ſingular Mercies, that are procur'd by the Pronunciation only of theſe three Words, *Chiva*, *Rama*, *Harigara*. On the very firſt Utterance of them, all Sins are cancell'd and blotted out; but if they are thrice repeated, the Gods are ſo honoured, that they are at a Loſs to find a Recompence equal to the Merit. Such happy Souls are ſo over-charg'd, if we may be allow'd the Expreſſion, with Merit, that they are no longer oblig'd to animate new Bodies, but ſoar up directly to the Palace of the Glory of *Divendiren*. Now there is ſcarce an *Indian*, though never ſo remiſs in his religious Duties, but pronounces theſe Names more than thirty Times a Day. Some of their Devotees will repeat them a thouſand Times over, and even conſtrain the Gods to acknowledge themſelves inſolvent. Their Sins are, moreover, waſh'd away with equal Eaſe, by their bathing themſelves in ſome particular Rivers and Lakes; by giving Alms to the *Bramins*, by going long Pilgrimages, by reading the *Ramagenam*, by the Celebration of certain Feſtivals, in Honour of the Gods, *&c.* Things being thus circumſtantiated, there is not an *Indian*, ſay I, who does not depart this Life overladen with Merit, and without the leaſt Guilt or Stain of Sin; in which Caſe, as there remains no Sin to make Attonement for, the *Metempſychoſis* muſt of Neceſſity be uſeleſs.

ARGUMENTS of this Nature, drawn from their own Doctrines, prove more ſucceſsful, and are much more regarded by them, than any other, though never ſo ſolid or well-grounded. We have at leaſt this Advantage over them, that when we have convinc'd them, that any one Point of their Doctrine is falſe, they cannot deny, but that a Religion, built upon that Doctrine, muſt be ſo too.

WE likewiſe charge them with the ſame Inconſiſtencies as were brought formerly againſt the antient *Pythagoreans*, upon the Suppoſition, that the ſame Souls promiſcuouſly animate the Bodies both of Men and Beaſts; whence it follows of courſe, that 'tis a

Crime

Crime of a very aggravating Nature to kill a Beaſt, and that thereby we are daily in Danger of murdering our own Parents, Children, &c. The *Indians* readily own the Conſequence. But if this be the Caſe, ſay we, how is it poſſible that your Gods can take ſuch Delight in the Sacrifice of living Creatures?

THESE Sacrifices which the antient Philoſophers likewiſe offered up in honour to the Gods, without being reſtrained therefrom by their Ideas of the *Metempſychoſis*, give me here an Opportunity of making a Remark upon a particular Practice of *Pythagoras*, which is actually obſerved by the *Bramins*. It is well known, that this great Philoſopher offered up a Hecatomb, as an Acknowledgment of Thanks for the Diſcovery of a Geomatrical Problem, and tho' on all other Occaſions he religiouſly abſtained from Meat, and lived upon nothing but Honey and Milk, yet he did not refrain here from eating ſome Part of thoſe numerous Victims. And the *Bramins* in this exactly copy their grand Exemplar. Altho' they make profeſſion of an inviolable Abſtinence from the Fleſh of any living Creature whatſoever; yet 'tis certain that in that moſt celebrated Sacrifice of theirs, called *Ekiam*, in which they offer up Sheep, as I have ſeen them my ſelf at *Trichepali*, they eat ſome particular Parts of theſe Victims, but abſtain from all the reſt. 'Tis on this ſolemn Occaſion only, that they preſume to eat Meat; for their general ſuſtenance is Rice, and Herbs, which they gather freſh and in large Quantities every Day. Theſe Herbs, however, in the Uſe or Abuſe of them often times expoſe them to the Commiſſion of five various Sins, which they call by a *Generical* Term, *Panchounou*. To cut or ſhred them, to grind them, to trample them under Foot, to ſeeth them, and to chew them voraciouſly, are the Sins here ſignified. Upon which, I thus accoſt them: You *Bramins* are infinitely more guilty than any Order, or Degree of Men whatever that make uſe of Fleſh: For in killing a Sheep, for Inſtance, they commit but one ſingle Murder, inſtead whereof you pluck up every Day a large Quantity of Herbs, which you dreſs, and thereby become guilty of innumerable Murders. Beſides, as there are Millions of Animalcles in the Water you daily drink, which are imperceptible to the naked Eye, theſe likewiſe are ſo many Murthers. The ridiculous Conſequences, which thus neceſſarily follow from their Doctrines, cover them with Confuſion, and demonſtrate the Abſurdities thereof.

I VERY well remember, when I was at *Siam*, in a Monaſtery of the *Talapoins*, (where I learnt their Language,) the [a] *Sancrat* who was my Tutor, and who was prepoſſeſs'd in Favour of the *Metempſychoſis*, was very much ſurpris'd, when I told him, that every Time he drank the Waters of [b] *Menan*, he committed numberleſs Murders. At firſt he ſmiled at the Aſſertion, and look'd upon it as ridiculous; but was confounded to the laſt Degree, upon my putting a ſmall Quantity of Water into one of our beſt *European* Microſcopes, where he very plainly diſcern'd a numerous Fry, as it were, of Animalcles in the ſame Water, whereof he had taken, but juſt before, a very plentiful Draught.

ANOTHER Time, having a long Conference with a *Bramin* on the Tranſmigration of Souls into the Bodies of Beaſts, I determined to try whether the *Carteſian* Opinion with reſpect to Beaſts, would make any Impreſſion on him. I had immediate Recourſe, I ſay, to that Philoſophy, in order to prove that brute Beaſts are nothing but *Automatons*, or meer Machines, in the following manner. Not to advance any Thing but what is plain and obvious, Is it not true, ſaid I, that God is omnipotent, that he cam form a Body of an Animal, as for inſtance, a Horſe, without being obliged to inform it with a Soul? This you muſt acknowledge to be true, ſince 'tis only what *Brummd* did,

[a] A Preſident or Superior of the *Talapoins*.
[b] A River that runs through *Siam*.

when he created the firſt Man. Your Hiſtories abound with Relations of ſeveral curious Machines, which have been formerly made for the Amuſement of your Monarchs. We have an Account in your Records of a Statue made in the Form and Figure of a Man, that walked every Morning to the Emperor's Chamber, and by a gentle Touch awaked him. We read likewiſe of ſeveral articificial Birds, that have been made to fly in the Air. Now 'tis certain, as yourſelf muſt allow, that theſe Machines had no Souls, and yet they ſeemed to move like animated Beings. If therefore there are ſome curious Artiſts, who can compoſe a Machine to that Degree of Perfection, is it not poſſible for God to create the Bodies of living Creatures, tho' uninform'd, with the ſame Impulſe of Motion, as if they were really animated? I was about to proceed, but the *Bramin* looking on me with an Eye of Diſdain, Sir, ſays he, conſider what wonderful Things we ſee Elephants and Monkeys perform every Day; and thereupon he told me ſeveral Stories, one ſtill more ſurpriſing than the other, and at laſt aſſerted, that Monkeys refrain from talking thro' meer Obſtinacy and Perverſeneſs, and out of fear only, leſt we ſhould ſet them to hard Labour, which, thro' their natural Levity, and Love of Indolence and Eaſe, they utterly abhor. Were it in my Power, added he, to make choice of one State rather than the other, I really think, I ſhould prefer ſuch Souls as animate brute Beaſts, before thoſe that inform Mankind; for, in ſhort, there ſeems to be much more Art and Induſtry diſplay'd in the Operations of the former, than in thoſe, for the Generality, of the latter. Reflect only on the exquiſite Labours of the Bees, and of the Ants. I perceiv'd by this Converſation, that we muſt not, even in a ludicrous manner, advance the Syſtem of our modern Philoſophers amongſt the *Indians:* But I could ſoon have ſilenced the *Bramin*, by making uſe of ſuch Arguments, as I am ſenſible by Experience, will puzzle and confound them, and to which they can make no manner of Reply.

To conclude, we collect a thouſand of their Abſurdidies, which tho' inconſiſtent with common Senſe, they ſtill firmly believe. Herein again they act like the *Pythagoreans*, who gave Credit to the moſt wild and extravagant Fictions in Nature, if they did but in the leaſt contribute towards proving the *Metempſychoſis*; witneſs the golden Thigh of *Pythagoras*, the Arrow of *Arabis*, *&c. Eunapius*, who was well verſed in all the Tenets of *Pythagoras*, has made a large Collection of ſuch like idle Tales, which he would impoſe on us, however, for inconteſtible Truths; for which Reaſon *Jamblichus*, though in other Reſpects a great Admirer of that Philoſopher, ſays, that his Diſciples defended their Doctrine by an infinite Number of incredible Stories, and treated all thoſe, who were wiſe enough, to deſpiſe and diſown them, as Fools and Madmen. For this Reaſon likewiſe *Xenophon*, ſpeaking of the *Pythagorean* Doctrine, calls it τερατώδης, that is, all over Prodigies.

And this is alſo the genuine Character of the *Indians*. There is no Fiction, tho' never ſo ſtupid or Romantic, but what they readily believe themſelves, and propoſe to others, as inconteſtably true. They'll tell you, for inſtance, with abundance of Gravity, that a certain Aſs rather choſe to be ſtarved to Death, than eat Straw, on his Recollecting that in Times paſt he had been an Emperor, and uſed to the moſt elegant Entertainments.

We make all the Advantage we poſſibly can of theſe abſurd and ridiculous Stories. As the *Indians* are fully perſuaded, that Souls are immortal, and that Virtue is rewarded, and Sins are puniſhed after Death; we uſe the ſame Argument that *Tertullian* did againſt *Laberius* to demonſtrate to him the Reſurrection of the Dead. The latter maintain'd, according to the *Pythagorean* Doctrine, that Men after Death were transform'd into *Mules*, and Women into *Turtle-Doves*. Upon which *Turtullian*, without taking

the leaſt Notice of the Abſurdity and Folly of this Notion, contented himſelf with drawing the following Conſequence, with reſpect to the Reſurrection of the Dead. If it be true, ſays he, (and we ſay the ſame to the *Indians,)* that the Souls of Men, when their Bodies are diſſolved, can animate a *Mule*, or any other Beaſt whatever, theſe ſame Souls, *à fortiori*, may reanimate thoſe Bodies, which they have abandon'd and forſaken.

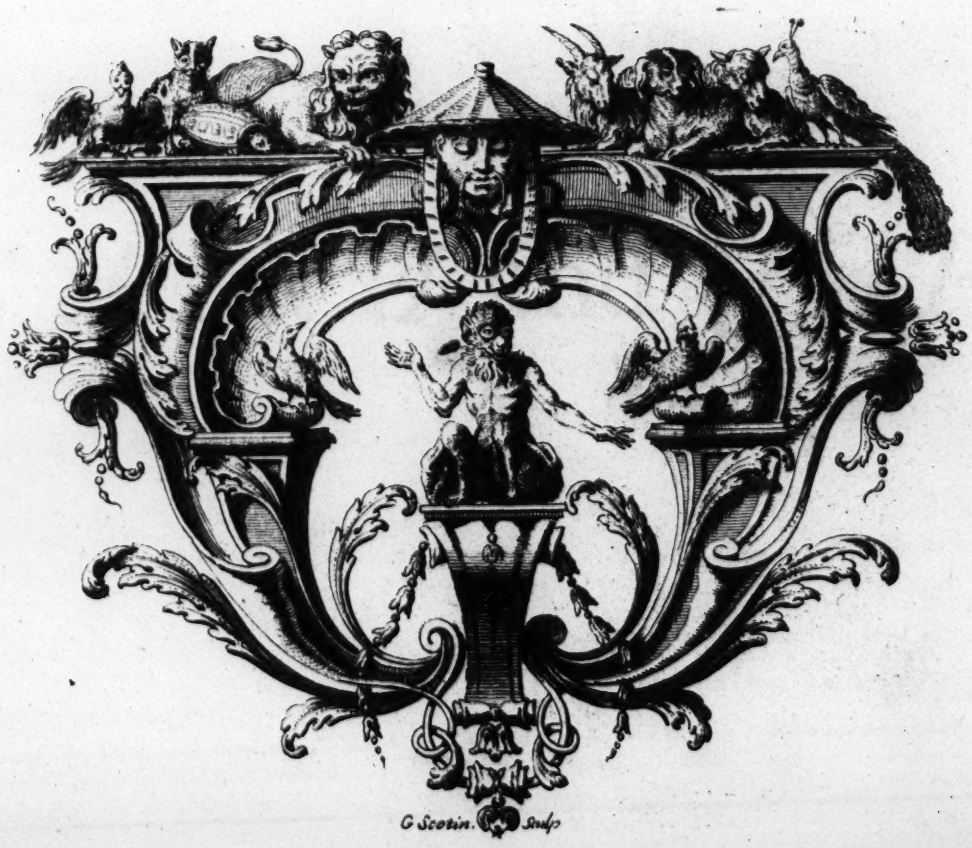
THUS it is, my Lord, that even Falſhood itſelf gives us an Opportunity, of convincing theſe People of the Truth. When they are once fully perſuaded of the Blindneſs, in which they have hitherto lived, Truth meeting with no farther Oppoſition, begins to enlighten their Minds, and when the Almighty is graciouſly pleaſed to influence their Hearts, by the Aſſiſtance of his holy Spirit, the Work of their Converſion is finally accompliſhed. I beg the Liberty, with the moſt profound Veneration and Reſpect, to ſubſcribe my ſelf,

MY LORD,

Your Lordſhip's moſt Devoted,

and Obedient Servant in the Lord,

P. BOUCHET, *Miſſionary of the Society of* JESUS.



A

DISSERTATION

ON THE

RELIGIOUS CEREMONIES

Of the NATIVES of

CHINA and *JAPAN*,

&c. &c.

&c. &c.

CHINA and JAPAN

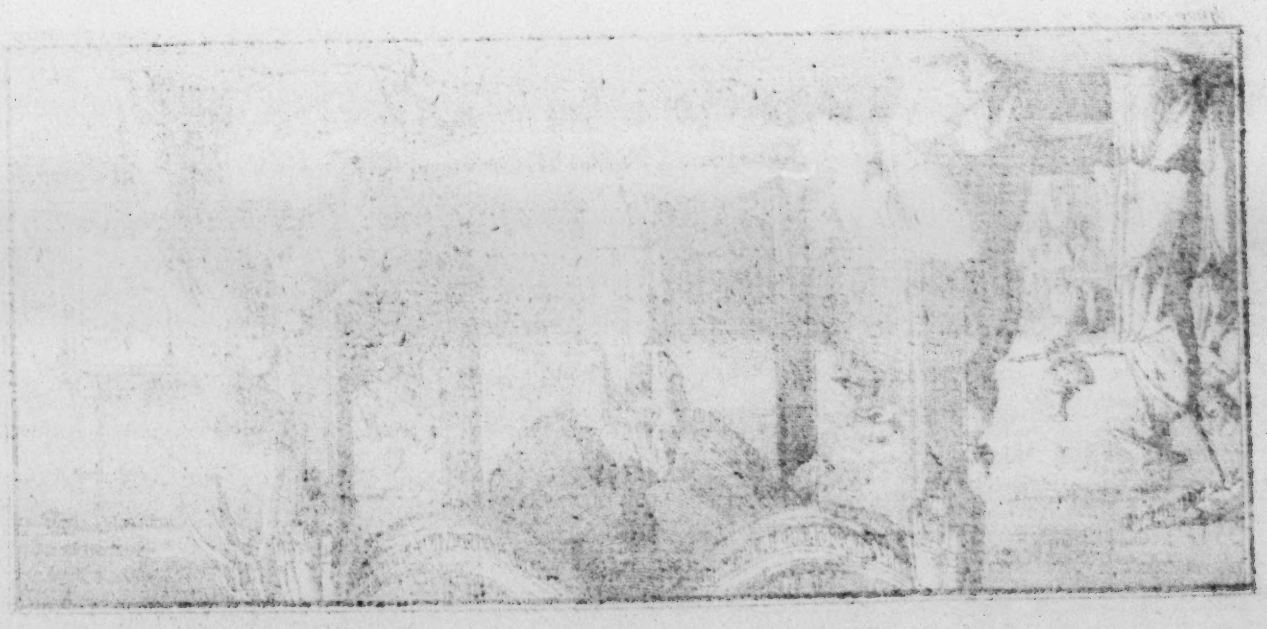
OF THE ANTIENT

RELIGIONS, CEREMONIES

BRITISH MUSEUM

ON THE

DISSERTATION



Gravelot inv. G. Scotin Sculp.

A

DISSERTATION

ON THE

RELIGIOUS CEREMONIES

Of the NATIVES of

CHINA and *JAPAN*,

&c. &c.

WE are informed by Father [a] *Martini*, that the *Chineſe* have no particular Term in all their Language that fully denotes or expreſſes the ſupreme Being, which has given too favourable an Opportunity to ſome ill-natur'd and cenſorious Criticks, to brand them with the ignominious Character of *profeſſed Atheiſts*. The ſame Father, however, adds, that they make uſe of the Term [b] *Xangti*, to expreſs a Being who is the Sovereign Lord of Heaven and Earth, to whom they offer up Sacrifices as to the *unknown God*. 'Tis univerſally allow'd, as appears by the various Diſſertations of their moſt learned Philoſophers, that Vice ought to be puniſhed and Virtue be rewarded; and they all in general treat of Heaven in ſuch a Manner, as is in all Reſpects conformable to that eſtabliſh'd Opinion. "But, (ſays the Tranſlator of Father *Martini*) as it is "highly improbable, that the vaſt Expanſe of Heaven, ſo beautifully deck'd with

[a] Hiſt. of *China*, tranſlated into French by *L'Abbe Pelletier*. 12 Tom. 1. publiſhed in 1692. *In tam compoſa Lingua ne nomen quidem Deus habet*, ſays he in *Latin*.

[b] Or *Xam-ti*. This Term ſignifies *Sovereign Lord and Maſter*. No Emperor, ſay they, was ever ſo preſumptuous as to add the awful Name of *Xam* to his own; but always declin'd it out of a religious Regard to the Supreme Being. As to that of *Ti*, indeed, or plain Maſter, ſeveral Emperors have aſſumed it without the leaſt Scruple. See the Preface to *Confucius*'s Morals. This, doubtleſs, is another ſtrong Argument againſt thoſe prejudiced Perſons, who look upon the *Chineſe* as profeſs'd Atheiſts. Turn to the Note in the Sequel of this Article.

in-

" innumerable Orbs of Light, ſhould of itſelf be capable of preſerving ſo exact an Or-
" der and Regularity, as is viſible in the whole Creation, it is reaſonable to ſuppoſe,
" that a ſupreme Being, who is the all-wiſe Lord and Governor of Heaven, is here un-
" derſtood, tho' not expreſſed; a Being whoſe Providence is abſolutely neceſſary for the
" Preſervation and Government of all created Things, becauſe they have no Power of
" their own to direct themſelves." This, however, gives no manner of Satisfaction to ſuch as imagine that the *Chineſe* are *Atheiſts*; for they will inſiſt upon't, that this is only begging the Queſtion. It is very probable, that at the firſt Eſtabliſhment of their Monarchy, that is to ſay, pretty near the Time of *Noah*, they had ſome Knowledge of the true God, as well as all the other Colonies of the World firſt eſtabliſhed after the Flood. But it muſt be acknowledged, that ſuch a Suppoſition is no Argument with reſpect to their Religion at preſent; and is moreover grounded on bare Conjectures, and they can never amount to a ſolid Argument without the Help of ſome written [a] Authority, or uniform Tradition. We ſhall attempt, however, to explain to our Readers the genuine Notions of the antient *Chineſe*, according to the Relations of our moſt authentic Travellers. What follows is a ſhort Account of the Progreſs and Corruption of their Religion, extracted from Father *Le Comte*, and Father *Martini*.

[b] FOHI, who lived not long after *Noah* [c], offer'd up Sacrifices to the *Sovereign Lord of Heaven and Earth*. It is very probable, that Religion was in no Danger under the Government of ſo pious a Prince, who reigned ſo many Years; and 'tis not to be queſtion'd, but his Subjects copied ſo glorious an Exemplar. [d] *Hoamti*, who was their third Emperor, erected a Temple in honour to this *Sovereign Lord of Heaven*. Upon the Suppoſition therefore that there is any Veracity in the Annals of *China*, it may be aſſerted, that this Temple was the moſt antient that was ever taken Notice of in Hiſtory; eſpecially ſince the Monarch who built it lived at a Time when divine Worſhip was perform'd in ſacred Groves only, and on high Places. *Tchoneri-hio*, who was their fifth Emperor, re-eſtabliſhed the Religion in its Purity which his Royal Predeceſſor, thro' perfect [e] Dotage, had diſguis'd with a thouſand ridiculous and ſuperſtitious Cuſtoms. He appointed ſeveral Prieſts, or Eccleſiaſtical *Mandarins*, to overſee the Celebration of the Sacrifices, and was of Opinion, that divine Worſhip ought not to be circumſcrib'd, or confin'd to one Place alone. Father *Martini* informs us, that he obliged all his Subjects to a regular Obſervance of ſome particular religious Ceremonies, and that he united the Prieſthood to the Regency, by prohibiting all Perſons whomſoever, but the Emperor himſelf, to perform the Function of their High-Prieſt, or Sacrificator. Their ſixth Emperor was as zealouſly attached as he, to the Cauſe of Religion. Father *Martini* adds, that this Emperor was the firſt who introduced and countenanc'd Polygamy by his own Example. *Yao* his Succeſſor was remarkable for his good Works and Tranſactions; and the Emperor who ſucceeded him, trod in his virtuous Steps. In ſhort, ſays Father *Le Comte*, they both were ſo celebrated for their pious Deportment and prudent Adminiſtration, that in all Probability Religion was ſtill in a more flouriſhing State, during their reſpective Reigns, than it was before. The laſt-mentioned *Jeſuit* is of Opinion, " that

[a] See the Diſſert. of Abbot *Renaudot*, on *the Arts and Sciences of the Chineſe*.

[b] *Memoirs* of *China*, written by Father *Le Comte* by way of Letter to the Cardinal *de Bouillon*. Several learned Critics are of Opinion, that what is here related concerning theſe firſt Emperors of *China*, is all ſpurious and meer Romance.

[c] The Hiſtory of *Fohi* is very much ſuſpected by the Learned on Account of the numerous Fictions, which are interſperſed throughout the whole Work. Amongſt other Things it is reported of him, as of *Ericthonius*, the Son of *Vulcan*, and the fourth King of *Athens*, that he was *half Man*, *half Serpent*, which is the true and genuine Reaſon why the *Chineſe* Emperors preſerve the *Dragon*, as an Hieroglyphic, in all their Coats of Arms. This Monarch, whether real or fictitious, is ſuppoſed to have lived not long after the Flood, and was, ſome will have it, the Deſcendant of *Noah* by *Shem*. 'Twas he, add they, introduced the religious Cuſtom of offering up Victims in honour to the Deity, which was firſt taught him by the Patriarchs who were his Anceſtors, and this Notion they juſtify by the Etymological Signification of his Name *Fohi*, or *Paohi*, that is to ſay, a Victim. It was *Fohi*, likewiſe, who inſtructed the *Chineſe* in the Knowledge of Hieroglyphic Characters.

[d] The *Chiniſe* aſſert, that *Hoamti* never died, but withdrew to the Top of ſome peculiar Mountains, the Abodes of other Men immortal like himſelf. *Hiſt.* of *China* by F. *Martini*.

[e] *Idem*.

" the

" the Knowledge of the true God was preſerved amongſt them for two thouſand Years " afterwards, under the Reigns of fourſcore Emperors, ſince the moſt learned *Chineſe* " Commentators maintain'd, [a] that before the Superſtitions of *Fo* were introduced, the " People had never ſeen ſuch a Thing as an Idol, [b] or a Statue. . . . During all that Time, " every Prince that aſcended the Throne was put in Mind to obſerve the Maxims of " *Yao*, the firſt and moſt eſſential of which was, to take peculiar Care that divine " Worſhip ſhould be paid to the *Sovereign Lord of the Univerſe*." This Worſhip, however, was not generally obſerv'd in its utmoſt Purity, but on the contrary was tainted with the Intermixture of various Superſtitions, which, when ever long practiſed, corrupt Religion, and make it loſe its native Beauty. Some Centuries after *Yao*'s Reign, one of their Emperors attempted to eſtabliſh Idolatry, at the Inſtigation, and by the Aſſiſtance of an *Enthuſiaſt*, whom he countenanc'd and protected. This new *Salmoneus* had the Inſolence afterwards to inſult the Deity, but met, however, with the ſame untimely Fate as the *Grecian Salmoneus*; for, according to the *Chineſe* Hiſtory, he was ſtruck dead with a Thunderbolt. In this long Interval of Time the Folly of regarding Omens became mightily in Vogue. They paid divine Adoration to the [c] *Genii*, or celeſtial Powers, whom they look'd upon as Mediators or Interceſſors for them at the Throne of the *Sovereign Lord of Heaven and Earth*. They imagined likewiſe, that the good or ill Fortune, both of the People and the State, depended entirely on the Influence of the Stars, as plainly appears by the Hiſtory of the Reigns of the antient Monarchs of *China*. Hence we may juſtly obſerve, that the true Spirit of Religion was no better kept up and preſerv'd by them, than it was at the ſame Time by the reſt of the antient Pagans. What innumerable Inſtances are there to be met with amongſt the latter, of that Virtue which the *Chineſe* Annals ſo much boaſt of, and which might have been juſtly look'd upon as the diſtinguiſhing Characteriſtick, and ſupreme Perfection of Religion, if diveſted of all the ſuperſtitious Practices that attended it. We are willing to believe, however, with Father *Le Comte*, that theſe People preſerv'd amongſt them for a long Time, a very diſtinct, though we cannot ſay a pure and perfect Knowledge of the true God.

LAOTUN, whom Father *Le Comte* calls *Laokun*, or *Li-Laokun*, was Head or Principal of a Sect, whoſe Doctrines were in a great Meaſure conformable to thoſe of *Epicurus* [d]. He was born in the Reign of *Tingu*, about ſix hundred Years before our Saviour *Jeſus Chriſt*, and about fifty before *Confucius*. This Sectary boaſted himſelf to be the Offspring of Heaven, meaning, in all Probability, that he was ſent down from thence as an Ambaſſador. The Ringleaders of almoſt all Sects have attempted to aſſume the Air of being the Miracles of Nature, and Perſonages ſomething more than human. In order to maintain this high Character with a better Grace, he endeavour'd likewiſe to perſuade his Diſciples, that he had lain conceal'd for fourſcore and one Years together, in his Mother's Womb, and that at the Moment before ſhe expir'd, he iſſued out of her Left Side, through a Paſſage of his own making. The Number nine, which he imagin'd to be the Number of Perfection, being multiplied by nine, and making fourſcore and one, was the Origin and Foundation of this Belief. *Li-Laokun* ſoon gain'd a prodigious Reputation by his Doctrine, the Subſtance whereof was as follows: [e]

[a] This cannot be reconciled with the Eſtabliſhment of Temples, and the divine Worſhip of ſome Perſons of Diſtinction, introduc'd by ſeveral Emperors long before *Fo*, without making mention likewiſe of thoſe Sacrifices which were in antient Times offer'd up to the Guardian Angels, tho' in reality they imagin'd them far inferior to *Xam-ti*. See the Preface to *Confucius*'s Morals.

[b] But could it reaſonably be expected, that in an Age wherein all Nations of the World repreſented the Deity by Idols, or, which is much the ſame Thing, by Hieroglyphicks, that the *Chineſe*, though ſo prodigiouſly fond of theſe laſt, ſhould be the only Perſons that neglected the former? We have ſome very diſcerning People in our own Age, that cannot be prevail'd on entirely to lay aſide ſuch Repreſentations.

[c] The Words of a Prayer inſerted in the Hiſtory of *China*, by *F. Martini*, Lib. iv.

[d] Hiſtory of *China*, by *F. Martini*, Lib. iv.

[e] Father *Le Comte*, *ubi ſup.*

" He taught, that the ſupreme Being was corporeal, and that he govern'd the ſubordi-
" nate Deities, as an abſolute Monarch does his Subjects[a]. He maintain'd, that the
" Soul died with the Body, and that *Pleaſure* was Man's *Summum Bonum*." To theſe Doctrines he added ſome other Articles, which might bear a very favourable Conſtruction; as for Inſtance, he ſeem'd by the following Paſſage to acknowledge a ſupreme Intelligence. " The ſovereign or ſupreme Reaſon, that is, *Tao*, ſays he, is not ex-
" preſſible by Words; and though ſhe be not corporeal, 'tis ſhe that created the
" Heavens and the Earth, and though immoveable, ſhe gives Motion to all the Stars. I
" call her *Tao*, that is to ſay, the ſovereign incorporeal Reaſon, becauſe I can find no
" other Term whereby properly to expreſs ſo myſterious an Eſſence, *&c.*[b] The eternal
" Reaſon produced one, that one brought forth two, from thoſe two proceeded three,
" and thoſe three created all Things."

FATHER *Le Comte* ſeems to be of Opinion, that in this Paſſage *Laokun* alluded to, and had ſome Idea of the ſacred *Trinity*. He wrote ſeveral uſeful Tracts on the Topicks of Virtue, the ſhort Duration and Vanity of Honours, the Contempt of Riches, and the Retirement of the Soul; that is to ſay, on that State of Recollection in which the Soul abſtracted from, and regardleſs of the World, makes her more noble and ſublime Reflections on herſelf. From what has been ſaid, we may reaſonably infer, that the Doctrine of this Philoſopher was partly ſound, and partly erroneous; and in all Probability it afterwards happened to him, as it hath done to many others beſides himſelf; that his Diſciples carried Matters much farther than he did, and drew falſe and dangerous Concluſions from a Doctrine that in itſelf was very obſcure, and very ambiguous. Under the Pretence of ſearching after Pleaſure, which was acknowledg'd to be their *Summum Bonum*[c], his Diſciples made it their whole Study to prolong their Lives, in order to keep a laſting Poſſeſſion of their ſole Felicity, for which Purpoſe they gave into the moſt ſcandalous and wicked Schemes, that could poſſibly be deviſed. This dangerous Notion inſenſibly gather'd Ground, and was generally embrac'd by Perſons of the higheſt Rank and Diſtinction." Father *Le Comte* informs us, that *Laokun* applied himſelf with ſuch indefatigable Induſtry to the Study of Chymiſtry, that he was look'd upon as the[d] Inventor of that occult Science, and being intoxicated

[a] Hiſtory of *China*, by *F. Martini*, Lib. iv.

[b] Father *Le Comte*, *ubi ſup.*

[c] Father *Martini*, *ubi ſup.* They vainly imagin'd, that they could make themſelves immortal, by their medicinal Preparations. They maintain'd, that there were certain Wanderers in the Mountains, who after their Exemption from Death, were enabled to tranſport themſelves to what Parts of the World they pleas'd, nay, to ſoar up even to the Heavens. Father *Martini*, and Father *Le Comte* too, ſay, that this idle Imagination prompted the *Chineſe* to an indefatigable Purſuit after the Knowledge of Chymiſtry. The Notion which the *Chineſe* entertain of their immortal Wanderers, may be very aptly compar'd to the receiv'd Opinion amongſt our Populace, of the *Wandering Jew*, or that ſo long in Vogue, of the Members of the *Roſicrucian* Order, who boaſted, *That they were omniſcient; that they had Power to ſave People from the devouring Grave; to beſtow upon them an eternal Bloom; to prolong their Lives from one Age to another; and to be inviſible whenever their Enemies were preſent*, &c. But to return to the *Chineſe*: *Hiao-vu*, who was one of their Emperors, was ſo extravagantly fond of the Art of Chymiſtry, and of the Immortality which he expected, as the Conſequence of that occult Study, that he aſſum'd the Title of *Emperor of a thouſand Years*. The Chymiſts, or, more properly ſpeaking, the Alchymiſts, erected for him, at their own Expence, a Palace made all of odoriferous Wood; to which they likewiſe added Perfumes. . . . . In the Midſt of this Palace ſtood a brazen Tower, ... in which there was a large brazen Veſſel, in the Form of a Man's Hand, which was made uſe of daily to collect or receive the moſt refin'd Dew, of which they compos'd certain Pearls, which were to be the Seeds of their imaginary Immortality. A certain Projector, being deſirous to make a Preſent of one of theſe Potions to *Hiao-vu*, as an infallible Liquid to immortalize that Monarch who was ſo charm'd with the Thoughts of Life, his prime Miniſter ſtopp'd the Hand of the Empirick, and drank up all the Draught; at the ſame Time addreſſing himſelf in the following Manner to his Maſter. " If it be true, Sir, that what I have drank
" is capable of making me immortal, it is not in your Majeſty's Power to take away my Life for my Preſumption;
" and if you are concern'd with an impudent *Ignoramus*, who endeavours to make you his Cully, I ſhall ſpare you
" the Shame of having your Folly publickly expos'd, by demonſtrating to you, by my own Example, the Ignorance of theſe Impoſtors, who play upon you, and take Advantage of your Credulity." But *Hiao-vu* was deaf to all his Remonſtrances.

[d] As we have enter'd upon the Topick of Chymiſtry, we ſhall obſerve, as has been done by other Authors, that this Art was firſt found out in the Reign of *Dioclefian*, and that the firſt Diſſertations that were ever wrote on that Subject were publiſhed in *Egypt*. If ſo, the Chymiſts are defeated of their boaſted Antiquity. As for

toxicated with the Hopes of finding the *Philoſopher's Stone*, he flatter'd himſelf at laſt, that by Virtue of a particular liquid Preparation he could make himſelf immortal. The ſame Father adds, that in order to prove more ſucceſsful therein, his Diſciples practiſed the *Black Art*; inſomuch, that the Quality in a very ſhort Time gave into it, as the only Science worth acquiring. Every Body, in ſhort, made it their Study at laſt, in hopes to avoid the gloomy Apprehenſions of Death; and a thouſand extravagant and impious Practices immediately enſued. The Adepts of this Sect, perceiving how univerſally they were admired, added Numbers daily to their Profeſſion. They had the honourable Title of celeſtial Doctors conferr'd on them; and ſeveral ſpacious Edifices were erected for them, that they might form themſelves into regular Societies; even Temples were erected in Honour of their divine Founder, and both the King and the People paid him divine Adoration.

In the Time that *Confucius* appear'd amongſt them, there was a general Corruption and Depravation of Manners in the State; and we may eaſily imagine, that the Doctrine of *Epicurus*, ſo ſtrenuouſly maintain'd by the Diſciples of *Li-Laokun*, made no leſs Havock in their Religion. Thoſe who really deſerv'd the Name of Philoſophers, were ſo deſpis'd and diſregarded, that *Confucius* himſelf was oblig'd to travel from Province to Province, to court the People's Attention to his new Doctrine. In the Sequel of this Diſſertation we ſhall treat more at large of that great Philoſopher.

Chingu, who reigned two hundred and thirty Years before the Nativity of our Bleſſed Saviour *Jeſus Chriſt*, determin'd to aboliſh and exterminate, at once, all the liberal Arts and Sciences, by committing to the Flames, all the Books in general that were to be met with throughout his Dominions, ſuch only excepted as treated of Agriculture, Phyſick, and the Black Art. This Edict was put in Execution with all the Rigour and Severity imaginable; and although ſeveral learned Elucubrations might poſſibly be conceal'd and preſerv'd from the general Proſcription, yet 'tis reaſonable to ſuppoſe, that Ignorance at ſuch an unhappy Juncture greatly promoted the Progreſs of Superſtition; and accordingly in Proceſs of Time they grew extravagantly fond and addicted to the Art of Divination, of Witchcraft, the Influence of the Stars, and Power of the *Genii*, *&c.* as evidently appears from the Hiſtory of thoſe Monarchs who govern'd the Empire about one hundred Years before the Birth of Chriſt. [a] One of theſe Emperors carried his Folly and vain Hopes of Immortality to ſuch a Pitch, that he introduc'd the moſt ſcandalous Superſtitions, and countenanc'd by his Royal Example, ſuch vile Practices, as plainly prove, that when Ignorance is once encourag'd and eſtabliſh'd, the Torrent of Lewdneſs and Debauchery, Immorality and Prophaneneſs, becomes impetuous, and drives down all before it. He order'd Temples to be erected throughout all his Dominions, in honour of thoſe who ſhould make themſelves immortal, by this Means conferring on himſelf beforehand the Honour of Deification; for which Reaſon ſome will have it, that this Prince was the [b] firſt who eſtabliſh'd Idolatry in its full Force amongſt them, although 'tis manifeſt, from what has been already ſaid, that it was practiſed even long before *Confucius*'s Time, notwithſtanding all the Reaſons aſſign'd for confining the religious Worſhip of the antient *Chineſe* to [c] *Xangti* alone, as the ſupreme Lord and Governor of the Univerſe.

But

for the *Chineſe*, they are ſo far from being the Inventors of that Art, that it is generally thought, they were indebted for their Knowledge therein, to the *Arabs*. See the Diſſertation of Abbot *Renaudot*, *On the Arts and Sciences of the* Chineſe. All this, however, is very incertain, and meer Conjecture; and upon a fair Examination, 'tis very probable, that the *Arabs* and *Chineſe* are much upon a Level, in point of Claim to this Invention.

[a] *Hiao-vu*, whom we have already mention'd.

[b] Hiſtory of *China*, by Father *Martini*, Lib. viii.

[c] 'Tis pretended, notwithſtanding, that even this Term conveys not the ſame Idea that we have of God. We are likewiſe told, that for Want of a proper Term in the *Chineſe* Language to expreſs the *Supreme Being*, the *Syrians*, who left an Inſcription at *China*, in both their Tongues, which is mention'd in Father *Kircher*'s Treatiſe,

BUT the *Jeſuits* who have oblig'd us with the Hiſtory of *China*, aſſure us, that the moſt fatal Blow Religion ever felt, was given her by *Fo* and his Diſciples. This *Fo* began to [a] flouriſh and meet with univerſal Approbation amongſt the *Chineſe*, about two and thirty Years after the [b] Death of *Jeſus Chriſt*. His [c] Idol, they ſay, was brought thither from *India*. The Minds of the People were perfectly diſpos'd to give it a favourable Reception, and at that Juncture Superſtition and Idolatry gain'd Ground apace. Some have aſſerted, that this *Fo* was a *Ghoſt* broke looſe from the infernal Regions; but not to dwell on ſuch a chimerical Suggeſtion, what follows is the beſt and moſt rational Account, in our Opinion, that can be given of him. [d] Others, therefore, inform us, that he was born in *India*, about one thouſand Years before Chriſt, and that he was of Royal Extraction; that at firſt his Name was *Che-kia*, or *Xe-quia*; but when he had attain'd the Age of thirty Years, he chang'd it into *Fo*. As *Laokun* ſprang from his Mother's Left Side, ſo *He* miraculouſly iſſued from his Mother's Right, who died in her Labour. Some Time before his Birth, ſhe dreamt that ſhe had ſwallowed (others ſay that ſhe was brought to Bed of) an Elephant, and this awful Dream is the original Cauſe of that Reverence and Reſpect which the Kings of *India* pay to their white Elephants. This *Fo* was bleſt with uncommon Strength, and could ſtand alone as ſoon as ever he was born. He took ſeven Steps, pointing with one Hand to the Heavens, and with the other to the Earth. His Tongue likewiſe was immediately looſen'd; he ſpoke at his very Birth, and gave all about him a ſurpriſing Characteriſtick of his Miſſion. *I am*, ſaid he, *the only Being to whom Honour is due, upon Earth, or in the Heavens.* When he was ſeventeen Years of Age, he married, and had a Son, whom he ſoon after abandon'd, as he did all the reſt of Mankind. He withdrew into a ſolitary Deſart, with three or four favourite Philoſophers, whom he made choice of for the Direction of his future Conduct. At thirty two he began to be inſpir'd; he was then poſſeſs'd with, and full of the Deity, and at once became omniſcient. From that Moment he was conſtituted a God, and eſtabliſh'd the Veneration and Reſpect which

Treatiſe, entitled, *China Illuſtrated*, were obliged to make uſe of the *Syriac* Term *Aloho*, which bears a very near Affinity to the *Hebrew* Word *Elohah*; wherein 'tis added, that they were imitated by the *Spaniards*, who made uſe of the Term *Dios*, to ſupply the Defect of the *American* Languages (and particularly that of *Braſil*) which had no Term to expreſs the *Supreme Being*. Without entering into a Controverſy, that ſeems to turn entirely upon Terms, we cannot but obſerve, that though they had no Name, whereby properly to expreſs what the *Chriſtians* pretend is compris'd in their Term *God*, yet they had at leaſt a Term to expreſs ſome Being, that they acknowledg'd ſuperior to themſelves. Neither can it be denied, but that all theſe People had ſome Idea of this Being, which as it was ſuperior to themſelves, had likewiſe a Power to be either ſerviceable or injurious to them, without their being capable in the leaſt of reſiſting him, or prevailing with and appeaſing him, but by Prayers, Sacrifices, Victims, or Incantations, &c. In ſhort, by ſuch Means as all Nations from earlieſt Times have deviſed for that Purpoſe, and which can be look'd upon no otherwiſe than as a religious Worſhip. If however, notwithſtanding all this, the *Chineſe* and *Americans* muſt be ſtigmatiz'd as *Atheiſts*, all the antient Idolaters ought with equal Juſtice to be branded with the ſame infamous Character; ſince if we purſue the Argument of thoſe who charge the *Chineſe* with atheiſtical Principles Step by Step, they muſt be oblig'd to acknowledge, that the heavy Imputation will lie only on the Defect which there is in the Idea that all idolatrous Nations whatſoever have entertain'd of the Deity. Now this is meer Cavilling for Cavilling Sake, or at beſt a Sort of Tranſport only fit for the Pulpit. *Queſto e buono per la predica.* In the Sequel of this Diſcourſe the Reader will find, that there are Sects both at *China* and *Japan*, who are likewiſe ſuſpected of entertaining atheiſtical Notions; as that of the *Philoſophers*, that of the *Sintos*, and one Branch of the *Fohiſts*; but all this proves no more, than that there are ſpeculative Atheiſts in both thoſe Empires, as there are even amongſt us *Europeans*.

[a] *Memoirs* of Father *Le Comte*, *ubi ſup.*

[b] According to others, ſixty five Years after the Death of *Chriſt*.

[c] The following Paſſage is extracted from a ſmall Treatiſe, entitled, *Confucius's Morals*. The Emperor *Mien-ti*, who liv'd ſixty five Years after the Time of our Saviour *Jeſus Chriſt*, ſent two Ambaſſadors to the Weſt, in order to enquire after, and find out, if poſſible, the *Saint* and the *Holy Law*, both grounded on a Viſion which he himſelf had, and on theſe Words of *Confucius*, *That the Holy Saint reſided in the Eaſt.* The Ambaſſadors landed on an Iſland, not far diſtant from the *Red Sea*, without attempting to make any farther Progreſs, and from thence they convey'd the Statue of *Fo* and his Doctrines into *China*.

[d] Father *Le Comte*, *ubi ſup.* This Account of the Life of *Fo* is not in every Reſpect conformable to that which we have already given you of *Xaca* in the Article of *Tunquin*. But how is it poſſible for any one perfectly to reconcile the Contradictions of ſo many various Idolaters, who have faſhioned their various Traditions according to their own particular Fancies, more authentic or imperfect, in Proportion to the Diſtance they were from their Original? Turn to the Remarks a little lower, where we ſhall ſpeak of the *Religions* of the *Japaneſe*. This Variety of Accounts prevents us from giving you an exact Syſtem of the *Chineſe* Doctrine, &c.

the

the People had for him by innumerable *Miracles*, or rather, (not to profane that ſacred Term, the true and genuine Signification whereof a great Part of thoſe who profeſs themſelves Chriſtians are perfect Strangers too,) by Impoſtures and Deluſions. In a very ſhort Time he had a prodigious Train of Admirers and Diſciples, who, in Imitation of their [a] new God, chang'd their Names according to the various Countries where they propagated their Doctrine. But this Deity himſelf at laſt was convinced, that he was but a Man, like thoſe who ador'd him; for he died in the ſeventy ninth Year of his Age; and when he found himſelf at the Point of Expiration, that the Meaſure of his Iniquities might be full, he endeavour'd to inſpire and poiſon his Followers with his atheiſtical Principles. He told them ingenuouſly, *That till that Time he had talk'd to them in obſcure and unintelligible Terms; but don't deceive yourſelves*, ſaid he, *and vainly imagine to find out of* Nothing *the firſt Principle of all Things; for from* Nothing *all Things deriv'd their Beings, and to* Nothing *will they all return. This is the dark Abyſs of all our Hopes.* This Doctrine, perhaps, notwithſtanding the Horror and Deteſtation which it naturally creates at firſt View, might appear leſs ſhocking and inſupportable, if we would reconcile it with the Principles of the *Siameſe*, by ſubſtituting the Idea of their *Nireupan* in Lieu of that abominable *Nothing*. But be that as it will, by this Recantation, he divided his Diſciples into two Sects, one of which follow'd literally the Doctrines which *Fo* taught in his Life-Time; that is to ſay, Idolatry; the other embrac'd the dying Words of their great Maſter, as fundamental Articles of their Faith, and openly declare themſelves profeſt Atheiſts. This Sect, if we may credit Father [b] *Gobien*, is ſtrenuouſly oppos'd by that of the *Philoſophers*, whoſe Doctrine favours another kind of Libertiniſm. Some have attempted to reconcile theſe direct Contradictions of *Fo*, by the Suppoſition that he laid down a double Law; that is, in their Terms, an *external* and an *internal* Law. The former is preparatory to, and directs us to the latter, and is afterwards of no Manner of Importance; no more than the [c] Props which ſupport an Arch-Roof, when the Work is compleated. But after all, it muſt be acknowledg'd, that amidſt theſe various Opinions, and thoſe which we ſhall treat of in the Sequel of this Diſcourſe, ſome are very dark and obſcure, and others ſeem very looſe and licentious, either on Account of their having been injudiciouſly related, or from the dangerous Conſequences that may actually be drawn from them. Father *Kircher* has given us a farther Account of this *Fo*, which ſhall be inſerted hereafter in its proper Place.

After theſe Particulars which we have mention'd, with Reſpect to the Progreſs of Idolatry, eſtabliſh'd by *Fo*, it may reaſonably be expected, we ſhould give ſome Account likewiſe of *Confucius*, who preſerv'd, as they pretend, the Religion of the *Chineſe* in its native Purity. The [d] *Japaneſe* commemorate this venerable Philoſopher under the Name of *Kooſi*, and their Legends mention him with all the Reſpect due to a Saint of the moſt illuſtrious Order. The *Chineſe* tell us, that a celeſtial Harmony was heard at the Nativity of *Confucius*; that the Stars themſelves deſcended upon Earth, or at leaſt came very near it, doubtleſs with no other Intent than to teſtify their Joy and Wonder on that miraculous Occaſion. As ſoon as he was born, two Dragons came to watch over him, and protect him from all Harms. This Prodigy bears ſome Affinity to that of the Serpents, which accompanied young *Hercules* as he lay in his Cradle. *Con-*

[a] They were called *Bonzes* at *China* and *Japan*, *Lama's* in *Tartary*, *Talapoins* at *Siam*, *Hochans* at *China*. There are ſome of the *Bramins* whoſe Principles are much the ſame with thoſe of the atheiſtical *Fohiſts* amongſt the *Chineſe*, with Regard to the Deity. He is call'd *Sommona-Codom* at *Siam*, *Xaca* and *Chekia* at *Laos* and *Japan*, *Chaca* or *Chacabout* at *Tunquin*, and very probably, *Brama*, *Witſnu*, and *Ram* amongſt the *Indians*. You have here different Figures or Repreſentations of *Fo*, under the Name of *Xequia*. In one he is ſeated on a magnificent Throne, with Rays about his Head, and ſurrounded with Hieroglyphicks, and in the other he is attended by his two Favourites.

[b] *Preface* to the *Hiſtory* of the *Edict of the Emperor of* China.

[c] Father *Le Comte*, in his *Memoirs* of *China*.

[d] *Kaempfer's Engliſh* Tranſlation of the Hiſtory of *Japan*, Lib. II. Chap. iii.

fucius [a] was born, as ſome ſay, five hundred and fifty Years before *Jeſus Chriſt*; and according to others, four hundred and eighty [b] three. The Death of his Father was the Occaſion of his being called by the Name of *Tceſſe*, that is, the *Child of Sorrow and Affliction.* He was a Deſcendant of the ſecond Race of Emperors. We are credibly inform'd, that even in his Infancy he diſcover'd a peculiar Inclination to the Practice of Virtue. In his tendereſt Years there appeared nothing Puerile or Childiſh in his Deportment; In every Action he was diſcreet and manly. His Air was very grave and ſedate, ſo as to command the Reſpect of all who beheld him: But what made him moſt conſpicuous was his ſincere and unaffected Piety at an Age, when it could not be expected that he ſhould have any adequate Idea of the Principles of Religion. He was obedient to his Parents, and ſquar'd his own Conduct by that of his Grandſire, who liv'd at *China* in the [c] *Odour* of *Sanctity:* And it was a general Obſervation, that he never preſum'd to eat, till he had firſt proſtrated himſelf, and made an Oblation of what he had before him to the Sovereign Lord of Heaven. " Tho' but yet an " Infant, [d] as he once heard his Grandfather fetch a deep Sigh, ... he ask'd him the " Occaſion of it. Perhaps, Sir, ſaid he, you are penſive and fearful, leſt your De- " ſcendants ſhould deviate from the Paths of Virtue, and diſgrace you by their Vices. " The good old Gentleman was ſtartled, and asked his little Grandſon, who taught him " to talk in that Manner. Yourſelf, Sir, reply'd *Confucius.* I always liſten with the " utmoſt Attention when you ſpeak, and I have often heard you ſay, that a Son who " by his Life and Converſation does not ſupport the Character of his Family, is a " Diſgrace to it, and does not deſerve to bear its Name. When you fetch'd that " Sigh, did you not think of me, and am not I the fatal Cauſe of your Grief and " Apprehenſions? ..... *Confucius* after the Death of his Grandfather, put himſelf " under the Tuition of one of the moſt celebrated Doctors of that Age, by whoſe care- " ful Inſtructions he ſoon made a very conſiderable Progreſs in the Knowledge of the " Antients, whom he look'd upon as the beſt and moſt perfect Standards. His Life " was afterwards in imminent Danger thro' his inviolable Attachment to the Antients, " though then but ſixteen Years of Age; for being engaged in Converſation with a Perſon " of the firſt Quality, who treated with an Air of Contempt the Writings of the antient " *Chineſe*, as being worthleſs and obſcure; this undaunted Youth, fired with Indig- " nation, read him too warm a Lecture on the Reverence and Regard which was " due to them. Thoſe Diſſertations which you thus depreciate and contemn, ſaid he, " treat of the moſt ſublime and important Matters, ſuch as none but the learned ought " or can fully comprehend. Could the Vulgar underſtand them without a Comment, " they would never regard them. This Dependance of Judgment, by which the Illite- " rate muſt be in Subjection to the Learned, is abſolutely neceſſary, and highly advan- " tageous to Civil Society". ..... The Diſcourſe, which cloſed with a very ſevere Reprimand from the young Doctor, enrag'd the Nobleman to that Degree, that he had certainly been revenged on him, if the Emperor himſelf had not interpoſed, and put an End to the Quarrel.

By that Time *Confucius* was fifteen Years of Age, he had made a judicious choice of ſuch antient Authors as were moſt univerſally approved, and extracted their moſt valuable Maxims, with Intent to obſerve and follow them, and not only to regulate his own Conduct thereby, but to recommend them to the Practice of others. When he was about nineteen or twenty Years old, he married, and had a Son within twelve Months after; and though Polygamy was indulged by the Cuſtom of his Country, yet he determin'd to [e] content

[a] Hiſt. of *China.* by F. *Martini.*
[b] *Memoirs* of F. *Le Comte.*
[c] *Idem. ibid.* This Odour of Sanctity is liable to Suſpicion.
[d] This is an Extract from F. *Le Comte.*
[e] Hiſt. of *China.* L. IV.

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himſelf with one Wife only, as being moſt agreeable to the Laws of Nature. Nay, he even put *her* away ſoon after the Birth of her Son, and determined to ſpend the Remainder of his Days in a State of Celebacy. *Confucius* was no Stranger to what all Philoſophers know, by daily Experience, that nothing is ſo intolerable an Incumbrance as a Wife; and on the other Hand, Wives look on Philoſophers as meer worthleſs Pieces of Houſhold-Stuff; ſince they very ſeldom if ever anſwer their Expectations. In ſhort, *Confucius* made choice of a ſingle Life, that he might apply himſelf cloſe, without any Interruption, to his Studies, and afterwards ſpread his Doctrine with indefatigable Induſtry all over the Empire, which he could never have done had he been encumbred with a Family, tho' he had been a greater Philoſopher and better Oeconomiſt than [a] *Socrates* himſelf. *Confucius* at three and twenty, became Pupil to a Philoſopher, who was remarkable at *China* for his admirable Inſtructions with regard to human Conduct both publick and private; and notwithſtanding this natural Inclination of *Confucius* to Philoſophy, he would not refuſe to act in a publick Capacity; ſince by that Means he could reduce to Practice what he approved of in Speculation. Accordingly he officiated as a Magiſtrate in ſeveral Places, and behaved with univerſal Approbation. The Publick Good and the Propagation of his Doctrine, was all he aim'd at; and wherever he found that his Endeavours prov'd fruitleſs and ineffectual, he would reſign his Poſt without the leaſt Reluctance. He had three thouſand Diſciples, five hundred whereof were advanced to the moſt important Places in the Government. Amongſt theſe laſt there were ſixty two who were conſpicuous for their wiſe and prudent Adminiſtration. [c] Theſe Diſciples were all of them Miſſionaries and Miniſters employ'd by *Confucius* for the better Eſtabliſhment of his Doctrine, and for the general Reformation of Manners. But the Fervency of his Zeal made him ſo diffident of their Miniſtry, that he could hardly be prevail'd with not to croſs the Seas and publiſh his Doctrine in Perſon all over the habitable World. In ſhort, out of theſe ſeventy two ſelected from the five hundred beforementioned, he made a farther [d] Choice of twelve particular Diſciples, who might properly enough be called the twelve Apoſtles of *Confucius*, and ſo give him an Air of Conformity with *Jeſus Chriſt*, eſpecially ſince the *Chineſe* Philoſopher, like *Jeſus Chriſt*, had one particular Friend and favourite Diſciple. Compariſons of this Nature, 'tis true, are a little ſhocking and diſagreeable to us antient Chriſtians; but not at all ſo to our new Proſelytes in [e] *China*. *Confucius* divided his Doctrine into four Branches, and his Diſciples into four diſtinct Orders or Claſſes. The firſt endeavour'd, with the utmoſt Application, to improve themſelves in Virtue, and imprint an habitual Practice of it in their Hearts. The ſecond made Logick and Rhetorick their peculiar Province. The third Claſs devoted themſelves to Politicks, and the forming a right Idea of the prudent Adminiſtration of all State-Affairs. The fourth and laſt employed their whole Time in writing, in an elegant and correct Style, ſuch memorable Maxims and Reflections as were moſt advantageous for the Conduct of human Life: But their great Maſter exhorted them all in general to be peculiarly careful of their own Deportment, to improve their Minds by Meditation, and ſanctify their Souls by the Love of Virtue.

[f] THIS celebrated Philoſopher erected a publick Academy in *Lu*, where he was born, for the Improvement of Youth in Virtue and good Manners, which in a ſhort Time was an unſpeakable Advantage to the whole Province. If we may credit all the Encomiums that are given of this happy Place, *Confucius* reviv'd the *Golden Age* in it, by eſtabliſhing Honeſty and Fair Dealing amongſt thoſe who follow'd Trade and Commerce, and amongſt Children a perfect Obedience to their Parents. He laid down excellent Pre-

[a] His Wife was ſuch a Scold, that in order to deſcribe any noiſy Termigant, it was uſual to call her proverbially *Xamtippe itata*. This *Vixen* was in all likelihood the celebrated *Demon* of *Socrates* ſo often mentioned in Hiſtory.
[b] Hiſt. of *China*, *ubi ſup.*
[c] See Father *Le Comte*'s Memoirs of *China*, Tom. I.
[d] Hiſtory of *China* by Father *Martini*, L. IV.
[e] *Confucius's Morals*, publiſhed in 1688.
[f] Hiſtory of *China*, *ubi ſup.*

cepts

cepts for the peculiar Conduct of the Women, and prevail'd on them to practiſe thoſe Duties which he recommended, as the Ornaments of their Sex. He likewiſe exhorted all Mankind in general to the Love of thoſe Virtues which were the Bonds of Friendſhip and civil Society. *Juſtice and Equity were ſo ſtrictly obſerved, that no one would offer to take any Thing that he ſaw lie in his Way, unleſs 'twas his own Right and Property; and they all liv'd together in as perfect Harmony, as if they were but one ſingle Family.* So conſiderable a Reformation as this, which was entirely owing to the Prudence and Oeconomy of *Confucius*, made every one imagine, that a Perſon thus qualified would certainly make an excellent Miniſter of State. And tho' Experience teaches us, that in theſe Caſes, Men are too often miſtaken in their Choice, yet they were not ſo with Regard to this *Chineſe* Philoſopher. He proved as wiſe a Legiſlator in Practice as he had already been in Speculation. He work'd a thorough Reformation both in the Court and Country, and ſet Bounds to Intereſt, Ambition, and falſe Politicks. As his Morals were extreamly rigid and auſtere, they might naturally create a Diſtaſt amongſt Perſons of Quality and Diſtinction; and yet, even they hearkened with Attention to his Councils and Inſtructions for a conſiderable Time. He had the Art of recommending to the Court a general Contempt of Riches and Pleaſures, an infinite Regard for Juſtice, Temperance, and all the other Virtues, and Greatneſs of Soul above all worldly Views attended with an unaffected Sincerity. [a] The Kings themſelves would tranſact no Affairs of Importance, without firſt conſulting him; and the People in general rever'd him as a Saint. Such was the Reformation this great Legiſlator wrought whilſt he was prime Miniſter; but as Mankind are inconſtant and unſtable in all their Ways, and too apt to ſwerve from the Laws of Wiſdom, which ſeem to throw them out of their natural Situation, theſe very Perſons, notwithſtanding their happy Converſion of Manners, yielded at laſt to the Temptation of Pleaſures. Their jealous Neighbours laid Snares in their Way to interrupt a Reformation which they look'd upon as dangerous. They imagined, ſays Father *Le Comte*, that a Monarch, directed by a Man of *Confucius*'s Character, would in a ſhort Time make himſelf formidable, and they dreaded the ill Conſequences that might enſue. They argued, however, but like ſhallow Politicians, for if all be true that is related of the Wiſdom of that great Philoſopher, and the Re-eſtabliſhment of Virtue amongſt them, nothing could poſſibly be more repugnant to the uſual Diſorders and Diviſions which Ambition naturally creates. This *Chineſe* Philoſopher had the Mortification to ſee his utmoſt Endeavours prove all abortive. The Court ſunk again into its former Luxury and Licentiouſneſs: The King [b] indulging the natural Bent of his warm and amorous Conſtitution, grew careleſs and remiſs in the Management of his Affairs; never ſtudied the Good of his Subjects, or took the leaſt Care that Juſtice ſhould be adminiſtred amongſt them, nor liſtened to any wholſom Admonitions. *Confucius* therefore laid down his Office of Prime Miniſter, in order to preſerve his Reputation in the midſt of theſe Diſtractions. Philoſophy fell in a ſhort Time into ſo great Contempt, that no Prince whatever would ſhew the leaſt Regard to *Confucius*. The Politicians fear'd him, and the State Miniſters would admit of no Rival who was capable of diminiſhing either their Authority or their Credit. In ſhort, he found himſelf ſo univerſally abandoned, that he was often reduced to the laſt Extremity. Thus ended the Progreſs of a Reformation of Manners, which was neither ſo ſucceſsful nor ſo laſting, as that generally is which only regards Points of Doctrine. The [c] Philoſopher therefore deſpairing of being any longer ſerviceable to the Publick, determined to employ all his future Time with his Diſciples, and to inſtruct them with all the Attention of a diligent Maſter whoſe only Deſire was to lead them in the Paths of Virtue. During this Retreat his Soul loſt none of its native Grandeur, nor its heroic Reſolution, but might juſtly be compared with that of the antient Stoicks; for in Imitation of their great Example, he maintain'd, " That it was not in the Power of Man to hurt him;

[a] Father *Le Comte, ubi ſup.*
[b] Hiſtory of *China*, Lib. IV.
[c] *Ibid.*
[d] Memoirs of *China*, by Father *Le Comte.*

" for

" that he whoſe thoughts are once raiſed to Heaven by a ſincere Longing after Perfec-
" tion, is ſo far from dreading the impending Storm, that he never ſo much as [a] hears
" the Buſtle and Confuſion which are round about him." *Confucius* therefore being now withdrawn with his Diſciples in a Time of general Corruption, when that antient Integrity and that ſtrict Juſtice, ſo requiſite and neceſſary for thoſe who ſit at the Helm of Government, were totally baniſh'd; he extended his Thoughts no farther than by his moſt excellent Maxims to improve that ſmall Number of his Elect, whom he had ſaved as it were from Shipwreck. " [b] He uſed his utmoſt Endeavours to re-eſtabliſh in them a perfect
" Integrity which he aſſured them was the Gift of Heaven, and in order to the better
" Attainment of that glorious End, he exhorted them to obey, fear and ſerve that [c] Heaven,
" to love their Neighbours as themſelves, to conquer and ſubdue their unruly Paſſions,
" to ſubmit themſelves to the Dictates of right Reaſon, and to do, ſay, and think no-
" thing that ſhould be inconſiſtent with, or repugnant to it. And that which is moſt
" remarkable is, that he never recommended to others any one Virtue, either in Wri-
" ting or by Word of Mouth, which he did not practice firſt himſelf." Who can forbear thinking when he reads the Relation of ſuch a beautiful Syſtem of Morality, and of ſo ſtrict a Practitioner of all thoſe Duties, which it recommends, but that *Confucius* was a *Chriſtian*, and had been educated in the School of *Jeſus Chriſt?* How particularly remarkale is *that Integrity of his, that Gift of Heaven, from which Mankind was moſt ſhamefuly fallen.* No *Chriſtian* could poſſibly expreſs himſelf [d] in better Terms. No *Jewiſh* Prophet ever talked ſo clearly of the Corruption of Natural Religion, and the [e] Neceſſity of its Re-eſtabliſhment. Is it not very ſurpriſing, that *China* ſhould have the Privilege of a [f] kind of Revelation, whilſt, according to the received Notion, Idolatry covered the Face of the whole Earth, except the petty Dominions of the *Jews?* In ſhort, the Diſciples of *Confucius* had ſo profound a Veneration for him, that they did not ſcruple to pay him the ſame Honours as are only due to Sovereign Princes.

CONFUCIUS was ſeventy three Years old before he died, but ſpent the latter Part of his Days in Sorrow and Affliction, being mortified with Reflecting on the reigning Vices of the Age. A little before his laſt Sickneſs diſcourſing on the Doctrine which he had endeavoured to eſtabliſh, he ſaid, *the Mountain is fallen; a lofty Machiue has been demoliſh'd.* A few Days before his Death he thus addreſſed himſelf to his Pupils: *Since our Kings no longer regard my Precepts, I am now uſeleſs to the World, and therefore 'tis high Time for me to go hence and be no more.* When he died his Diſciples wept moſt bitterly, and performed his Funeral Rites with all the Marks of Eſteem, which they could poſſibly deviſe on ſo melancholy an Occaſion. They all went into cloſe Mourning for him, and wore it for a Twelve-Month together: Nay ſome of them con-

[a] *Si fractus illabatur orbis,*
Impavidum ferient Ruinæ. Horat.

[b] *Confucius's Morals, ubi ſup.*

[c] That is to ſay, *God.*

[d] One would ſometimes imagine, that it was a *Doctor* of the *New Law* that ſpoke, rather than a Man born and educated in the midſt of corrupt Nature, Father *Le Comte.*

[e] Some are of Opinion, that by the *Saint* in the *Weſt*, *Confucius* meant and foretold our *Saviour Jeſus Chriſt.* 'Tis very probable, likewiſe, adds Father *Martini*, in his Fourth Book of his Hiſtory of *China*, that he foreſaw the Myſtery of the *Incarnation*, and even pointed out the Year in which it was to be accompliſhed. This Prediction is grounded on the Death of a certain little Animal that was killed in the Chace, and which, according to the *Chineſe*, ſhould never appear till a Perſon of peculiar Sanctity ſhould be born, who ſhould proclaim a Bleſſing promiſed ſeveral Ages ago to all the World. *Confucius* being informed of the Death of that Animal, cry'd out twice with a Sigh, *O Kilin!* (for that is the Name of the Animal) *Who gave thee Orders to appear? My Doctrine is upon the Declenſion, and thy coming renders my Lectures uſeleſs and ineffectual.* In ſhort, continue they, as this *Kilin* ſignifies a very innocent and inoffenſive Animal, it may poſſibly bear Alluſion to the *Lamb of God*, more eſpecially ſince the Year of its Death had ſome Reference or Relation to that of the Birth of our *Saviour*, altho' 475 Years before it. Several other Circumſtances are added in order to confirm this *new Type* of *Jeſus Chriſt*, which Abbot *Renaudot* has rejected as abſurd, and diſreſpectful to the Deity. See his Diſſertation on *the Arts and Sciences of the Chineſe.*

[f] One would not take *Confucius* for a common Philoſopher formed by the meer Dint of Reaſon, but a Perſon inſpired by God for the Reformation of this new World, Father *Le Comte.*

tinued it three Years; and others, in ſhort, [a] lamented over his Tomb for ſix Years ſucceſſively. If his Diſciples were ſenſible of their Loſs, the whole Empire was ſo too, tho' later indeed, and a long Time after they had rejected and contemned his Doctrine. 'Tis the Misfortune of Mankind to be conſcious of the Value of Things, only then, when 'tis out of their Power to enjoy them any longer. No ſooner was *Confucius* dead, but he was univerſally acknowledg'd and reverenced as a Saint, and due Care was taken to tranſmit that Veneration to future Ages. Their Kings erected Palaces (or Temples) throughout all the Provinces of the Kingdom in Commemoration of him, which, according to Father *Le Comte*, are viſited by their *Sages*, who at certain Seaſons go purpoſely thither to pay their political Honours to *Confucius*. Every Body knows what Controverſies have aroſe on this Topick, but as they are foreign to our preſent Purpoſe, we ſhall paſs them by, and proceed in our Narration. Very magnificent Inſcriptions were made on the Front of theſe Palaces, Temples, or [b] Colleges; as for inſtance, *To the Grand Maſter*; *to the ſupreme Doctor*; *to the Saint*; *to him who was endow'd with extraordinaey Wiſdom*; *to him who has inſtructed Emperors, Kings, and Princes*, &c. and the very ſame Veneration and Reſpect is paid to him to this very Day. The Magiſtrates themſelves never paſs by any of theſe Edifices; conſecrated to *Confucius*, but they alight from their [c] Calaſhes, fall proſtrate for ſome few Moments before it, and walk ſeveral Paces on Foot when they withdraw. Even Princes and Emperors themſelves pay Viſits to theſe Colleges, and make large Donations to them in Commemoration of the Saint. All theſe outward Signs or Teſtimonies of divine Worſhip are ſo much the more extraordinary, as the *Chineſe*, according to Father *Le Comte*, " never acknowledg'd him for a Deity, altho' they have " given the Character of a God, or according to their Way of ſpeaking, of pure Spirits " to ſeveral *Mandarins* much leſs illuſtrious than he was..... But Heaven, which " brought him into the World for the Reformation of Manners, would never ſuffer a " Life ſo regular as his, to be the Occaſion of Superſtition and Idolatry after his De- " ceaſe.

" [d] THE Works of *Confucius* carry ſuch Weight and Authority along with them, ... " that it would be look'd upon as an enormous Crime, to make any Additions or A- " mendments to them, or to diſtruſt and controvert the Truth of his Doctrine. He is " always look'd upon as an infallible Doctor, and the ſupreme Maſter of all Arts and " Sciences..... Two Words only quoted from his Writings in any of their publick " Diſputations, are ſufficient to ſtop the Mouths of their moſt inveterate Opponents.... The Veneration and Reſpect of the People for this great Doctor has been tranſmitted to his Deſcendants. " The Head of his Family, which ſtill ſubſiſts, is no leſs than a tri- " butary Prince, ...and the Government of the City in which he is born is intruſted to " his Care and Conduct.... The Privileges of this Family were never taken away, or any " ways obſtructed, whatever Revolutions happen'd in the Empire." And here we ſhall conclude our Hiſtory of the Founder, or Reſtorer of the Sect of the *Literati* and *Philoſophers*.

ALL that we have ſaid hitherto is rather an Account of the Founders of the *Chineſe* Sects, than the Doctrines and Syſtems which they have eſtabliſhed. We ſhall in the next Place therefore proceed to treat of their particular Tenets. *Li-Laokun*, who by others is likewiſe called *Lanzu*, and *Lanthu*, eſtabliſh'd that Sect, which at preſent is look'd upon as the peculiar Religion of the Populace, altho', according to [e] *Kircher*, it was heretofore profeſſed by the *Magi* or *Egyptian* Sages. Father [f] *Le Gobien* calls it the Religion of the *Bonzes*, and ſays, it was originally eſtabliſh'd at *China*.

[a] *Confucius's Morals.*
[b] They are called Colleges in *Confucius's Morals.*
[c] *Confucius's Morals, ubi ſup.*
[d] Hiſtory of *China.* L. IV.
[e] *China illuſtrated.* L. I. of the 3d Part.
[f] Preface to the Hiſtory of the Edict of the Emperor of *China.*

WE

We have already made ſufficient Mention of the Doctrines advanced by *Li-Laokun*. The Transformations which his Diſciples aſcribe to the ſupreme Deity, are in all Reſpects conformable to what has been ſaid of the[a] *Peguans*, *Siameſe*, and *Tunquineſe*. They[b] eſtabliſh, like them, a kind of Succeſſion of the Sovereign Lords of Heaven, by Uſurpation. *Ciam* dethron'd *Leu*, *&c.* From this Paſſage, and by ſome other particular Doctrines, it is manifeſt, that this Sect of *Laokun* bears likewiſe ſome Affinity to that of the *Suito's* of *Japan*. In their Morals, which, as we have already obſerved,[c] border on *Epicureiſm*, they don't carry their Indifference ſo far as the Diſciples of *Fo*. They are contented, ſays Father *Le Gobien*, to baniſh from the Mind all inordinate Deſires and gloomy Paſſions. Peace and Tranquility are all the Bleſſings which their Sages purſue. To paſs their Lives without any Inquietudes, without any Anxieties or Reflections on what is paſt, without all thoſe uſeleſs Reſearches into Futurity which diſturb and diſcompoſe the Soul, is to make a right Uſe of the preſent Time, and thereby merit the Name of a Philoſopher. "When we for ever torment ourſelves with anxious "Cares; when we give our ſelves up to Ambition; when we are reſtleſs in our Purſuits "after all ſuch Honours and Riches as our Avarice and other inordinate Deſires ſuggeſt, "we are toiling in Reality more for the Eaſe and Advantage of Poſterity than our ſelves: "Can we with Juſtice be thought prudent and diſcreet, when we make our ſelves miſer-"able for the Eaſe and Satisfaction of others, and purchaſe their Happineſs .... with "the Hazard of our Lives .... and the Expence of our own Tranquility? .... A wiſe "Man ſhould be ſo far from ſacrificing his Repoſe to the Publick Good, that he ſhould "not be over anxious in the Purſuit after his own, leſt his too earneſt Deſires after "ſuch Things as he has not, ſhould ruffle and diſcompoſe that Peace and Tranquility "which he actually enjoys..... He ought therefore induſtriouſly to avoid every Thing "that can create the leaſt Anxiety and Diſtaſte..... Pleaſure attended with Grief is "but the Shadow of Pleaſure." Theſe Maxims are partly conformable to the Doctrine of the *Stoicks*, and in Part to that of the *Epicureans*, and in ſhort, are the Sum Total of their Syſtem. Theſe *Bonzes*, in Imitation of the *Stoicks*, are always talking of Peace and Tranquility of Mind, and a perfect *Apathy*, or Exemption from all the Paſſions incident to human Nature; and like the *Epicureans*, they would have nothing to give them Pain, or encumber them, no uneaſy Reflections, no diſtant Proſpects to create in their Minds the leaſt Concern or Trouble. Life is a Journey which ought to be ſeaſoned with all kind of Pleaſures; we ſhould prolong it as much as poſſibly we can, and at the ſame Time ſtrew the Road with Flowers. We have already hinted, that this is the principal Motive, that prompts this Sect to apply themſelves ſo cloſely to the Study of Chymiſtry. This Peace and Tranquility of Mind thus equally ſought after by the *Stoicks* and the *Chineſe*, are alſo recommended to us by the Chriſtian Syſtem. But if we except ſome Books of Devotion, and ſome Sects who run upon Extreams, our Religion enjoins nothing that is unreaſonable in this Particular. We may with equal Eaſe reconcile the *Epicurean* Maxims to the Chriſtian Scheme, which enjoins us to ſubdue our Paſſions, to enjoy the preſent, without having Thought for the Morrow, to reflect on the Incertainty of the good Things of this Life, and exhorts us to enjoy them with[d] Prudence and Moderation. In ſhort, nothing is more inconſiſtent with Chriſtianity than temporal Sollicitudes, anxious Cares, uſeleſs Reſearches, Avarice, Ambition, *&c.* It muſt be acknowledged, however, that if we carry theſe Points too far, we ſhall be uſeleſs to all Mankind, and a Burden to our ſelves. For had we an abſolute Right and

[a] Turn back to Page 36, 43, 104, 105, *&c.*

[b] *Purchas's* Extracts from the Relations of the Miſſionary *Jeſuits*.

[c] The wiſer Part of the *Epicureans* exhort Men, 'tis true, to purſue their Pleaſures; but then they mean thoſe which are agreeable, and which are not attended with Inquietudes, Misfortunes, or Anxieties of Mind, which are the natural Conſequences of Luxury and Exceſs. They are too ſenſible, that in ſuch Caſes the Roſe grows upon Prickles. Nothing is wanting to theſe Maxims, or Principles, but ſome more noble Object than the common Enjoyments of Life.

[d] See the foregoing Note.

Privilege to be indolent and eaſy, others having an equal Title likewiſe, we ſhould have no mutual Dependance one on another, no Compaſſion, no Charity for our Fellow-Creatures, and in ſhort, diſſolve at once all the Ties and Obligations of Society. Even thoſe who have ſtrained theſe Principles to the higheſt Pitch in Speculation, contradict them (as it is impoſſible to do otherwiſe) in their Practice. The *Bonzes* in Reality acknowledge as much; for when they are asked, by Way of Objection, why they marry, and take upon them the anxious Care of a numerous Family? They anſwer, upon [a] mature Deliberation, that tho' they are highly ſenſible, there can be no greater an Incumbrance than a Wife in Speculation, yet in Practice ſhe is an agreeable Amuſement, and no Bar to their Happineſs.

If the Neceſſity of their being married, of their having a Family, and concerning themſelves about a thouſand Neceſſaries and Conveniences of Life, are repugnant to and inconſiſtent with their boaſted Tranquility, the indefatigable Pains which they take to prolong their Days by their chymical Secrets, and [b] mortifying Regimens for the Preſervation of their Health, are equally ſo. The ſame Contradictions are plain and evident with Reſpect to their Morals, which are the ſame in all Reſpects as thoſe of the other Sects. Theſe Sectaries of *Li-Laokun* are ſaid likewiſe to delight in making [c] Compacts with the Devil, in Fortune-telling, and in a cloſe Application for the Generality to the Study of Magick. We are informed too, they are verſed in the Art of [d] Exorciſing, or caſting out Devils, and of foretelling future Events. In ſhort, ſome ſuperſtitious *Chineſe* poſitively aſſert, that they have an abſolute Command likewiſe over the Weather. In many Reſpects, they may very juſtly be compar'd to our Aſtrologers, Fortune-tellers, and Alchymiſts.

This Sect have a Principal at their Head, who may properly be called their High-Prieſt, or Pontiff. This Dignity has been Hereditary in one Family for about a thouſand Years. This [e] *Ciam* for the Generality reſides at *Pekin*, and is a great Favourite at Court, being look'd upon as an abſolute Maſter in the Art of Exorciſm.

The Doctrine of *Fo*, underſtood in its literal Senſe, eſtabliſhed Idolatry amongſt them, and was the Original Cauſe of all thoſe various [f] Deities which are mentioned in this Deſcription of the *Chineſe* Religion. Moſt of them are repreſented under the Form of ſome Animal or other, thro' which their God *Fo*, they tell us, ſucceſſively paſs'd in his various Tranſmigrations.

The Prieſts of *Fo* go by the Name of [g] *Hochans*, that is, a Compound of all Nations. They maintain, that three Things are the proper Objects of their utmoſt Veneration, their God, his Law, and his Writings, which contain in them all his particular Ordinances. But the other Branch of their Sect, who pretend to obſerve his internal Law, and who are open Advocates for Atheiſm, may be ranged in the Claſs of the *Talapoins*, as well thoſe of *Siam* and *Tonquin*, as thoſe of *Laos*, *&c.* as will manifeſtly appear from what immediatly follows. All viſible Objects are mere Deluſions. True Exiſtence conſiſts in being reſolved into Nothing, which on Account of its Simplicity, is the

[a] F. *Gobien, ubi ſup.*
[b] *Idem. ibid.*
[c] F. *Le Comte Memoirs of China.* Tom. II.
[d] *Purchas's* Extracts of Voyages.
[e] *Ibid. Purchas* calls this Patriarch *Giam.*
[f] Thoſe who are inclined to reduce the Worſhip paid by the *Literati* to *Confucius* and to their deceas'd Anceſtors, as an eſſential Part of their Religion, to a Civil Rite only, pretend that all that is ſuperſtitious in it is foreign to this Religion, and was borrowed from that of *Fo*. Upon this Foundation therefore, none of thoſe numerous Idols which we here treat of can fairly be charged to their Account. But to this 'tis anſwer'd, that the Sect of the *Literati* borrow nothing from the other Sects. We are very well aſſured, however, that theſe *Literati* have their Idols and their Statues, as we ſhall ſhew hereafter. They invoke and revere their Dead, who are their *Genii*, and have their particular Names and Situations, as thoſe of the Antient *Greeks* and *Romans*.
[g] F. *Gobien, ubi ſup.*

Per-

Perfection of all Beings. That Peace and Tranquility of Mind in which they make true Wiſdom conſiſt, is by them ſtrain'd to a much higher Pitch than by the *Bonzes*. In order to be holy in the Abſtract, they muſt not only be abſolutely free from all Paſſions, but all Deſires too. Their true Tranquility of Mind conſiſts in a Privation of all the Faculties of the Will, the Underſtanding, and Senſation itſelf. In this State, though no happier or better than an inanimate Stone, they are, in their Opinion, holy and perfect; by which Means they rob the Soul of her native Liberty, in which all Men of Senſe have plac'd its Perfection; ſince all the Beauty of our Actions conſiſts in our free Choice of Good and Evil; but this Truth relating to Freedom is either unknown, to thoſe blind Devotees of *Fo*, or their real Sentiments are ſo obſcure and conceal'd under ſuch ſtrain'd ambiguous Terms, that 'tis impoſſible to give a more rational and favourable Idea of them. When therefore the Soul is ſunk into this profound Stupefaction, or total Privation of all her Powers, a Man is no longer liable to Variation, no more expos'd to Tranſmigrations;..... he is then, [a] properly ſpeaking, *Nothing*; or if he ſtill be *Something*, he is wiſe, perfect, happy; in a Word, he is a God, and in all Reſpects like *Fo* himſelf.

They aim at the Attainment of this State of Perfection, by a religious Obſervance of the five Commandments of *Fo*, which, as I have particularly mentioned them all before, it would be [b] needleſs, if not impertinent to repeat here.

To theſe Commandments they add the Works of Mercy and Compaſſion, which principally conſiſt in treating their Prieſts with Reverence and Reſpect, in maintaining them, and in erecting Convents or Monaſteries for their Retirement, in order that by their pious Prayers and auſtere Penances, they may ſave Sinners from thoſe dreadful Puniſhments which are due to their Demerits. They muſt likewiſe remember them in their laſt Wills and Teſtaments, build Temples, perform ſolemn Vows, and burn their Garments and ſilk Clothes, for the Benefit and Advantage of the Dead; or, in Lieu thereof, Repreſentations of their moſt valuable Effects in Papers, either gilt or waſh'd with Silver. We have already obſerv'd, that theſe are converted into real Gold, Silver, and Clothes, *&c.* in the other World. Such as obſerve not theſe Commandments, are liable to be cruelly tormented after Death, and to wander out of one Body into another, thro' a long and almoſt endleſs Train of Tranſmigrations. They are liable to be born again, and aſſume the various Forms of Rats, Mules, Horſes, *&c.* But although theſe Torments may prove of exceeding long Duration, they are not, however, [c] endleſs and eternal. Thoſe of this Sect who are moſt rigid and auſtere, abſtain from eating all living Things, of what Nature or Kind ſoever, and never incumber themſelves with Wives, or any Houſhold Affairs. We are inform'd likewiſe, that they hold a Plurality of Worlds, and a Kind of Trinity and Unity in the ſupreme Being.

Their *Pagods* are very numerous, and ſome of them very pompous and magnificent, plentifully fill'd with Idols of all Sorts, moſt of which are faſhioned in a monſtrous Manner. We are aſſured, that in their Devotions the Word *Tolome* is very frequently repeated; but they can produce no Reaſon for it, ſince they themſelves are ignorant of its Senſe and Signification. 'Tis thought, however, that this Term is a Corruption of the Name of the Apoſtle St. *Thomas*, who is reported to have preach'd the Goſpel in the *Indies*, and *China* itſelf. This Sect has ſeveral Convents, not only of Monks, but Nuns too; but the latter are in no Repute, but look'd upon as ſcandalous, ſince they [d] have infinitely more Liberty to go Abroad, than thoſe of their Sex who are meer Seculars. They are amorouſly inclin'd, and addicted to Intrigues, and making Aſſignations....

[a] Father *Gobien*, *ubi ſup.*
[b] See the Articles of the Religion of *Siam*, *Laos*, &c.
[c] What follows is all taken from *Purchas*'s Extracts.
[d] *Le Gobien*'s Hiſtory of *the Edict*, &c.

Nay, their very Temples are equally defamed, as all Female Aſſemblies in them are liable to Suſpicion.... formerly the Sex was denied Admittance.

BEFORE we proceed any further, we ſhall obſerve, after Father [a] *Kircher*, that *Fe* or *Fo* is accounted their *Saviour* by all thoſe who adore him. This Father is of Opinion likewiſe, that *Fo*, whom he pretends to be the ſame as a certain *Brachman*, from whom the *Brachmans* derive their Title, [b] borrow'd all his Doctrine from thoſe *Egyptian* Prieſts who were baniſh'd their Country by *Cambyſes* Emperor of *Perſia*, and that out of their Maxims he compos'd a Syſtem, or rather a *Rhapſody*, of his own, by adding ſeveral erroneous Tenets to thoſe which he borrow'd from them. This *Brachman* was likewiſe known by the Name of [c] *Ram*. In a very ſhort Time he met with unaccountable Succeſs, and drew after him a prodigious Number of Admirers and Diſciples; he afterwards paſs'd through fourſcore thouſand Tranſmigrations; in the laſt of which he appear'd under the Form of a white Elephant. In ſhort, ſome are of Opinion, that this *Fo* was *Pythagoras*; and [d] others, the *Hermes Triſmagiſtus* of the *Egyptians*.

FOE, or *Fo*, in his Writings which he left behind him with his Diſciples, makes Mention of another Philoſopher, much more antient than himſelf, whom the *Chineſe* call *Omito*, and the *Japaneſe Amida*, and of whom we ſhall take farther Notice in a more proper Time and Place. The *Chineſe* invoke them both at once, and in their Devotions addreſs themſelves to *Omito-Foe*.

THE Head or Principal of the Sect of the *Literati*, or Philoſophers, entertain'd much nobler Ideas both of the Deity and of Religion. His Followers, at leaſt, do not ſeem chargeable with ſo groſs Idolatry, as ſeveral Idolaters both antient and modern. Without entering into any Debate about what relates to the particular Doctrine of their Founder, we are inform'd by Father *Gobien* [e], that this Sect acknowledges one ſupreme, eternal, and omnipotent Spirit, that over-rules the World. The Emperor, who is their Head or Principal, has often declar'd, that the Sacrifices which he offer'd up in his Temples, were devoted to that ſupreme Spirit. But after all that can be ſaid in their Favour, their Devotions are not confin'd to this ſupreme Spirit alone; they likewiſe pay divine Adoration to their Anceſtors, and a Sort of Guardian Angels. As to the Maxims of *Confucius*, they are exceeding fine, as Father [f] *Le Comte* has publiſh'd them; and indeed the ſame may be ſaid of all the other Collections made by the *Jeſuits* on the ſame Topick. [g] His Precepts, as they are couched there, are not unworthy of the Chriſtian Syſtem; and doubtleſs no one ever treated more diſtinctly and intelligibly of the Deity, and came nearer to the Truth than this Philoſopher. 'Tis a general [h] Obſervation, however, that in all the Tranſlations which the Jeſuits have publiſh'd of his

[a] *China Illuſtrata.*

[b] For Inſtance, the *Metempſychoſis*, which *Pythagoras* had from the ſame Quarter, the Superſtitions which relate to the Cow, and Abſtinence from all living Creatures. *Kaempfer* has copied this from Father *Kircher*'s Hiſtory of *Japan*; but he took particular Care not to quote him.

[c] 'Tis to be obſerv'd here, that the *Indians* deny that they pay divine Adoration to *Ram*; *Thevenot* tells us ſo, Tom. V. of his Voyages, publiſh'd in 1727. Let us rather ſay, they deny the Conſequences that may be drawn from their Practices, which is far from being peculiar to them alone. When therefore a Chriſtian talks to theſe Pagans of their God *Ram*, they don't pretend that he is their God, but only that he was a great King, who, on Account of his unaffected Piety and Benevolence to Mankind, was more familiarly receiv'd by the Deity, than the other Saints; and for that Reaſon they pay him much more Reverence and Reſpect. If we tax them with the Adoration of Idols, they deny the Charge; their Intention, they ſay, is directed to God alone; that they honour them only as they the more readily bring to their Remembrance the Saints whom they repreſent, *&c.* We refer the Reader to the whole Paſſage, which is ſo much the more curious, as it furniſhes us with the only Means to juſtify the *Chineſe* Idolatry.

[d] See two Notes, Chap. 9 and 10. of the Conformity of the *Eaſt-Indians*, &c.

[e] Preface *to the Hiſtory of the Edict*, &c.

[f] *Memoirs of China*, Tom. I.

[g] Preface to *Confucius*'s *Morals*.

[h] Diſſertation on *the Arts and Sciences of the* Chineſe, *by* Abbot Renaudot. He adds, that the ſeveral *Jeſuits* who have made Annotations thereon, don't at all agree in their Notions.

Works,

Works, his Expreſſions are generally ſo lame and obſcure, that they ſtand in perpetual Need of the Reader's Help, whereas thoſe of the antient *Greek* Philoſophers were not near ſo intricate and perplex'd. What Senſe or Meaning may not be rather lent or given to, than found in an Author who always talks in myſterious Terms, and whoſe every Sentence almoſt is enigmatical? Such an Author never fails to ſpeak rationally, when he has an ingenious [a] Paraphraſt to embelliſh his Ambiguities, and to ſet them in a fair and advantageous Light. But 'tis not our Buſineſs here to criticiſe upon *Confucius*. To return therefore to the Sect of the *Litterati:* After due Attention given to thoſe who imagine that this Sect has no Knowledge of any true God, becauſe the Word *Xam-ti*, which by ſome is render'd *a King above*, and by others *the Lord and Maſter of the Heavens*, can by no Means be underſtood to expreſs the ſupreme Deity; and to thoſe likewiſe on the other Hand, who are of Opinion, that both the Maſter and his Diſciples had a clear Knowledge of the true God, without the leaſt Mixture of Idolatry; and that afterwards that Sect ſtill continued to entertain the ſame Idea, although their Sentiments were more dark and obſcure, and often ſtrangely confus'd; after having lent an attentive Ear, I ſay, to the Arguments on both Sides, it muſt be acknowledg'd, that each Party has carried the Point too far, and run into Extreams. After having ſeen the Detail of the Ceremonies of theſe *Literati*, I confeſs 'twill ſeem impoſſible to clear them from the Imputation of being Idolaters; but at the ſame Time it would be an Act of as great Partiality and Injuſtice to ſtigmatize them with the odious Character of *Atheiſts*, (if we take the Term in its genuine Senſe,) as it would be to ſet all the Idolaters amongſt the Antients in the ſame invidious Light.

'Tis true, indeed, there is a *ſecret Doctrine aſcrib'd* to the Sect of *Confucius*, which bears ſome Reſemblance with that of *Fo*. Such as embrace it, and thereby pretend to diſtinguiſh themſelves from the Vulgar, admit only of *Matter:* This Doctrine ſeems to border on *Spinoſiſme*, but it is ſo abſtracted and confuſed, and thoſe who are its Advocates ſeem to underſtand it ſo imperfectly, that 'tis almoſt impoſſible to form any adequate Idea of it. Father *Le Gobien* in all Probability alludes to this Sect, under the Name of the [b] *New Philoſophers*. "Theſe, ſays he, admit of Nothing in Nature but "Nature itſelf, which they call the Principle of Motion and Reſt. They aſſert, [c] it to "be Reaſon in its utmoſt Perfection, which is the Cauſe not only of that Order and "Harmony, ſo conſpicuous in all the Parts of the Univerſe, but of thoſe various Vi-"ciſſitudes and Changes to which it is for ever ſubject. They add moreover, that "if we conſider the World as a magnificent Fabrick, in which both Men and Animals "reſide, Nature is the Ridge and Summit thereof, whereby they intimate, that there "is Nothing ſuperior to her; and as the Ridge collects and holds together all the Parts "which conſtitute the Building, ſo [d] Nature unites and preſerves each individual Part "of the Univerſe."

[a] Notwithſtanding all their learned Annotations and Amendments, they have mingled ſome ſcholaſtic Divinity amongſt the Morals of *Confucius*. *Filoſofia morale alterata concerti ingredienti di Theologia ſcholaſtica.* Diſſ. ubi ſup.

[b] Father *Le Comte* likewiſe takes Notice of it, and calls it the Sect of *Inkiao*, or the *Sages*. This Sect ſprang up from the Writings of ſome Commentators on *Confucius*, and other antient Authors, about the Cloſe of the eleventh Century. Father *Le Comte* ſays, that under Pretence of interpreting the Antients, they introduc'd their own Ideas, which tend to a refin'd Atheiſm, and an utter Abolition of all religious Worſhip. We ſhall ſpeak more at large on this Topick, in the Sequel of this Article.

[c] Father *Le Gobien*'s Preface to the Hiſtory, *&c.*

[d] Father *Le Gobien* informs us, that the Author of that Syſtem has explain'd himſelf after a very evaſive Manner; for though at firſt he ſeems barely to intimate, that Nature is an independent Principle, yet, ſays he, the *Chineſe* Doctors put another Conſtruction on it, and are of Opinion, that by the Terms in which he has cloathed his Thoughts, he muſt intend that the firſt Principle is incorporeal. He concludes at laſt, that ſince the modern Commentators acknowledge in the ſtrongeſt Terms this Principle, as the Author, Director, and Preſerver of all Things, one would imagine, that they intend thereby the Deity whom we adore. But, as if he was afraid, that he had gone too far, he could not forbear ſubjoining, that we ought not entirely to rely on their pompous Expreſſions.

WE ſhall never be able to deſcribe the Attributes of this Nature as we ought, for Want of proper Hints and Lights; and in all Probability they themſelves underſtand as little of them as we do. We will not venture to ſay, that 'tis a Being diſtinct from *Matter*, leſt we ſhould deviate from their own Notions in their Deſcription of *Matter*, "Which, according to them, is twofold; the one perfect, ſubtil, and active; "that is to ſay, in perpetual Motion; the other imperfect, dull, and inactive. Both "the one and the other, ſay they, is eternal, uncreated, immenſe, and in ſome Mea- "ſure omnipotent, although neither of them is a [a] ſenſible or free Agent. By the Coa- "lition or Intermixture of theſe two Matters, the five Elements are compoſed, which "by their Union and Temperature form the very Eſſence of every individual Body, and "the Difference, that there is between one and another. From thence proceed the per- "petual Viciſſitudes and Changes, which occur in the Univerſe, the Motion of the Stars, "the Stability of the Earth, and the Fertility, or Barrenneſs of the Fields and Mea- "dows. They add, moreover, that this Matter, although conſtantly employ'd in the "Government of the Univerſe, is notwithſtanding blind in its moſt regular Actions, "which are directed to no other End than that which we ourſelves propoſe, and which "by Conſequence are no farther beneficial than as we underſtand how to make a pro- "per Uſe of them."

THOUGH the *Chineſe* acknowledge, that the World had a Beginning, and that it will have an End, yet they hold likewiſe a perpetual Revolution of Words, much like that which we have already ſpoken of under the Article of the *Siameſe*. When once it ends, it immediately begins again, and ſo ends and begins *ad infinitum*. There have been innumerable Worlds before this in which we live, and there will be an infinite Number of others, that will ſucceed it; and all theſe Worlds have had, and will have their [b] determinate Periods.

MAN was created by a Concourſe of groſs and ſubtile Matter, which muſt have been fortuitous, ſince they [c] compare his Creation to Plants which ſpring up in uncultivated Ground. The Soul which is the moſt ſubtile Part of Matter, is diſſolv'd with the Body, when its Parts are diſcompos'd, and revives with it when *Chance* throws thoſe Parts into their former Station.

ANOTHER Hiſtorian aſſures us, [d] that the *Chineſe* acknowledge the Creation of a firſt Man, whom they call *Puoncu*. This Man deriv'd his Being from an [e] Egg, the Shell whereof was ſnatch'd up to Heaven, the White expanded through the Air, and the Yolk remain'd upon the Earth. This Man was created or born in the Middle of the Night, at the Beginning of the *Autumnal Solſtice*, meaning we ſuppoſe that *Equinox*. Ac-

[a] This is the ſame with the *Blind Neceſſity* of ſome of the antient Philoſophers.

[b] A certain *Chineſe* Philoſopher has fixed the Duration of one of theſe Periods to one hundred twenty nine thouſand ſix hundred Years. This myſtical Number is divided into twelve Conjunctions, every one of which is abſolutely requiſite for the Completion of the Univerſe. In the firſt, Nature employ'd herſelf in forming the Heavens, in giving Motion to Matter, which before was inactive. In the ſecond ſhe modell'd the Earth, but was above five thouſand Years preparing herſelf for the Creation of Man, who is her Maſter-Piece, &c. The whole Creation ſhall ſink again together with Man into *Chaos*; from whence they will not come forth again, till the End of the twelfth Conjunction, &c. See Father *Gobien*'s Preface to his Hiſtory of the Edict, &c.

[c] Father *Gobien*, *ubi ſup.* It may very well be ſaid, that we do but grope and grovel in the dark; though what we related here, appears to be well enough grounded, and ſeems at firſt Sight to promiſe a rational Illuſtration of the *Chineſe* and *Siameſe* Syſtem of the Soul, and the *Metempſychoſis*, &c. But in ſhort, we are bewilder'd again, when we compare this Explication with the Worſhip, whether civil or religious, no Matter which, that the *Literati* pay to the Dead.

[d] Hiſtory of *China*, by Father *Martini*, Lib. i.

[e] The *Grecians*, *Egyptians*, and *Phenicians*, were all well acquainted with this Fable of the Creation of Man, and all other Beings whatſoever, as the Abbot *Renaudot* has obſerv'd in his Diſſertation on the Arts and Sciences of the *Chineſe*. But to avoid Quotations, we refer the Reader to *Grotius*'s ſhort Eſſay on the Truth of the Chriſtian Religion. The *Americans* likewiſe have acknowledg'd, that Man and all living Creatures of what Nature or Kind ſoever proceeded from an Egg.

cording

cording to what we have obſerv'd in Note (a), the Heavens were form'd firſt, the Earth next; then ſpiritual Subſtances, and Man laſt of all.

" SUCH as talk the moſt philoſophically amongſt them, ſays Father *Martini*, aſſert, " that *Chaos* was the Principle of all Things, and are of Opinion, that all ſenſible " and material Objects were extracted from thence by a ſpiritual and ſupreme Subſtance. " They aſcribe two Qualities to *Matter*, [a] one of which they call *Yn*, that is to " ſay, inviſible and imperfect; and the other *Yang*, which ſignifies viſible and perfect; " and theſe ought to be look'd upon as the two fundamental Articles of their Philoſo- " phy. Out of theſe they form [b] four Symbols or Characteriſticks, which they multiply " into eight others. They hold an imperfect Quality to be in the viſible Matter, and a " perfect one in that which they call occult. Their eight Symbols, which ſignify cer- " tain general Things, whereon depend the Corruption and Generation of all particu- " lar Things, have each of them their proper Form. One repreſents the Heavens, " another the Earth; ſome Thunder and Lightening; others Mountains, Fire, Snow, " Water, and Wind." The Forms of theſe eight Symbols conſiſt in Lines diſpos'd after a particular Manner. We ſhall omit all that has been ſaid by the ſame Father relating to the Combination of theſe Lines to the Number of ſixty four. " The *Chi-* " *neſe* think the Numbers as myſterious as the Lines of which their Symbols are com- " pos'd." All this is a long Train of Ideas, not unlike thoſe of the *Pythagoreans*.

THE Morals of *Inkiao* may be compriſed within a narrow Compaſs; the Subſtance whereof is this: [c] " That a wiſe Man ought to have Nothing in View but the public " Good, and in Order to ſucceed in ſo laudable an Undertaking, he ſhould uſe his ut- " moſt Endeavours to conquer and ſubdue his Paſſions, without which 'tis impoſſible " to attain to that Degree of Holineſs, which alone can enable him to govern the World, " and make him happy. This Holineſs conſiſts in a ſtrict Conformity of his Thoughts, " Words, and Actions, with right Reaſon..... The Paſſions diſturb the Tranquility " of the Mind; Man ſhould therefore check their Violence, and prevent the ill Effects " of being hurried away by his inordinate Deſires." This is the genuine Syſtem of the Sects of *Lanzu*, or *Laokun*, and of *Fo*, only contracted within a narrower Compaſs.

ABOUT the Beginning of the fifteenth Century, the [d] Emperors of *China* gave Or- ders to forty two of their moſt learned Doctors to compile a Body of their Tenets, [e] *conformable to that of the Antients*, which was afterwards the Rule or Standard of all their learned Men; or in other Terms, they reduc'd their *Credenda* into a Syſtem, which by the Emperor's Command, was made the eſtabliſh'd Articles of the *Chineſe* Faith. " However that be, adds Father *Le Comte*, though the *Man-* " *darins*, to whoſe Management this important Affair was entruſted, took incredi- " ble Pains about it; yet as they were prejudic'd in Favour of all thoſe Maxims " which Idolatry had diſperſed all over *China*, inſtead of following the true and ge- " nuine Senſe of the Antients, they endeavour'd by their falſe Explications to " bring them over to a Conformity with their own particular Ideas. They talk'd " no more of the Deity as of a ſupreme Spirit, which the Antients were acquainted " with by the Attributes of the ſovereign Lord of Heaven, juſt, omnipotent, *&c.* It " was reduc'd, in ſhort, by their erroneous Interpretations, to Nature herſelf; that is

[a] The Abbot *Renaudot*, in his Diſſertation on the Arts and Sciences of the *Chineſe*, aſſerts, that theſe two Principles bear ſome Affinity to thoſe of *Manes*, who was the Head of the *Manichees*.

[b] Their four Elements, or the firſt four Qualities which they aſcribe to them. Father *Martini*'s Hiſtory of *China*, Lib. i.

[c] Father *Le Gobien*, *ubi ſup.*

[d] Father *Le Comte*'s Memoirs of *China*.

[e] Such as cannot be perſuaded, but that the antient *Chineſe* were all Atheiſts, quote this Syſtem as a Juſtification of their ill Opinion of them.

" to ſay, to that Impulſe or natural Virtue which produces, directs, and preſerves all " the Parts of the Univerſe." This pure and perfect Principle which has neither Beginning nor End, and which is the Source and Foundation of all Things, now conſiſted only in the Eſſence of each individual Being, and in that which cauſes the Difference between one Being and another; or to ſpeak in more plain and intelligible Terms, the Deity was Nothing elſe but that immenſe Maſs of Matter, which becomes by an infinite Number of Configurations, thoſe very material Beings which we ſee ſucceſſively appear and diſappear without the abſolute Diſſolution of one Thing or another; for the Diſſolution of any Being, or Body whatever, is only the Deſtruction of the Form of a certain Quantity of Matter. In this Syſtem, though they made no viſible Diſtinction between the Body and the Soul, yet they talk'd after a dark and obſcure Manner, of an inſenſible Soul of the World, which they repreſented as diffus'd through Matter; in which, according to their Notions, it produces thoſe various Viciſſitudes to which we ſee it daily expos'd. It muſt be acknowledg'd, that there is a ſtrange Confuſion of Ideas which contradict each other in all this Medley. All is Matter; one Being differs from another only in Form; their Eſſence conſiſts therein; it produces, ranges, and deſtroys itſelf by an eternal Transformation; and yet it is ſtill requiſite, that an inviſible and inſenſible Soul ſhould aſſiſt in the Production of all theſe Tranſformations. The *Chineſe* of this Sect, however, as intricate and perplex'd as their Doctrine is, cannot without Partiality and Injuſtice be look'd upon as Atheiſts, properly ſo called.

THIS Sect, adds Father *Le Comte*, endeavour'd to extirpate all the reſt. The Court countenanc'd and encourag'd them in the Proſecution of their Deſign; but Idolatry was ſo engrafted in the Minds of the People, that they durſt not venture to take any compulſive Meaſures. They contented themſelves with condemning in general all thoſe Sects as Hereticks who oppoſed the Doctrines receiv'd by the Court, without any further rigorous Proceedings; and this Cuſtom is annually obſerv'd at *Pekin*. This Sect, which may properly be call'd the reform'd Part of the Sect of the *Literati*, and which pretends to be the only one that follows the Doctrines of the Antients, is alſo the true Sect of the [a] *Mandarins* and of the Court.

THUS have I inform'd you of every Thing which, in my Opinion, is moſt material, relating to the different Sects of this extenſive Empire. Father *Kircher*, in his [b] Compariſon of the Religion of the *Chineſe*, with that of the *Egyptians*, ſays, That the [c] three Sects of the *Chineſe* are correſpondent to the three Orders or Degrees of Men in a State, as in that of the *Egyptians*, which was formerly compos'd of the Order of Prieſts, wiſe Men, and the Populace. The Sect of *Confucius*, and that of the wiſe Men, govern the State, and acknowledge as their Deity, the King of Heaven. *Confucius*, ſays Father *Kircher*, anſwers to the *Thoth* of the *Egyptians*, who, like *Confucius*, endeavour'd to diſſuade his Countrymen from all idolatrous Practices, by promoting the Service and Worſhip of one God only. He quotes Father *Trigaut* afterwards, who ſays, That the greateſt Part of the wiſe Men acknowledge no other God than *Confucius*, who was the Prince of the Philoſophers; in which Particular they imitate the *Egyptian* Worſhippers of *Thoth*. They copy them likewiſe, according to *Kircher*, in the Ceremonies of their Worſhip. He ſays in the Sequel of his Diſcourſe, that the Sect of *Fo*, or *Xequia*, (which we have already obſerv'd originally came from *Egypt*,) very much reſemble the *Egyptians*, with Reſpect to their Idolatry, ſince they have an infinite Number of Idols, which are the Objects of their Adoration. To conclude, the

[a] Compare what we have offer'd here on the Veracity of Father *Le Comte* with what is before quoted from Father *Gobien*, relating to the *New Philoſophers*.

[b] *China Illuſtrated*, Part III. Chap. i.

[c] Although the Sect of *Confucius* is divided into two or three different Branches, yet they are all but one Sect; the Difference of each Diviſion conſiſting in their different Explications.

Sect

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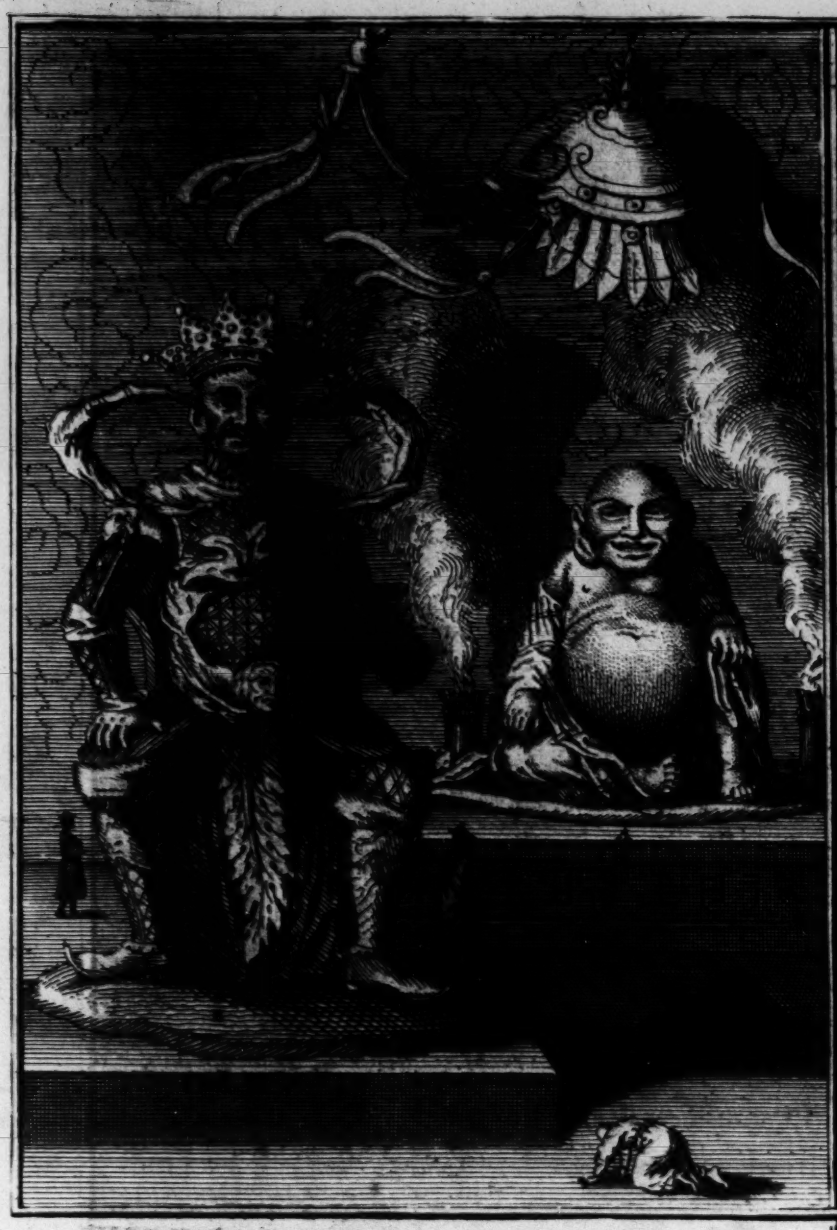
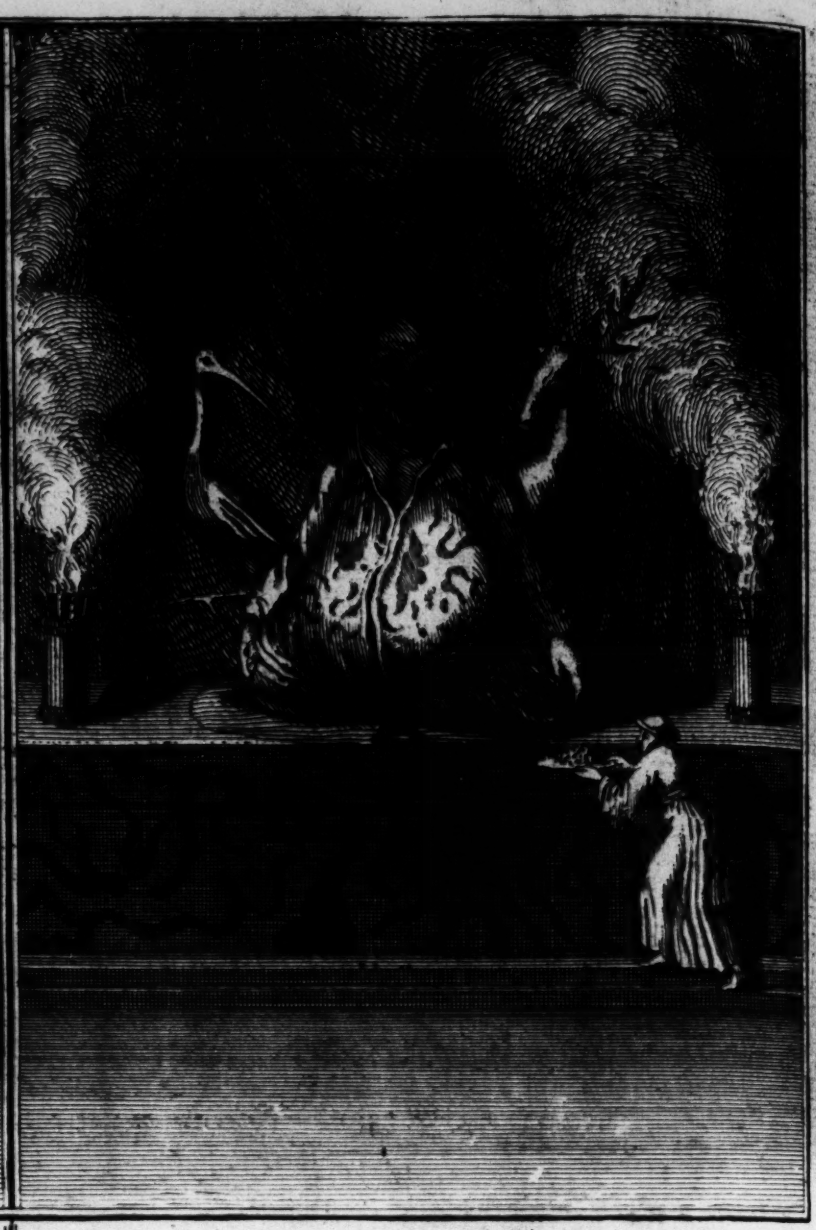
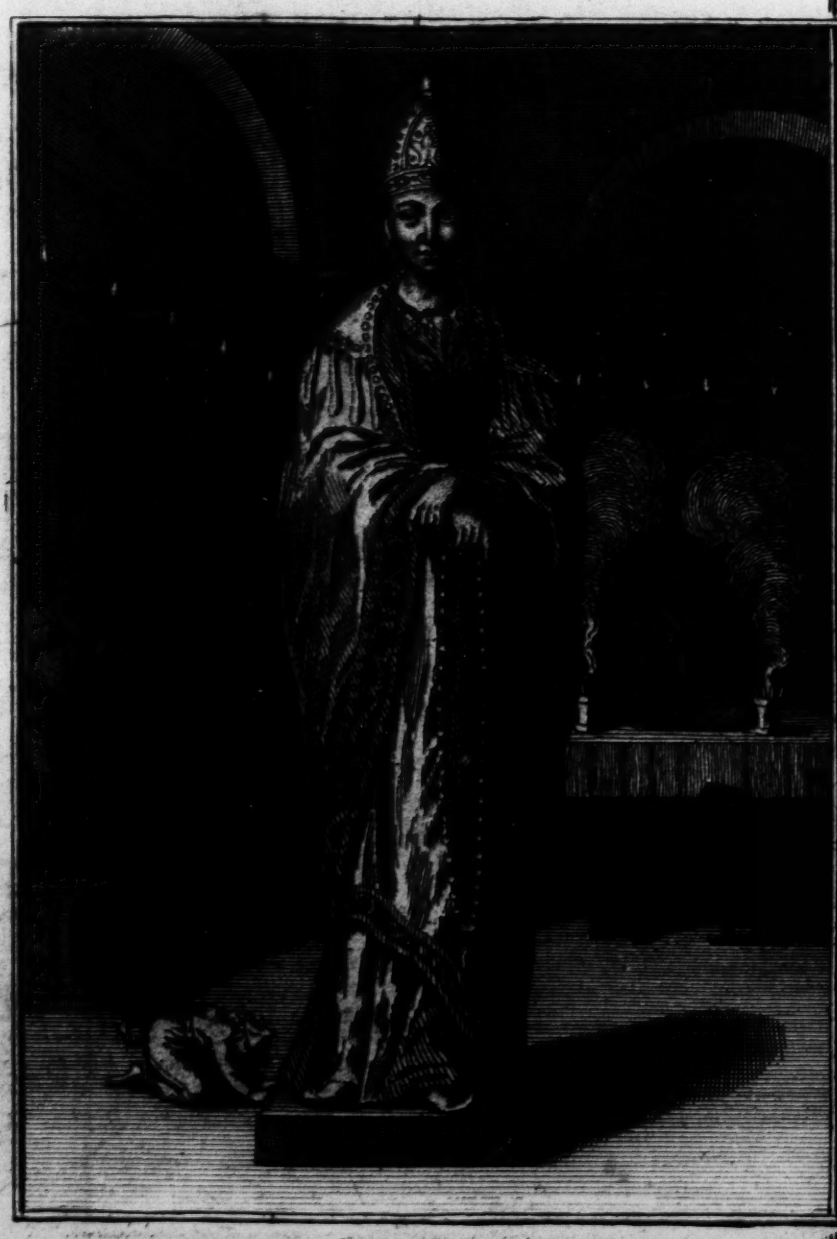


A. FO-TEK, ou NINIFO. B. KIN-GAN génie tutelaire que les JESUITES nomment aussi CHIN-HOAN.



IDOLE que les CHINOIS appellant, le DIEU de LIMMORTALITÉ, et qu'ils disent présider à leur FORTUNE.



DIVINITÉ que les AMBASSADEURS HOLLANDOIS nomment LINCING dans leurs RELATIONS.

CHIN-HOAN Dieu tutelaire de la CHINE.

N.14 Vol 4.

The **DEITY** *which according to the belief of the* **CHINGULAIS** *confers Health, Wisdom, & Plenty, &c.*

La **DIVINITE** *qui selon le* **CHINGULAIS**, *donne la Sageſse, la Sante & les biens &c.*

Decart dil.

C. Du Bosc Fecit et Ex.

The **GUARDIAN DEITY** *of the Isle of* **CEYLAN.**

Le **DIEU TUTELAIRE** *de l'Ile de* **CEYLAN.**

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Sect of *Lanzu* or *Laokun* is only embraced by the Populace; altho' in former Ages his Doctrine was profeſs'd by the *Magi*, and the *Sages* of *Egypt*.

The Idolatrous Cuſtoms *of the* CHINESE.

WHatever Idea the *Chineſe* have of a ſupreme Being; it is certainly true, that in Imitation of all other Idolaters both antient and modern, they allow him to have Aſſociates, or at leaſt Vicegerents under him. They have, ſays Father *Kircher*, their *Mars*, *Venus*, *Fortune*, *Peace*, the *Nymphs*, *&c.* as well as the *Greeks* and the *Romans* had. In the City of *Nankin*, continues he, there are not only all the Gods that were ever worſhipped both in *Egypt* and in *Greece*, but their Temples alſo. [a] Beſides thoſe Gods which we have already mentioned, they adore the *Genii* of the Air, and the Fowls both of the Sea and of the Rivers. There are Temples erected in Honour to the Guardian of the Mountains, to the *Dragon* of the Sea, which is the *Typhon* of the *Egyptians*, to the *Queen of Heaven*, that is, the *Moon*, to the *grateful* and *agreeable Spirit*, to *Mars*, or the *Defender of their Walls*, to *Peace*, to *Eſculapius*, or the Soul of Phyſick, to the Ranger of the Foreſts, that is, *Diana*, to the *God* of *Rain*, to the *Earth*, which is *Ceres*, and to the *King* of the *Birds*. The *Chineſe*, continues *Kircher*, divide their Gods into three Orders or Claſſes. In the firſt, is the [b] ſupreme Being under the Denomination of *Fo* or *Fé*; the etymological Senſe and Signification whereof is, as we have already obſerved, the *Saviour*. This *Fo* anſwers to the *Jupiter* of the *Romans*. They repreſent him encircled with Rays of Light, and conceal his Hands, to intimate to Mankind, that his Power inviſibly influences and over-rules all Things. Moreover, they repreſent the God *Fo* under the Shape of a *flying Dragon*, cover'd with the Shell of a Tortoiſe. 'Tis for this Reaſon, in all Probability, that the *Chineſe* honour this *Dragon*, as well as the *Japaneſe* honour *Kirin*, which is their favourite Dragon. At the right Hand of *Fo* (as you'll obſerve in the Plate hereunto annexed) ſtands the Philoſopher *Confucius*, and at his Left *Lanzu*, as the two great Reſtorers of their Religion. *Confucius* taught the Knowledge of one God only; *Lanzu*, ſirnamed the *Antient Philoſopher*, acknowledged one ſupreme Being, and exhorted all Mankind to ſerve and worſhip him as the *King* of *Heaven*, although he ſuppoſed him to be a corporeal Subſtance. The Figures mark'd *D* are likewiſe three Philoſophers who deſerved the Honour of Deification. The Letter *E* denotes the *God* of *War*, who, according to the *Chineſe*, was the Offspring of a Flower. The Deities of the ſecond Order are mark'd *G* and *H*. The Gods under the Letter *G* are thoſe Sons of *Mars* who have conquer'd the World. Thoſe under the Letter *H* have laid down the Laws of martial Diſcipline, and taught the Art of War. The Gods of the third Order, who are at the Bottom of the Print, are the *Genii* that diſpoſe of all ſublunary Things, ſome of whom particularly affect the Waters, others the Earth, and others the Fire, *&c.* In ſhort, all the *Genii* in general, are Gods of the third Claſs.

THERE is no Queſtion to be made, but that if we ſhould purſue the Parallel between the Idolatry of the *Chineſe*, and the *Egyptians*, *&c.* we ſhould find ſufficient Matter for ſeveral Diſſertations. One would almoſt be tempted to acknowledge, that *Apollonius Tyanæus* told the Truth, when he aſſerted [c] that the *Grecian* Gods were ador'd in the *Indies*; that he had there met with the antient Statues of *Minerva*, *Jupiter*, *Apollo*, *&c.*

[a] The following Verſes of an antient *Chriſtian* Poet may very properly be applied to them.

Quicquid humus, quicquid Pelagus mirabile gignunt,
Id duxere Deos, colles, freta, flumina, flammas.

All theſe Gods, properly ſpeaking, being no more than ſo many *Genii*, the Multitude of them is no great Matter of Surpriſe. *Heſiod* peremptorily aſſerted, that thirty thouſand of them roamed upon the Earth, and were employ'd in Miniſterial Offices here below.

[b] See the Print hereunto annexed.

[c] *Philoſtratus* in the Life of *Apollonius Tyanæus*.

for

for if the Idolatry in the Weſt was originally borrowed from the *Egyptians*, and their Neighbours the *Phenicians*, *&c.* it is very probable the *Grecians* preſerv'd the ſame Deities, without making any viſible Alterations in the eſtabliſh'd Worſhip, or in the Repreſentation of ſuch Gods as they had received. The ſame Thing happen'd to the Inhabitants of the moſt remote Parts of *Aſia*, who were under the like Obligations to the ſame People; and from thence proceeds that near Reſemblance which there is between the *Grecians* and the *Eaſtern Nations:* But the antient Idolaters were in a much better Condition than we are of forming a right Judgment of this Reſemblance of their Idols and Religion. There were no Controverſies amongſt them; no Intereſts or Prejudices ſtrong enough to induce them to diſguiſe Things, as there are amongſt the *Chriſtians.* Beſides which, they had an infinite Number of Monuments, which Time has totally demoliſhed.

THOSE who maintain, that [a] Idolatry was not introduced till a long Time after *Confucius*, muſt at leaſt confeſs, that under the Reign of *Hiao-vu* the *Chineſe* began to range their illuſtrious Perſonages amongſt the Order of their *Heroes* and *Demi-Gods*; that they reverenced the Guardian Angels, or *Genii* of the Waters, Mountains, Foreſts, and all other Sorts of *Genii*; that they erected Temples in Honour to theſe *Heroes* and *Genii*; that they propoſed the glorious Actions of the former as ſhining Examples for their own Imitation; *and this is, ſaid to be, a Practice amongſt them at this very Day*; but at the ſame Time it is alledged in Behalf of the *Antients*, that they did not pay divine Adoration to their *Heroes* and *Genii*. *'Tis their too ſuperſtitious Poſterity, who ſuffer themſelves to be perſuaded that ſome Deity inhabits theſe antient Monuments, and that by conſequence they merit Adoration.*

FATHER *Martini*, who furniſhed us with the foregoing Paſſage, in the Sequel of his Diſcourſe, goes ſtill much farther; but as he is always animated with the Spirit of Charity, cannot be prevail'd with to think ſome peculiar Ceremonies of the *Chineſe* to be idolatrous.

IN Conformity to this good Spirit, and ſweet Diſpoſition, he ſays, " That at the " firſt Eſtabliſhment of their Monarchy, the *Chineſe* erected in Commemoration of their " Parents and neareſt Relations, ſome particular Edifices which they call'd *Tutang*. In " theſe Edifices there were no manner of Idols ſet up; their laudable Intention being " only to demonſtrate to the World what Reverence and Reſpect ought to be ſhewn to " their Parents when living, by theſe public Teſtimonies of their Love and Gratitude " after their Deceaſe. In ſhort, formerly they only made uſe of ſome external Cere- " monies which had no Relation in the leaſt to their religious Worſhip. ..... Theſe " People, [b] ſays he, produce ſeveral Inſtances which evidently demonſtrate, that they " are not ſo blind and ſenſeleſs, as to honour thoſe of whoſe Mortality they have been " Eye-Witneſſes, with divine Adoration. They think it ſufficient to enrol their Names " in their Temples, where every Family has a Regiſter peculiar to itſelf." Now, according to this Relation, whatever appears to us to be divine Adoration is not ſo in Reality. Theſe are only meer Ceremonies, tho' ſuch as are look'd upon among them indeed as moral Duties. It muſt be acknowledged, we are told, that theſe Ceremonies deceived the firſt Preachers of the Goſpel there, [c] " who being accuſtomed from their In- " fancy in *Europe*, to look upon them as Marks of religious Worſhip, concluded they " were Acts of Superſtition in *China*"; but had they duely reflected on what the Natives

[a] Hiſt. of *China* by Father *Martini*, Lib. VIII.

[b] It cannot be deny'd but that the *Greeks* and *Romans* were accounted as polite at leaſt as the *Chineſe*; yet no one hitherto ever doubted of their Folly and Superſtition with Reſpect to their Adoration of the Dead. Were we to make uſe of all the Sophiſtry which human Wit is capable of, it might not be impoſſible to prove, that all the Deifications of Heroes, *&c.* which we meet with in antient Hiſtory, were no more than Political Ceremonies.

[c] Father *Gobien's* Hiſt. of the Edict. *&c.*

prac-

practiſe with Regard to *Confucius* and the Dead, they would have found nothing in it but a meer political Ceremony, which was capable, however, of deceiving the *New Miſſionaries* who were ſent to viſit them. This is what the Advocates for the *Chineſe* endeavour to inſinuate. I ſhall proceed now to give a particular Account of this Worſhip according to Father *Le Gobien.*

" THERE are, ſays he, two ſorts of Ceremonies inſtituted in Commemoration of " *Confucius*; one of which conſiſts entirely in proſtrating themſelves and ſtriking the " Ground nine Times with their Foreheads before a certain *Cartridge*, or little Picture, " which is placed on a Table with lighted Wax Candles and divers Incenſe Pots round " about it, and whereon the Name of this celebrated Philoſopher ſtands conſpicuous in " Capitals. In former Times they paid this Teſtimony of their Reſpect to the Statue " of *Confucius*; but their Emperors perceiving that the People blindly ran into Idolatry, " and being unwilling that *Confucius* ſhould be reckon'd amongſt the Number of their " Idols, cauſed this [a] *Cartridge* to be ſubſtituted in all their Schools, in the Room of " the Statues of the Philoſopher. The *Mandarins* perform this Ceremony when they " take Poſſeſſion of their reſpective Poſts, and the Batchelors of Arts when they take " Degrees..... The Governors of all their Cities, and all the *Literati* are obliged once " in fifteen Days to pay theſe publick Honours to *Confucius* in the Name of the whole " Nation.

" THEY have another Ceremony which is performed every *Spring* and *Fall* with " much more Pomp and Solemnity. As there is no Law which compels any Perſon " to be preſent, the Miſſionaries have always taken Care to prevent the *Chriſtians* from " attending it. This Ceremony is much the ſame with that which they perform in " Commemoration of their Anceſtors.

" THEY have three ſeveral Ways of paying their Devotions to their Dead, which " are perform'd at three different Times. The firſt is before the Interment.... They " convey the Corpſe into a ſpacious Hall, and before the Coffin ſet a Table, whereon " is depoſited either the Statue of the Deceaſed, or a Cartridge.... with the Inſcription " of his Name, which is decorated round about with Flowers, Perfumes, and lighted " Tapers. Such as come to pay their Compliments of Condoleance, ſalute the Deceaſed " according to the Cuſtom of the Country, that is to ſay, they proſtrate themſelves " before him, and ſtrike the Ground with their Foreheads before the Table, on which " they afterwards in a ſolemn and formal Manner place ſeveral Wax-Tapers and Perfumes, with which, according to Cuſtom, they always come plentifully provided.

" THE ſecond Ceremony is ſolemniz'd every ſix Months. In all rich Families they " have an Apartment which they call [b] *Hu-tangi*, that is to ſay, ſome commodious " Room devoted to the peculiar Service of their Anceſtors, where, on a large Table ſet " againſt the Wall, and fronted with Steps like thoſe which lead up to an Altar, is expoſed to View the Image of the moſt conſiderable of their Anceſtors, and the Names " of all the Men, Women, and Children of the Family ranged in Order on each Side " written on little Shelves or Boards.... with their Age, Quality, Profeſſion, and the " Day of their reſpective Death.

" ALL the Relations meet together in this Hall twice a Year, that is, at *Spring* and " *Fall*. Such as are the moſt ſubſtantial, ſet ſeveral Diſhes of Meat, Rice, Fruits, Perfumes, Wine, and Wax-Tapers on the Table with the ſame Compliments, and much

[a] This Precaution was not ſufficient, and no one will be thoroughly ſatisfied therein till this Queſtion be decided; *viz.* whether a Man cannot be an Idolater without paying his Devotion to an Image.

[b] *Sutang* in the Hiſt. of *China*, *ubi ſup.*

" the ſame Ceremonies as when they make the like Preſent to Governors upon their Ac-
" ceſſion to their Poſts, to *Mandarins* of the firſt Rank on their Birth-Days, and to
" other Perſons of Faſhion, whom they are diſpoſed to diſtinguiſh and invite to a for-
" mal Entertainment.

" THEY whoſe Circumſtances will not permit them to appropriate any particular
" Apartment in their Houſes for this Purpoſe, fix up, in the moſt commodious Place they
" can find, the Names of their Anceſtors, ... without any other Ceremony whatſoe-
" ver. The *Chriſtians* put a [a] Crucifix, or the Image of ſome Saint, over theſe Names,
" when they have no other Place more decent for them.

" THE third Ceremony is celebrated but once a Year. As the Sepulchres of their
" Dead are at ſome Diſtance from the Towns, and frequently on the Mountains, the
" Children with their Relations viſit them once a Year at leaſt, about the Beginning of
" *May*; and there after having cleared away the Weeds and Brambles which encom-
" paſſed and grew over their Parent's Tombs, they ſhew them the ſame Tokens of filial
" Sorrow and Reſpect as they did at their Deceaſe, and after they have ſet Wine and
" other Proviſions in Order on the Tomb, they with decent Solemnity eat up the Fune-
" ral Entertainment.

SUCH are the Ceremonies, according to the Accounts of Father *Le Gobien*, and Father *Martini*, which have been obſerv'd by the *Chineſe* ever ſince the firſt Eſtabliſhment of their Monarchy; and according to the former, *No one who has any Regard for his own Reputation, or the Remembrance of his Anceſtors, muſt preſume to omit them.* And 'tis added, by way of Confirmation, " That when the Proſelytes to the *Chriſtian* Faith
" publickly declare in the Preſence of the Pagans, that they do not acknowledge *Confu-*
" *cius* either as a God, or as having any Authority, but are willing to reſpect him as a
" learned Doctor only, they will liſten to them with Attention, and without taking the
" leaſt Offence at ſuch Declaration . . . . . that the *Chineſe* poſitively ſay, that they pay
" him theſe Teſtimonies of their Reſpect as Diſciples ought to do to their Maſter, in
" Conſideration of that moſt excellent Doctrine which he left behind him; and that
" ſuch Chriſtian Proſelytes as refuſe to honour the Name of *Confucius* in the Manner
" above related, are not treated as Reprobates and Infidels by the *Literati*, but only as
" ungrateful Diſciples.

WE ſhall content our ſelves with giving ſuch Narrations as occur to us, interſperſed, however, with ſome few curſory Obſervations, but without engaging in the Controverſy for, or againſt thoſe who have written learned Diſſertations on the Ceremonies of *China*. 'Tis ſufficient for us to oblige the Reader with an impartial Relation of all thoſe Ceremonies, purſuant to the Scheme we firſt propoſed, which we will endeavour faithfully to purſue. But after the Reader has peruſed them all, let him be on which Side the Queſtion he will, he ought to remember that the *Jeſuits* have indiſputably done Wonders for the Promotion of the *Chriſtian* Cauſe, throughout all the Oriental Nations, and that they have there been expos'd *bona fide* to thoſe Sufferings and Fatigues, in which the Apoſtles and the Primitive Fathers have acknowledged that the Duties of Evangelical Paſtors truly conſiſted. This Juſtice is done them indeed, even by ſome of the Proteſtant Hiſtorians.

[a] The *Dominicans*, we are told in their Book, entitled *Practical Morality*, (which we quote without leaning to either Side of the Queſtion) found out that the new Chriſtian Proſelytes had ſuch another Indulgence granted them, when they were obliged by the eſtabliſhed Laws of the Empire to worſhip the *Guardian Angels*, or *Genii* of their Cities and Provinces; that is to ſay, that theſe Proſelytes laid a Crucifix in ſome commodious Place near them, to which they paid their Adorations, without concerning themſelves in the Ceremonies of the idolatrous *Chineſe* any further than they were meerly Civil and Political.

WE

We ſhall now proceed to ſhew in what Manner ſome other Hiſtorians have deſcribed theſe Ceremonies which we have hitherto treated of according to Father *Le Gobien*'s Account. To begin with the Worſhip paid to *Confucius*; the Sect of the *Literati* differs widely from that of *Fo*, *&c.* where the *Bonzes* only are the Prieſts and Sacrificators: But among the *Literati* it is the peculiar Province of the *Mandarins*, *Vice-Roys*, and even the Emperor himſelf, to offer up Sacrifices in honour of *Confucius* and their Anceſtors, *&c.* What we may properly call the Religious Worſhip of *Confucius* conſiſts in ſome peculiar Teſtimonies of their Veneration, and ſome Oblations made before a [a] Tablet which is gilt all over, and depoſited in a ceremonial Manner on an Altar. On this Tablet is written the following Inſcription in Characters of Gold: *Here is the Throne of the Soul of our moſt holy and moſt illuſtrious prime Miniſter* Confucius. The Sacrifice does not conſiſt barely in devoting to his Service Bread, Wine, Wax Tapers, and Perfumes; for they preſent him frequently with a Sheep and a Piece of Taffety, which they ſet on Fire in Commemoration of him. All theſe Ceremonies are ſolemniz'd in an Edifice conſecrated to *Confucius*, not as an Academy ſet apart for the Examination of young Students, or their Advancement in the Arts and Sciences, no Buſineſs of that Nature being tranſacted there; but on the contrary, we are told there are Cenſers, Candleſticks, Tables in the Form of Altars, and in ſhort, all other Implements and Materials proper for the Decoration of a Temple. The Model of theſe Chappels is exactly the ſame as that of the Temples of their Idols, and the Name which they give them in the *Chineſe* Language, ſignifies a Temple.

What follows is a particular Deſcription of one of the Sacrifices performed therein. " [b] The Governor of the City where the Chappel ſtands is the Sacrificator; and the " *Literati*, who are his Aſſiſtants, and officiate one as a Deacon, another as a Sub-Dea- " con, and a third as Maſter of the Ceremonies, provide the Night before all ſuch Rice " and other Grain and Fruits of the Earth as are thought proper to be offered, and carry " them into a ſpacious Hall, where they are ranged in Order before the Picture, or Re- " preſentation of *Confucius*, ſet upon a Table. In the Court before the Chappel, he that " officiates as Prieſt places upon another Table ſeveral Wax Tapers, Fire for the Sacri- " fice, and Perfumes, and afterwards makes choice of the Hogs and other Beaſts, as are " devoted to be ſacrificed, by pouring hot Wine into their Ears. If they ſhake their " Heads upon the Operation, they are deemed proper Oblations, if not they are re- " jected.

" The Prieſt before the Hog is killed makes a profound Bow ..... then 'tis ſlain in " his Preſence; after its Throat is cut, he makes a ſecond Reverence. .... In the next " Place the Hair is ſcrap'd off, the Entrails are taken out, and the Blood preſerv'd till " the enſuing Day..... Next Morning, as ſoon as ever the Cock crows, " they give the uſual Signal. The Sacrificator and his Aſſiſtants light up the Wax Ta- " pers, and throw Perfumes into the Cenſers. The Maſter of the Ceremonies orders the " Choir to ſing, and whilſt the Prieſt ſtands before the Picture (or Name of *Confucius)* the " Maſter of the Ceremonies ſays, *Let the Hair and the Blood of the dead Carcaſes be of-* " *fered up in Sacrifice.* Then the Prieſt takes up the Baſon with both his Hands, " wherein the Hair and the Blood are intermingled..... After that the Maſter of the " Ceremonies ſays, *Let the Hair and the Blood be bury'd.* Immediately all the Aſſiſtants " riſe up, and the Prieſt, with the Baſon in his Hands, goes in ſolemn Proceſſion, at- " tended by his inferior Officers, to bury the Hair and the Blood in the Court before the " Chappel. Afterwards they uncover the Fleſh of the Sacrifice; and the Maſter of " the Ceremonies ſays, *May the Soul of* Confucius *deſcend upon it.* Then the Sacrifi-

[a] Others ſay before a gilt Pyramid.

[b] *Navarette*, quoted in the Diſſertation, entitled, *Practical Morality*, &c.

cator

" cator takes up a Chalice full of Wine, and pours it upon the Image of a Man com-
" pos'd of Straw, (this Ceremony is likewiſe perform'd in their Sacrifices to the Dead,)
" by which Means the *Chineſe* imagine, that they procure the Soul of the Perſon to de-
" ſcend, to whoſe Service their Sacrifices are devoted. After which the Prieſt takes the
" Repreſentation of *Confucius*, and places it on the Altar, with this ſhort Ejaculation,
" or if you pleaſe, this emphatical Compliment, *O!* Confucius, *thy Virtues are godlike*
" *and inimitable! Our Emperors themſelves are oblig'd to thee; for 'tis by thy unerring*
" *Precepts that they regulate their Conduct. All our Oblations to thee are pure and per-*
" *fect; O let thy enlighten'd Spirit deſcend upon us, and aſſiſt us by its Preſence!*

" AFTER this ſhort Prayer has been repeated by the Prieſt, the whole Congregation
" fall down upon their Knees, but in a few Moments after riſe again. Then the Sa-
" crificator waſhes his Hands, and wipes them dry with a Napkin. One of his infe-
" rior Officers ſupplies him with a Baſon and a Piece of Silk, and another with a Cha-
" lice full of Wine. The Maſter of the Ceremonies in a chanting Tone ſays, *Let the*
" *Sacrificator approach the Throne of* Confucius. Immediately thereupon the Sacrifica-
" tor kneels down, and while a kind of ſolemn Muſick is perform'd, takes the Piece
" of Silk from his Attendant, which he offers with extended Arms to *Confucius*. Af-
" ter the ſame Manner he preſents him with the Wine. This is attended with an-
" other profound Genuflexion. Finally, they burn the Piece of Sattin in a Fire-
" Pan made on Purpoſe, and then the Prieſt or Sacrificator addreſſes himſelf
" to *Confucius*, in the following Collect: *Thy Virtues ſurpaſs thoſe of all the Saints that*
" *ever lived before thee..... Our Oblations are but Trifles; all we beg is, that thy Spirit*
" *would vouchſafe to hear us.*

" THE Sacrificator here again makes ſeveral reverential Bows, and taking the Cha-
" lice of Wine in his Hand, repeats another Collect; the Purport whereof is this;
" that he ſacrifices to *Confucius* the richeſt Wines, Perfumes, and Fleſh, in a pious
" Confidence, that his Soul is preſent at the Oblation.

" THE third Part of the Sacrifice is celebrated after the following Manner: The
" Maſter of the Ceremonies in a chanting Tone ſays, *Let us drink the Wine of Bleſſing*
" *and true Happineſs*; ordering at the ſame Time, the Aſſiſtants to kneel down. After
" this a proper Officer puts into the Hands of the Sacrificator, a Chalice full of Wine,
" and the Maſter of the Ceremonies ſings a ſecond Time, *Drink the Wine of true Hap-*
" *pineſs*, and the Sacrificator drinks it up accordingly. The Officer beforemention'd in
" the next Place puts into his Hands the Fleſh, which he elevates, whilſt the Maſter
" of the Ceremonies ſays, *Partake of the Fleſh of the Sacrifice.* Then follow two
" Collects, the laſt concluding in the Words, or to the Effect, following: *When we*
" *offer this Sacrifice, we live in Expectation of receiving thereby all the Comforts and Bleſ-*
" *ſings of this Life.* This Fleſh is diſtributed amongſt the Aſſiſtants, and ſuch as eat
" of it are of Opinion, that *Confucius* will be gracious to them, and protect them from
" all Harms.

" THE laſt Ceremony is that of reconducting Home the Soul of *Confucius*, which
" they imagine was preſent, and aſſiſted at the Sacrifice, as appears by a Collect, con-
" cluding thus: *We have offer'd up our Oblations to thee with the utmoſt Reverence and*
" *Reſpect; we have implor'd thee to be preſent at our Sacrifices, of a ſweet-ſmelling Sa-*
" *vour, and now we accompany thy Soul,* &c.

'TIS an eſtabliſhed Order, that People of the beſt Faſhion ſhould attend theſe Sacri-
fices; that a *Mandarin*, as we have already obſerv'd, be always the Prieſt, and that
ſome other *Mandarins* be his miniſterial Attendants. The Intention of theſe Adorers of

Con-

Confucius, as plainly appears by the Deſcription we have given of their Worſhip, is to return him their humble and hearty Thanks for his moſt excellent Doctrine, and to pray to him as a very holy and illuſtrious Saint, who is a particular Favourite of the God, near whom [a] they repreſent him ſitting. After the Sacrifice is over, what remains is divided amongſt the Congregation. Every one is at Liberty to carry Home what falls to his Share, and let his Family partake of it. Theſe Remains of the Sacrifice are more particularly diſtributed amongſt their Children, in Hopes that ſome Time or other by that Means they will become Men of Merit and Diſtinction. Out of the remaining Silks offer'd to *Confucius*, they deck up their Children's Babies, which ſacred Relics, they ſay, have a ſupernatural Virtue to make them happy.

THE *Chineſe*, we are told, have likewiſe a *Ritual*, wherein the Adoration and Oblations which ought to be paid and offer'd up to *Confucius* are particularly ſpecified. Theſe religious Ceremonies are there ſpoken of, as the ſure Way and Means *to procure, not only the good Things of this Life, but all Manner of ſpiritual Bleſſings hereafter.*

THEIR moſt ſolemn Sacrifice, in Commemoration of their Anceſtors, is celebrated on the fourteenth Day of *Auguſt*. Father *Moralez*, who ſaw the Performance, has oblig'd us with the following [b] Deſcription of it. "This Ceremony, ſays he, was "perform'd in a Temple, over the Door whereof were written theſe two Words, "*Kia Cheu*, the *Temple of the Forefathers*, &c. The Pavement ..... was all "of *Porcelain* Clay; the Temple was wainſcotted all round, and adorn'd with "Pillars, *&c.*..... There were three Portico's, fronting different Ways, and beyond "them was a kind of a Yard. There were two Steps likewiſe to go up to the Tem-"ple. Six Tables had been prepared for the Sacrifice, on which were ſet Meats ready "dreſs'd, and raw Fleſh, with Fruits, Flowers, and Perfumes, which were burnt in "divers little Chafing-Diſhes.

"AT the upper End of the Temple were the Inſcriptions of their Anceſtors artfully "diſpos'd, and each in its proper Nich. On each Side the Images of their Grandfa-"thers were faſtened to the Walls. In the Yard there were ſeveral Carpets ſpread on "the Ground, upon which lay large Heaps of Papers, cut in the Shape of the Coin "of their Country, which they imagined would in the other World be converted into "real Money, paſs current there, and ſerve to redeem the Souls of their Relations. In "ſhort, in one Corner of the Yard, they had erected a large Tree, the Bottom where-"of was ſurrounded with Bruſhwood, or Chips, which were ſet on Fire, and burnt "during the Celebration of the Sacrifice, that the Souls of their Dead might be ac-"commodated with ſufficient Light.

"THE *Licentiati*, who aſſiſted at this Sacrifice, were dreſs'd like Doctors on a ſo-"lemn Feſtival..... One of them officiated as Prieſt, two others as Deacon and Sub-"Deacon, and a third as Maſter of the Ceremonies. Several other Doctors perform'd "divers other miniſterial Offices, as that of *Acolytes*, *&c.* Such as had not taken their "Doctor's Degree, appear'd in their beſt Cloaths, all regularly rang'd and divided into "divers Choirs at the lower End of the Temple on each Side the Doors..... The "Sacrifice began after the following Manner: As ſoon as the Prieſt was ſeated with "his two Aſſiſtants on each Side of him, upon a Carpet that cover'd all the Middle "of the Yard, the Maſter of the Ceremonies order'd, that all the Congregation ſhould "fall down upon their Knees, and proſtrate themſelves down to the Ground; then he "order'd them to riſe again, which was accordingly done with great Decency and Or-

[a] See *Kircher*'s Deſcription in the Print above.
[b] The Relation of Father *Moralez*, written from *Manille* to his Superiors.

" der..... The Prieſt and his Attendants..... approach'd with Abundance of Gravity " the Place of the Inſcriptions and Images of their Dead, and perfum'd them " with Frankincenſe..... The Maſter of the Ceremonies then order'd *to be offer'd up* " *the Wine of Bleſſing and true Happineſs.* At the ſame Time the Attendants gave the " Wine to the Prieſt, who took up the Chalice with both his Hands, elevated it, then " ſet it down again, and *emptied* it. It would be too tedious to relate every minute " Circumſtance..... The Prieſt and his Aſſiſtants turn'd their Faces towards the Con- " gregation. He who officiated as *Deacon*, pronounc'd, with an audible Voice, all the " Benefits and Indulgences which thoſe who were preſent might expect as the Reſult " of their Attendance. *Know ye*, ſays he, *that all you who have aſſiſted at this ſolemn* " *Sacrifice, may be very well aſſur'd of receiving ſome particular Favours from your de-* " *ceaſed Anceſtors, in Return for theſe grateful Oblations, which you have in this public* " *Manner now made unto them. You ſhall be honoured and reſpected by all Men, live to* " *a good old Age, and enjoy all the Bleſſings which this Life can afford.* After this " Declaration they ſet Fire to their whole Store of Paper-Money, and ſo the Sacrifice " concluded." Theſe Ceremonies, it muſt be allow'd, bear ſome Affinity to ſeveral made uſe of by the *Roman* Catholics; but we ſhall not here make any further Animadverſions on that Topic. It will be proper, however, to take Notice, that the *Chineſe*, before they go into the Temple to ſacrifice to their Anceſtors, fetch three dreadful Groans, as if they were juſt expiring.

IN another Deſcription of the Reverence and Reſpect which the *Chineſe* pay to their Dead, we are inform'd, " That the Images of two venerable old Men ſtood conſpicuous " on two Altars, one built over againſt the other; that beſides the Elevation of a kind " of Chalice full of Wine, which was afterwards drank by the Prieſt, the Head of a " Goat was elevated and ſhew'd to the People in a wooden Charger, the Skin, Hair, " and Horns whereof were adorn'd with Flowers.

THE whole Formulary of this Worſhip is ſet down in the *Chineſe Ritual*, with the Prayers and Supplications which ought to be made to their deceaſed Anceſtors. Nothing in the Opinion of the *Chineſe* can be more efficacious, and have a more prevailing Power, than theſe Acts of Devotion. *The Merits of the Dead, according to them, are ſo great, that they may with Juſtice ſtand in Competition with thoſe of Heaven itſelf.* They imagine, *That their Souls ſit for ever on the Right and Left Hand of the Divine Majeſty.* In a Word, 'tis on the due Performance of this religious Worſhip that the *Chineſe* ground all their Expectations of future Happineſs. They flatter themſelves, that by Virtue of theſe Teſtimonies of their Veneration for their Anceſtors, they their Deſcendants, ſhall be poſſeſs'd of innumerable Bleſſings.

How ſhall we reconcile this Worſhip of the Dead, with the [a] Annihilation of the Soul? or, in ſofter Terms, and more conformable to the Idea of the *Siameſe*, and ſome of their Neighbours, with the Soul's abſolute Inſenſibility after Death, with the perfect Reſt and Repoſe of holy Souls, which though in a State of Exiſtence, ſeem as if they exiſted not? or, in ſhort, to adhere to the Notion of the *Chineſe*, who profeſs themſelves [b] *Materialiſts*, how ſhall we reconcile this Worſhip with their Opinion, that the Form or Figure of a Thing being once deſtroy'd, that Thing exiſts no more, but reſolves into the [c] Whole?

[a] See the Remark, *ubi ſup.* concerning Annihilation.

[b] Thoſe *Chineſe* are here meant, who are of Opinion, that there is but one Subſtance that is incorruptible; but that the different Modications thereof decay, *&c.* This *Subſtance* is *Matter*;

[c] For, according to their Notion, all Things ſeem to be no more than one and the ſame Thing.

THIS

THEIR Anſwer is as follows; and, indeed, 'tis the only Explication that can be given to countenance or excuſe their Worſhip of the Dead. The *Chineſe* imagine Man to be compos'd of a terreſtrial Subſtance, which is his Body; and of an aerial Subſtance, which is his Soul. Upon this Principle they are perſuaded, that there is always ſome Portion of this aerial Subſtance in the Images of *Confucius* and others, their deceaſed Friends and Relations. Theſe Images are therefore made hollow, in order that ſome Portion of this aerial Subſtance may deſcend and reſide within them, and by that Means be preſent at the Honours which they pay to them, and the Addreſſes which they make them. Upon this Account it is, that they are called the *Receptacles of Souls*. On this very Principle they maintain, that there is no Difference between the Soul which animates a Thing, and the Thing animated; ſo that the aerial Portion of Man is, properly ſpeaking, no more than the moſt pure or ſubtle Part of that Matter of which he is compos'd, and yet they muſt ſuppoſe it incorruptible, to juſtify their Worſhip.

WE are inform'd likewiſe, "That the [a] *Chineſe* admit of two Sorts of Spirits. 1. Such "as they term the Spirits of all thoſe Generations and Corruptions which ſo frequently "happen in the Univerſe. They underſtand by theſe Spirits, either the very Subſtance "of thoſe Things which they act upon and influence, or their Qualities, or the [b] For- "mality, if I may be allow'd the Expreſſion, of their active Virtue. 2. The other "Spirits are civil and political, and were introduc'd ..... to curb the headſtrong Po- "pulace, and keep them in Subjection. It was abſolutely neceſſary, that ſome Ways "and Means ſhould be found out to prevent them from growing too licentious, and "none could be more effectual, than to inſpire them with the Notion that there are "Spirits both in Heaven and Earth, and in the Mountains, *&c.*" According to this laſt Syſtem, which we have extracted from the Treatiſe before quoted, entitled, *Practical Morality*, the Adoration of their *Genii*, their Anceſtors, *&c.* is but a political Scheme and Contrivance. It is the external Doctrine which the *Literati* openly profeſs, as imagining it neceſſary, though falſe and groundleſs. For with Regard to their inward Perſuaſion, they are Perſons of no Principles at all, but, in ſhort, downright [c] Atheiſts.

AFTER the Author has made this Diviſion of Spirits, he makes mention of another in ſome of the ſubſequent [d] Pages, which we ſhall give you in his own Terms. "The "*Chineſe* offer up Sacrifices to three Sorts of Spirits. He whom they call the *Majeſty* "*on High* (*Xam-ti*) ..... is no more than the active Virtue of the material Heaven, "or the Influence of it ..... which produces thoſe various Beings, with which the "World is ſo plentifully repleniſh'd..... He is the firſt or ſupreme Spirit, *and ſupe-* "*rior to thoſe of the Mountains, Waters, Rivers, Towns*, &c. The ſecond is that of "the Earth, which is only the material Earth..... This Spirit is the Opera- "tion only, and Virtue the Earth has to produce its Effects. The third is that Spirit "which Man reſolves into, when he departs this Life; for his Body becomes an inanimate "Lump of Clay, when the aerial Part is ſeparated from that which is more groſs, *&c.*..... "The *Chineſe* offer up Sacrifices to theſe three Sorts of Spirits..... The Emperors "themſelves officiate as Sacrificators to the Heavens and to the Earth..... Their uſual "Oblations are Oxen, Sheep, and Hogs. Such Kings as are ſubject, *or tributary to* "*the Emperor*, and the Viceroys, ſacrifice to the [e] *Genii* of the Kingdom. The Em- "perors, moreover, ſacrifice to their Anceſtors, and the *Chineſe* in general, both "rich and poor, make their Oblations to the departed Souls of their reſpective Fami- "lies to the third and fourth Generation, but no further."

[a] Extracts from the Treatiſe entitled, *Practical Morality*, &c. Tom. vi.
[b] This is a little dark and obſcure.
[c] We have already obſerv'd, that the Sect of the *Literati*, like the *Fohiſts*, maintain two diſtinct Doctrines.
[d] The Treatiſe, entitled, *Practical Morality*, *ubi ſup.* p. 51.
[e] *Chin-hoan*, of whom we ſhall ſpeak more at large hereafter.

THESE

THESE Sacrifices are celebrated twice a Year with Abundance of Solemnity. Each diſtinct Family treats its particular Dead after the moſt reſpectful Manner imaginable, returning them Thanks by this their Adoration, for the manifold Bleſſings which they have vouchſafed to beſtow upon them, and humbly begging for a Continuance of their Favours. Beſides theſe public Sacrifices, they make others in private, but not after ſo pompous and ſolemn a Manner. The *Chineſe* likewiſe at every new and full Moon light up Wax-Tapers, before the Pictures or Repreſentations of their Dead, burn Perfumes in Commemoration of them, provide elegant Entertainments for them, and make them profound Inclinations.

MOREOVER, there are Temples built in all the Cities of *China*, in Commemoration of the firſt five Emperors, of ſome other illuſtrious Men, and their publick Benefactors. When their Emperors die, they are immediately deified, and honoured as Gods; for 'tis pretended, that after their Deceaſe, they obtain the Power of aiding and aſſiſting all ſuch as make their Supplications to them. Although they do not admit, that whilſt living they have that Power, yet they have their Picture, or Tablet, in their Temples, which is rever'd after the ſame Manner as thoſe of their Anceſtors, and whereon is written in large Characters, *May the Emperor of* China *live many thouſands of Years.* They ſacrifice and bow the Knee before this Inſcription.

FROM all theſe Cuſtoms which infer the Immortality of the Soul, and the Neceſſity of Prayer, 'tis evident that even admitting it to be true, that the *Literati* are profeſs'd Atheiſts, both in Doctrine and Practice, yet the Contagion is not ſo univerſal, as to have ſpread over the Face of the whole Nation.

IT will not be amiſs, I preſume, to take ſome Notice in this Place of the Argument, by which 'tis pretended, that *Confucius* endeavour'd to eſtabliſh the Worſhip of Spirits. This Argument is a meer *Pyrrhonean* Sophiſm, being reduc'd to the Neceſſity of maintaining, that they cannot abſolutely determine, whether Spirits aſſiſt at Sacrifices, or whether they regard or liſten to the Prayers of their Devotees, or not. But this, 'tis added, is beyond all Diſpute, that if they ſerve the Spirits after a ſupine and indolent Manner, they thereby render themſelves ſtill more incapable of the leaſt well-grounded Aſſurance, that they are preſent, *&c.* Now if thoſe who worſhip theſe Spirits with Zeal and Fervency have no poſitive Aſſurance of their Preſence, what Certainty can they have who are wav'ring, doubtful, and lukewarm? Were we to liſten and adhere to ſuch Sophiſtry, what Shifts ſhould we be put to, how dubious ſhould we be, with Reſpect to our Invocation of Saints and Angels?

THE *Genius* call'd *Chin-hoan* they imagine to be the Guardian Deity of their Provinces, Cities, and Courts of Judicature. There are Temples erected to his Honour, throughout the whole Empire. The *Mandarins*, when they take Poſſeſſion of any important Poſt, are obliged in the firſt Place to do Homage to the *Chin-hoan* of that peculiar City or Province which is committed to their Care, and take a formal Oath, that they will faithfully diſcharge the Truſt repoſed in them, and conſult him about the moſt effectual Means to perform their Duty with Succeſs. This Homage muſt be repeated twice a [a] Year, under the Penalty of being diſcarded, in Caſe of their Neglect. Theſe *Chin-hoans*, we are inform'd, are much the ſame as Guardian Angels. But the *Chineſe* acknowledge, a Divinity in them inferior to that of the firſt Principle, altho' they admit at the ſame Time, that they were Men formerly as well as themſelves.

[a] Others ſay, twice a Month.

THE

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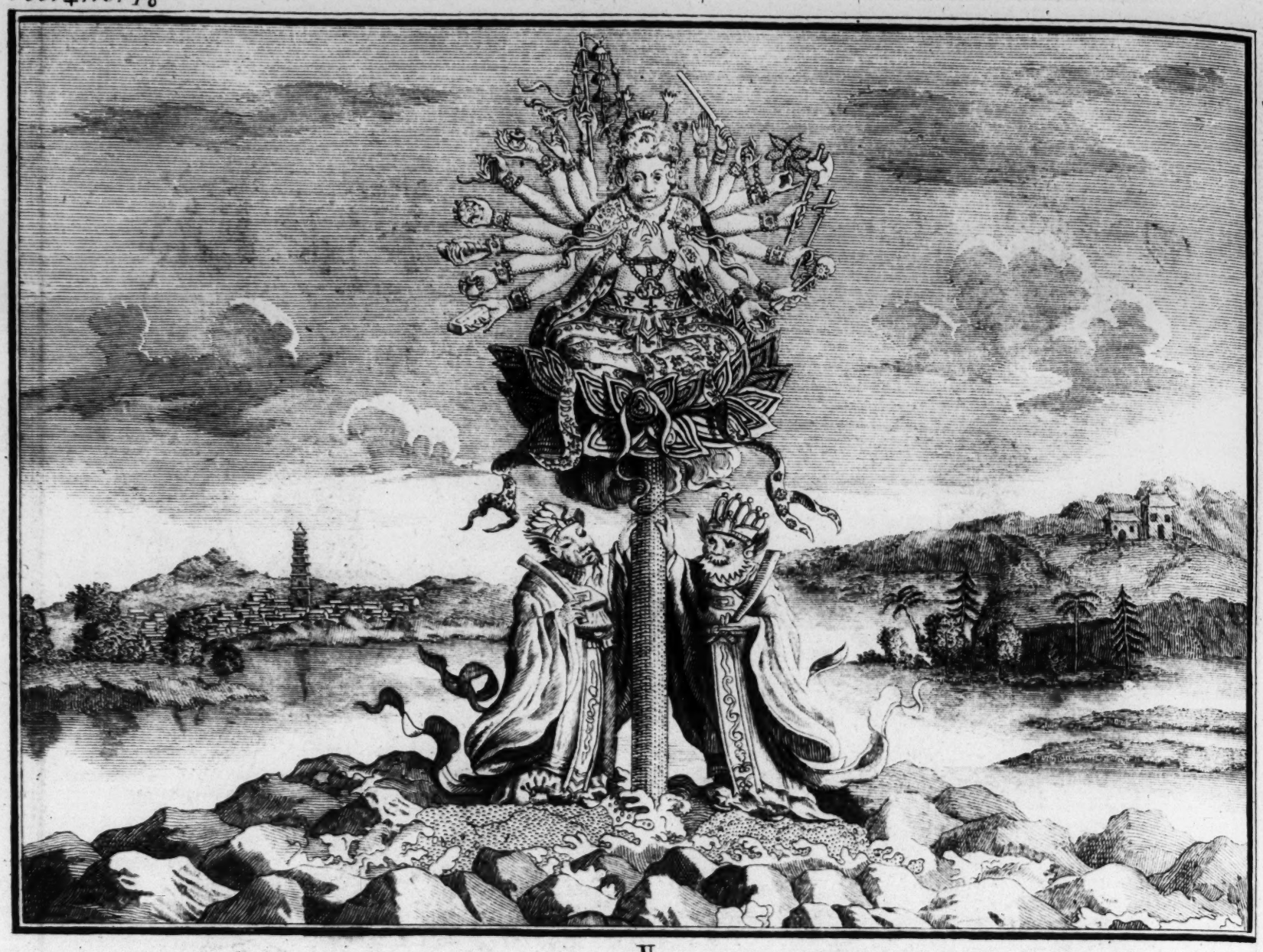

PUZZA or the CYBELE of the CHINESE. ‖ *PUZZA ou la CYBELE des CHINOIS.*

B. Picart. del. C. Du. Bois. esc.

PUZZA in a paralel form with ISIS Sitting on the flower LOTOS. ‖ *PUZZA sous une forme parallele a ISIS assise sur la flower de LOTOS.*

D.D.D. Philosophes... } mis au rang des Dieux.
E. Capitaine.....
F. Dragon

Les DIEUX des CHINOIS.

tirés de la Chine de KIRCHER

G. H. Divinités second ordre
I K L M Divinités du troisieme ordre qui gouvernent les choses sublunaires

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THEY ground their Notion of the *Chin-hoans*, on the World's being ſubject to, and under the Regulation of viſible Governors. It is requiſite, ſay they, [a] that inviſible or ſpiritual Governors ſhould likewiſe be concern'd in the Adminiſtration of all human Affairs, to protect the inferior Part of Mankind from the Tyranny and Oppreſſion of thoſe who rule over them, and ſit at the Helm, and to puniſh ſuch Crimes as are committed in ſecret, and not obvious to the World. Our Author before quoted aſſures us, "That formerly the *Chineſe* had no Idols of theſe *Genii* in their Temples; there "was only a Tablet or Picture to be ſeen, on which were inſcrib'd theſe Words in the "vulgar Tongue, and in Characters of Gold: *This is the Habitation of the ſpiritual* "*Guardian of our City.* Some Centuries after this they erected inſtead of theſe In-"ſcriptions, the Images of the *Genii*, [b] *in order to ſtrike a greater Awe and Reverence* "*in thoſe who were oblig'd to take the Oath of Allegiance before them.*

FATHER *Martini* farther aſſures us, that the Annals of the *Chineſe* make mention of certain *Genii*, both good and evil, under the Denominations of [c] *Xin* and *Quey*, which is alſo the receiv'd Opinion of the modern *Chineſe*; and upon this Principle are grounded their Feſtivals, accompanied with Sacrifices, in Honour of the *Genii* reſiding in the Mountains, Waters, Cities, *&c.*

THE *Chineſe* pay divine Adoration to the Sun, Moon, and Stars, and aſcribe to a certain [d] *Cauſay*, not only the Government of the loweſt Part of the Heavens, but likewiſe the Power of Life and Death. There are three miniſtring Spirits, who are ſubſervient to him, *viz. Tanquam*, *Tſuiquam*, and *Teiquam*. The firſt ſends down his Rain to refreſh the Earth, the ſecond is their *Neptune*, or God of the Sea, and the laſt preſides over Births, is the Director of all their rural Concerns, and their God of War. The Goddeſs *Quonin* preſides over all their Houſhold Affairs, and the Products of the Earth. [e] They repreſent her with an Infant on each Side of her; one of them holding a Cup in his Hand, and the other having his Hands cloſed one within another. *Chang-ko* is the Goddeſs whom the Batchelors of the Sect of the *Literati* particularly worſhip, as the *Greeks* and the *Romans* did *Minerva*. Here is to be ſeen likewiſe the Idol or Deity which preſides over Mirth and Voluptuouſneſs, called *Ninifo*, who is look'd upon as a *Xin*, and worſhipped as ſuch, by the Devotees; though he equally preſides over criminal as well as innocent Diverſions; a very worthy Miniſter to be honoured with the Title of a *Xin* or Saint, as we have the Word tranſlated! In the ſame Print is delineated the grand tutelar *Genius* of *China*, that preſides over Immortality, which in all Probability is no other than their *God of War*, of whom we have [f] already ſpoken, or *Kito*, whom the *Chineſe* Soldiery [g] honour as their Patron. Finally, the ſame Print exhibits *Lan-cing*, whoſe peculiar Province we are at a Loſs to determine; and *Hoa-guam*, who preſides over the Eyes.

PUZZA, whom you ſee ſitting on a Flower of *Lotos*, or rather, according to *Kircher*, upon a Turnſol, is called by him, the [h] *Iſis*, or *Cybele*, of the *Chineſe*. [i] "She "has ſixteen Hands, every one of which, ſays he, in the Tranſlation of *China Illuſ-*"*trated*, is myſteriouſly arm'd with Knives, Swords, Halberts, Books, Fruit, Plants,

[a] Father *Martini*'s Hiſtory of *China*, Lib. iv.
[b] This Manner of Expreſſion is inſiſted on, to prove that there is no Idolatry in the Worſhip of their *Genii*.
[c] The *Japaneſe* have given them the very ſame Name; for there is no Difference between their *Sin*, and the *Chin* and *Xin* of the *Chineſe*, but in the Pronunciation.
[d] *Purchas*'s Extracts of Voyages.
[e] This is an Extract from *Nieuhof*'s Embaſſy of the *Dutch* to *China*.
[f] *Ubi ſup.* p. 219
[g] *Navarette*, quoted in the Treatiſe, entitled, *Practical Morality*, Tom. vi.
[h] *China Illuſtrated*, Part III. See the ſecond Figure in the Plate annex'd to the following Page.
[i] Obſerve the firſt Figure.

" Wheels, Goblets, Vials, *&c.*" What follows is an Abſtract of what the *Chineſe Bonzes* ſay of her. Three [a] Nymphs in the Days of Yore came down from Heaven to waſh themſelves in a River. They were ſcarce got into the Water, before the Herb call'd [b] *Veſicaria* appear'd on one of their Garments, with its coral Fruit upon it, and they could not imagine from whence it ſhould proceed. The Nymph was unable to reſiſt the Temptation of taſting ſuch charming Fruit, but became pregnant by indulging her Curioſity, and was delivered of a Boy, whom ſhe took care of till he was of Age, then left him to purſue the Dictates of his own Inclinations, and return'd to Heaven. He afterwards became a great Man, a Law-giver, and a Conqueror. This Story bears ſome Affinity to that of *Sommona-Codom*, as alſo to that of [c] *Serapis* and [d] *Horus*, and in ſhort of *Jeſus Chriſt* himſelf. When Truth is drown'd, as it were in Fiction, 'tis no great Matter of Surprize to find People catching at the leaſt Reſemblance, as a Diſcovery of the laſt Importance. From thence proceed the ingenious Conjectures of thoſe who pretend to unfold the Myſteries of Superſtition and Idolatry. " The Learned amongſt the *Chineſe* aſcribe to *Puzza*, ſuch a " Number of Arms, ſays *Kircher*, in all Probability to inſinuate, that ſhe is the Mother " of all the Gods; and for this very Reaſon the Pagans repreſented *Ceres* with her " Breaſts full of Nipples, and call'd her *Mammoſa* on that Account." Both the one and the other intended by theſe emblematical Idols to repreſent the Force of Nature, her Power, Fruitfulneſs, and Activity. *Iſis* therefore amongſt the *Egyptians*, *Ceres* and *Cybele* amongſt the *Romans*, and the *Puzza* of the *Chineſe* may be looked upon as one and the ſame Deity, which either produces, or is the Cauſe of the Production of all Things, and in ſhort is Nature herſelf. " She is ſeated on a Flower of *Lotos*, ſurrounded " with Water, to denote, ſays Father *Kircher*, that as this Herb is always in the Water, and " ſwimming on its Surface, ſo by the Aſſiſtance of this Element, Nature contributes " towards the Production and Fruitfulneſs of all Things." We ſhall venture to paraphraſe a little upon this Paſſage, in order to make it ſomewhat more intelligible. If we recollect here ſome Particulars aſcribed by the Antients to *Venus*, we ſhall find that 'tis owing to theſe Ideas, that ſhe is ſaid to have been born of the Froth of the Sea, and preſerv'd in that [e] *Shell*, with which the Poets have ſo long and ſo agreeably amus'd themſelves. As to the reſt, Nothing can better juſtify the Conformity which there is

[a] *Kircher, ubi ſup.*

[b] Or rather, according to *Kircher*, *Lotos Aquatica*. *Dapper* ſays, the *Chineſe* call this Flower *Lien*, and that 'tis the *Egyptian* Bean, of which *Dioſcorides* makes Mention.

[c] *Serapis*, according to ſome of the Antients, was the Univerſe, or the Soul of the World, or the firſt Principle of all Things. An antient Oracle, in Order to give Mankind a full and clear Conviction that he repreſented Nature herſelf, aſſur'd them, that the Heavens were his Head, the Sea his Belly, the Earth his Feet, the Air his Ears, and the Sun his Eyes. They aſcribed to *Serapis* the Reformation of Men's Manners, by his wholſome Laws, and the Improvements which he made in the Art of Husbandry. It may be affirm'd likewiſe, that he gain'd ſeveral very conſiderable Conqueſts. What could be a more laborious Enterprize, than to rally and gather together again a numerous Body of uncultivated Men, who were ſcatter'd and diſpers'd both far and wide, and who liv'd like Savages, without any Decorum, Law, or Civil Government. The ſame heroic Atchievements are aſcrib'd to *Oſiris*, who is the very ſame as *Serapis*. Leſt the Reader ſhould imagine, that we are partial and unjuſt, in thus blending, as it were, the antient Deities together, and making but one of five or ſix, we hope he will be ſo courteous as to conſider, that there is no other Way to reconcile the *Mythology* of different Nations.

[d] *Horus*, the Son of *Iſis*, bears a very near Affinity to the Son of *Puzza*, both of them being Law-givers and Conquerors. This very *Horus* that you ſee ſitting in *Iſis*'s Lap, is the *Bacchus* of the *Greeks*, and the *Apis* of the *Egyptians*. As to what we have advanced, that the Fable of *Ceres*, amongſt the *Chineſe*, is very analogous to the Hiſtory of *Jeſus Chriſt*, we have Father *La Fitau*'s Authority for it, in his Treatiſe on *the Manners of the ſavage Americans*, *&c. ubi ſup.* *Iſis*, who was both a Mother and an unſpotted Virgin at the ſame Time, was in Fact, our firſt Parent *Eve*; the *Cybele* of the Heathens, and the Emblem of the ſecond, who in a ſpotleſs State of Virginity was the Mother of *Jeſus Chriſt*; to whom likewiſe there is ſome hieroglyphic Alluſion in *Bacchus*, *Horus*, and *Apis*.

[e] *Venus*, was born in the Middle of the Sea, within a Shell, which tranſported her to *Cyprus*. Is it poſſible to expreſs in more proper Terms the Character of *Venus*, her Fruitfulneſs, ... her Situation or Place of Reſidence, *&c.* The Epithet of *Bearded* applied to *Venus* is no leſs emphatical. This *Bearded Venus*, from the Girdle upwards, was a Man; from the Girdle downwards a Woman, to intimate the Strength and Union of the two Sexes, and the Influence which *Venus* had over them. Beſides, who can tell what might be the Signification of *Venus*, when ſirnam'd the *Virago*, or the *Heroine*? See *Cœl. Rhodig.* Lib. 29. of his various Lectures. We muſt not here forget to mention *Venus* iſſuing from the Boſom of the Waters, whoſe Picture *Auguſtus* conſecrated, and hung up in one of *Julius Cæſar*'s Chappels.

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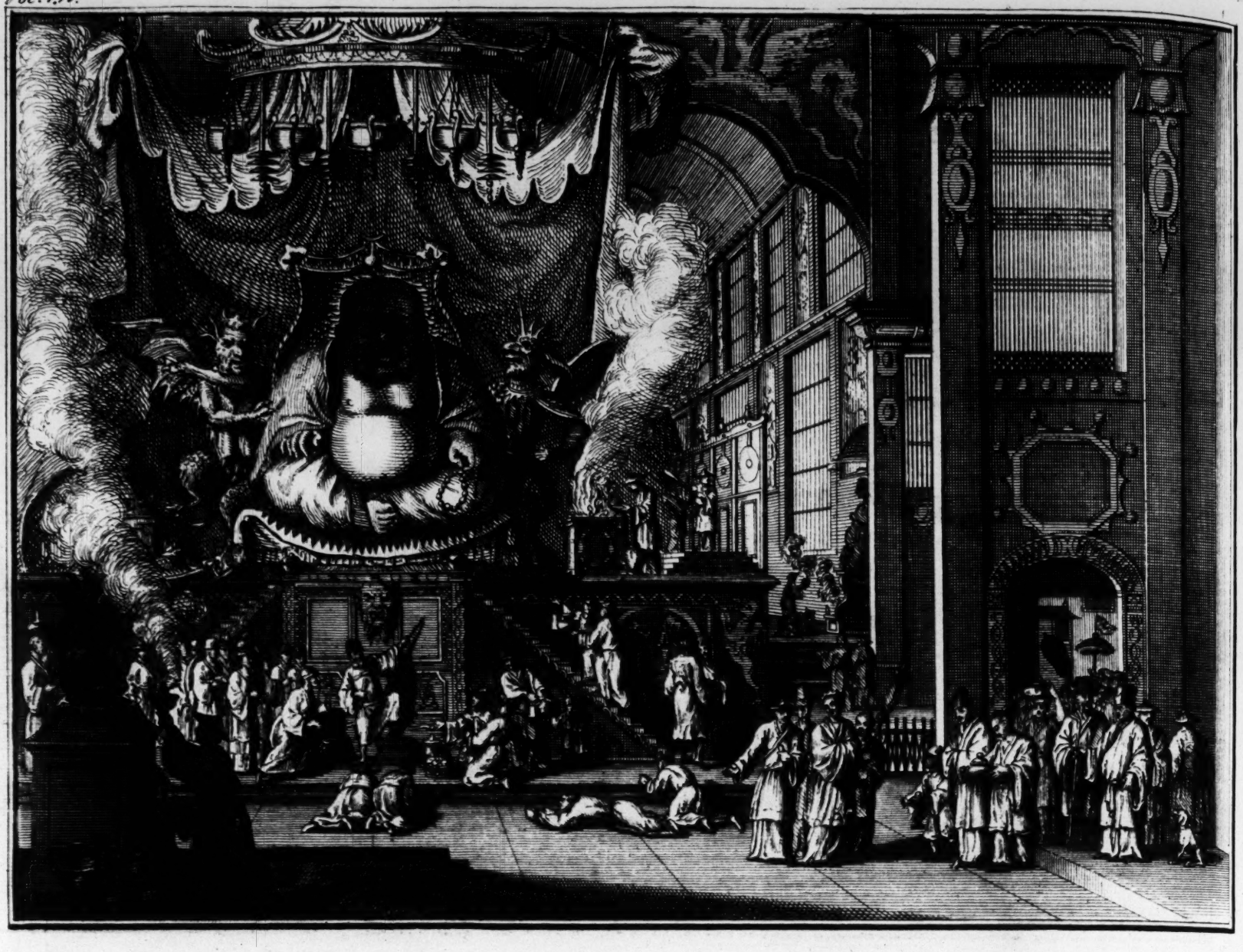


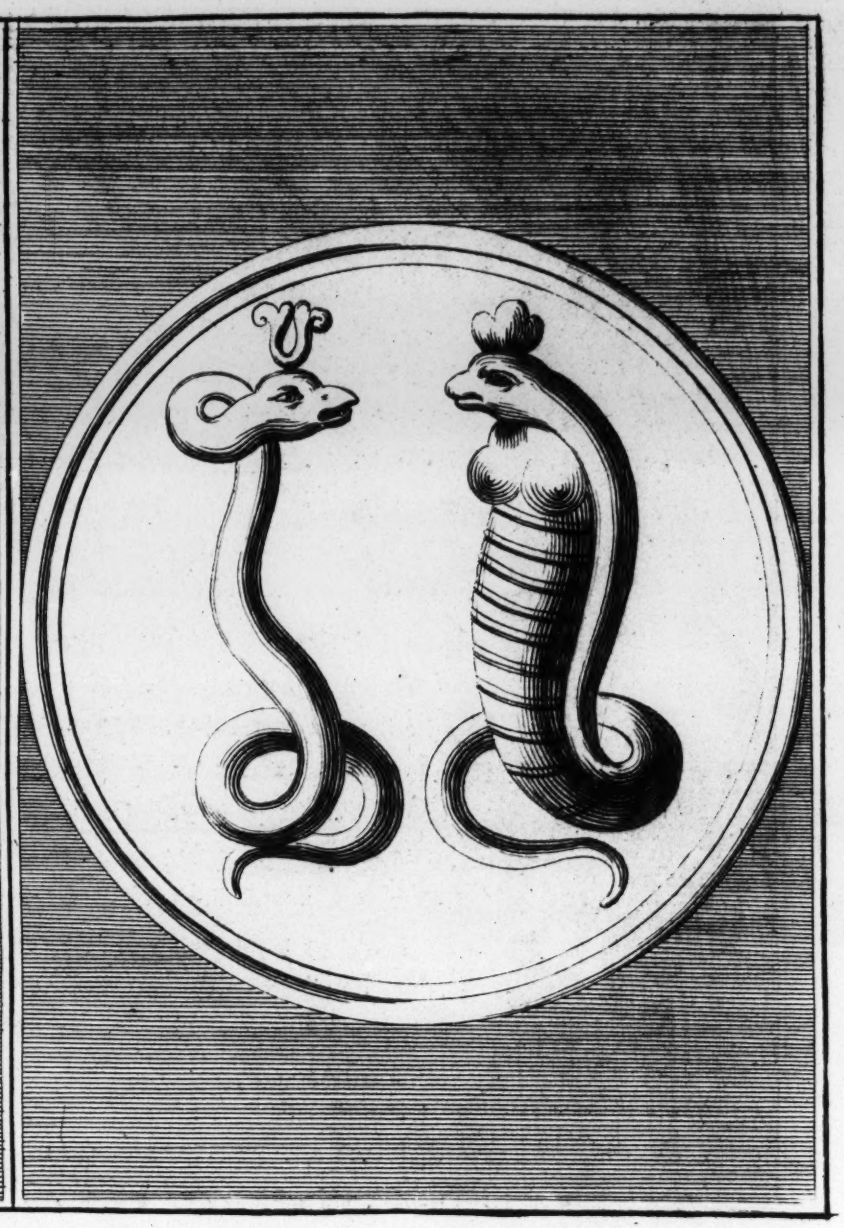
MATZOU.

B. Picart. del.

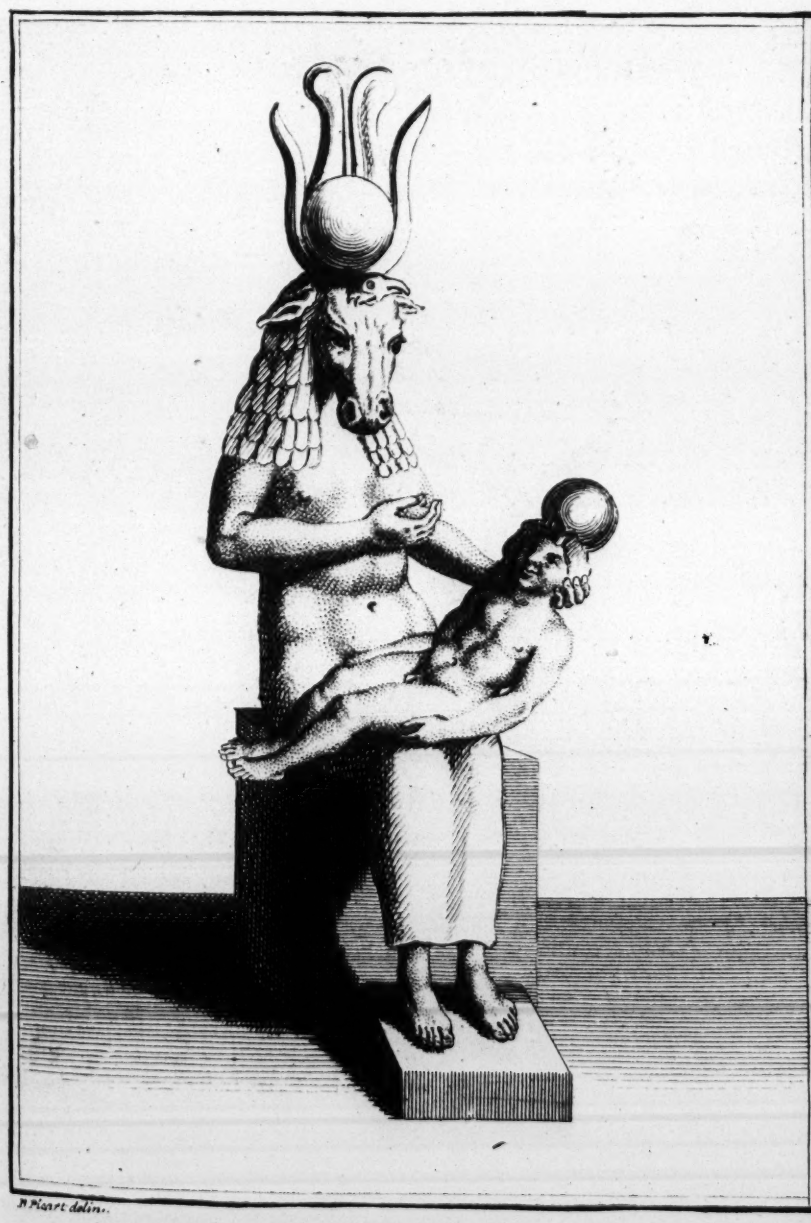
C. Du. Bosc. exc.

VITEK or ou NINIFO.

ISIS assise sur une Fleur de LOTOS.



ISIS & OSIRIS, avec la fleur de LOTOS sur la tête sous la figure de SERPENS.



N Blanchard delin.

ISIS avec une tête de vache allaitant HORUS.

ISIS allaitant son Fils HORUS.

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between *Iſis* and *Puzza*, than to obſerve that the former amongſt the *Egyptians* was ſeated on a Flower of *Lotos*, to tranſmit to Poſterity an everlaſting Memorial of that ſame *Lotos*, which had been the firſt Nouriſhment and principal Subſiſtence of their Anceſtors; and as in Proceſs of Time they ſubſtituted Barley and Wheat in the Stead of the *Lotos*, there is no Occaſion to be ſurpriz'd, when we find this *Iſis* repreſented with three Ears of Corn in her Hand, and three others laid before her in the ſame Print, where ſhe is delineated as ſuckling young *Horus*. What follows bears another Conformity which will not ſeem diſagreeable to ſuch as are fond of Conjectures. You will find in the Print hereunto annexed, an antique Figure of *Iſis*, with a Cow's Head, ſuckling her little Infant *Horus*, according to the Repreſentation which Father *Montfaucon* has given us of it, and which in his Opinion is much the ſame with that of *Iſis*, and of *Io*, the Daughter of *Inachus*, who was metamorphoſed into a Cow. It is well known, that amongſt the *Indians*, the Fruitfulneſs of this their favourite Animal is an Hieroglyphic or Emblem of Nature; and that they look upon a Cow in ſome Meaſure as the Mother of Mankind, with Reſpect to her innate Virtues. *Puzza* therefore, who is *Iſis*, is by Conſequence *Io* too. We ſhall conclude theſe Parallels with this Remark, that *Iſis* and *Oſiris* were alſo repreſented under the Form of Serpents, having the *Lotos* on their Heads. *Iſis* indeed was deſcrib'd as having the Breaſt of a Woman, which was the only Difference between them. The Serpents were Symbols of the Deity, which in the Opinion of thoſe People was only Nature itſelf.

It is certain, and beyond all Contradiction, that both the antient and the modern Pagans have conſider'd the very ſame God in various Lights. Nature therefore, according to her various Forms, has been repreſented as *Cybele*, *Veſta*, *Ceres*, the *Moon*, *&c.*

The *Chineſe* pay divine Adoration likewiſe to ſome other *Genii*, or *Saints*. The Term *Xin*, which they make uſe of, is equivocal, and carries not the ſame Idea along with it on all Occaſions. The [a] Miſſionaries, however, as we are inform'd, are oblig'd to uſe it when they diſcourſe on *Jeſus Chriſt*, the Trinity, or the bleſſed *Virgin*, which muſt needs prove a diſagreeable Contraſt to the antient *Chriſtians*, though acceptable enough to the new Proſelytes; for by this Means they make *Jeſus Chriſt* and our *Saints* bear too near an Affinity to the *Genii* of the *Chineſe*. But be that as it will, one of the *Chineſe* Saints, called [b] *Quannia*, or *Quonin*, was a celebrated [c] Hermit, of whom their Legend relates a thouſand ſurpriſing Adventures. No one who is born to be a Legendary, can poſſibly exhauſt himſelf on this copious Subject; for every Thing he offers flows from as luxuriant a Spring, as when an Hiſtorian takes upon him to write the *Tales* of the *Fairies*. In the Legend, juſt mention'd, we read of one *Neoma* a Sorcereſs, or, according to others, a [d] Devotee, who made a ſolemn Vow of Virginity. She is [e] repreſented in the Print hereunto annexed, under the Name of *Matzou*, having two Devotees, on each Side of her one, who are perpetually fanning her. *Hujumſin* was a celebrated Alchymiſt, and the happy Perſon who found out the Philoſopher's Stone; but that was not the greateſt Service which he did their Nation; he deliver'd them from a formidable *Dragon*, and afterwards bound him faſt to a Pillar, which is ſtanding to this very Day; and after this heroic Atchievement, he aſcended into Heaven. They erected a Temple in honour to him, on the very Spot of Ground where this *Chineſe St. George* overcame the Monſter. We cannot forbear remarking, that this Conqueſt of Monſters and Dragons gives us ſuch noble Ideas of the Proweſs of ſuch as we imagine to be the Favourites of Heaven, that no Religion whatever has been willing to be depriv'd of that glorious Privilege, every one laying their Claim to the Glory of

[a] The Treatiſe entitled *Practical Morality*, Tom. vi.
[b] *Purchas*'s Extracts of Voyages.
[c] See *Dapper*'s Collection of *Embaſſies to China*.
[d] *Dapper*'s Embaſſies to *China*, *ubi ſup.*
[e] See the ſubſequent Page.

having

having their Heroes Conquerors of Monſters. The Pagan Legends boaſted of their *Hercules*, who conquer'd the *Hydra*; their *Oedipus*, who overcame the *Sphynx*; and *Jaſon*, who ſlew the Dragon of *Colchos*, *&c.* We ſhall ſhew in the Sequel of this Diſcourſe, that the antient *Europeans* have not been leſs fond of ſuch heroic Atchievements, than the *Greeks* and the *Aſiaticks*, both antient and modern. 'Tis a thouſand Pities that no Body has ever been able fairly to demonſtrate the Exiſtence of Dragons, and ſuch like formidable Monſters. We might then without the leaſt Heſitation enrol the Conqueſt of them amongſt the Victories of our Saints, and ſtedfaſtly believe all that the Legends relate concerning the Dragons of *Provence*, *Orleans*, *Rhodes*, *Ireland*, &c. 'Tis no ſmall Unhappineſs to ſuch Devotees as have a Taſte for the *Marvellous*, that the *Chriſtian* Religion ſtands not in Need of Fictions to ſupport it, and that it carries ſuch Truth and Simplicity along with it, as even utterly to reject Things any Ways dubious, tho' the Glory reſulting from them might be never ſo great.

BUT not to digreſs too far, let us return to our *Chineſe*. The God, Idol, or *Genius*, repreſented in the Print hereunto annexed, under the Name of *Quante-cong*, was the Founder of the *Chineſe* Empire, the Inventor of ſeveral of their Arts, and their great [a] Law-giver. He introduc'd the Cuſtom of wearing decent Apparel amongſt the *Chineſe*, who before went almoſt naked; he brought them under ſome Regulation and Form of Government, and prevail'd on them to reſide in Towns, *&c.* Such uſeful and extraordinary Inventions entitled him to a Stature larger than the Generality of Mankind; and they have repreſented him accordingly as a prodigious ſtrong Giant. Behind him ſtands *Lincheou*, his black Squire, as powerful to the full as his Maſter.

IN *Dapper*'s Collection of Embaſſies to *China*, there is an Account of the ſeveral Functions and Qualities of ſeventy two *Chineſe* Gods, amongſt whom they divide the Heavens and the Earth, after the following Manner. The firſt five are the joint Directors of the Heavens; the principal of whom, however, is ſuperior to the whole Hierarchy of the Gods, and to all Beings in Nature whatſoever. Theſe five Gods have, moreover, the three miniſtring *Genii*, *Tanquam*, *&c.* already mentioned, entirely at their Command. Eight Counſellors, who are alſo Inhabitants of the Heavens, and when here below, were wiſe Men and Philoſophers, attend theſe eight Deities. The other thirty ſix Gods rule over the Earth, and all ſublunary Things. 'Tis remarkable, that they acknowledge a God that preſides over their Theatre, if the Inventor of the *Chineſe* dramatic Eſſays may properly be honoured with that Title. They deified him after his Death, and made him the Genius and Protector of their Comedians. They offer up Sacrifices, and make other Oblations in honour to him, and no Actor is ever unprovided with an Image of this *Genius*.

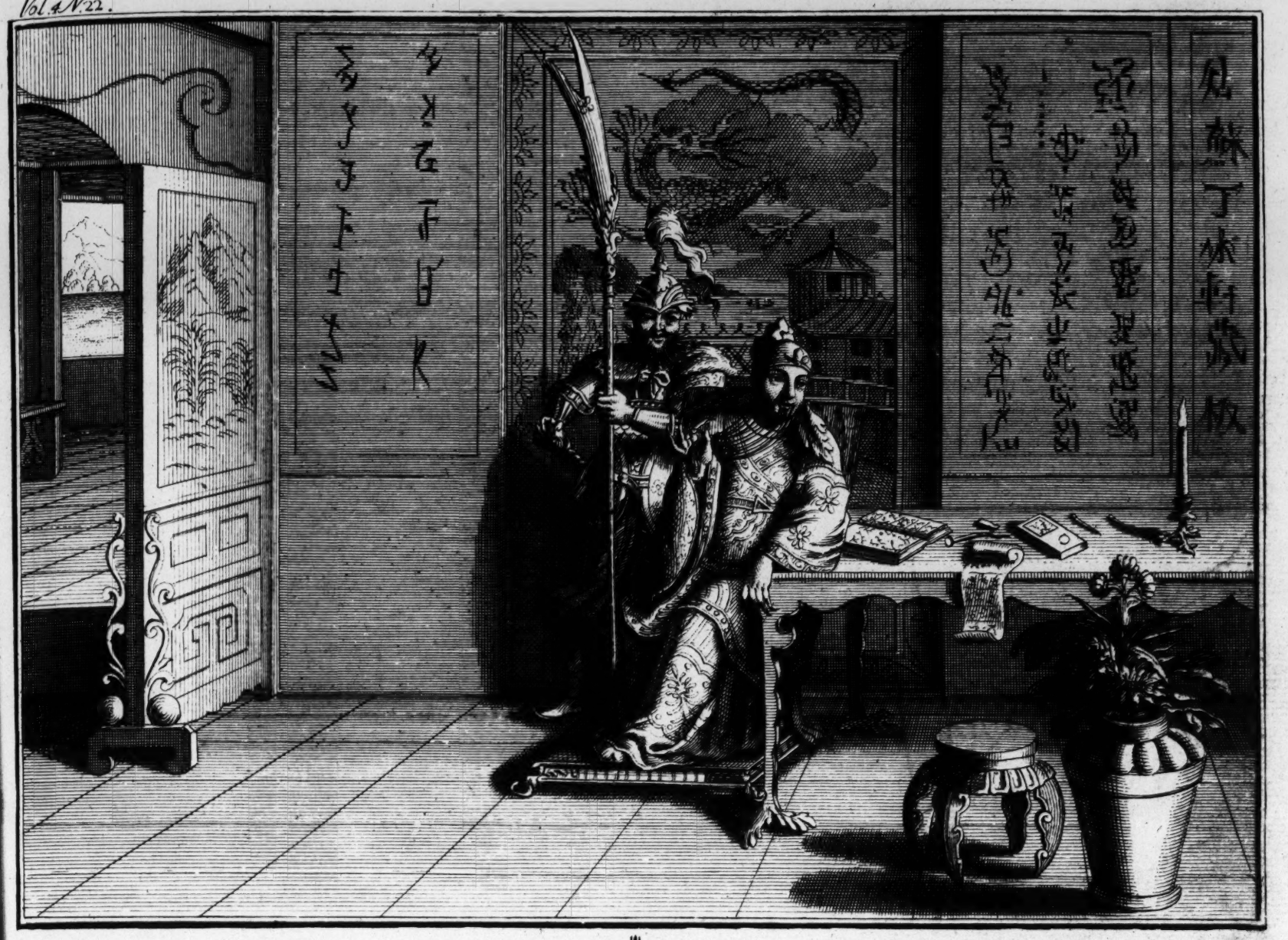
To what we have already offer'd, we cannot forbear adding, from Father *Kircher*, that in Imitation of the *Egyptians*, [b] they pay a religious Regard to their *Pyramids*; that is to ſay, to thoſe Edifices which are erected after the Model ofthe *Egyptian Pyramids*. They dare not preſume, ſays he, to approach theſe ſacred Buildings, nor indeed caſt their Eyes upon them, without having firſt perform'd ſome certain Ceremonies, to ſooth and appeaſe the Anger of the Gods (of theſe Pyramids.) This Parentheſis we imagine to be highly neceſſary to make Way for the following Paſſage quoted by this Father, as an Authority to juſtify his Relation. " They have [c] Idols made in the Form of *Pyramids*, " which they call *Chines*. In theſe Pyramids there are a Kind of white Emmets..... " The Pagans ſtand in prodigious Awe of theſe *Chines*..... When they purchaſe a " Slave, they preſent him before one of theſe *Pyramids*, with an Oblation of Wine

[a] All this is in a great Meaſure aſcrib'd to *Fohi*, in Father *Martini*'s Hiſtory of *China*. In all Probability this *Quante-cong* is the ſame as *Fohi*.

[b] *Kircher's China Illuſtrated*, Part III.

[c] A Quotation from Father *Jarri*, in *Kircher*, *ubi ſup.*

and



QUANTECONG a CHINESE DEITY which they say was their first **EMPEROR.**

QUANTECONG DIVINITE CHINOISE que les **CHINOIS** *disent avoir ete leur premier* **EMPEREUR.**

B. Picart. del.

C. Du. Bosc. exc.

QUONIN Houſehold **GOD** *of the* **CHINESE.**

QUONIN **DIVINITE** *domestique des* **CHINOIS.**

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" and other Materials, and conſign him over to its Cuſtody and Power, imploring the Idol, " that if the Slave ſhould preſume to run away, he would vouchſafe to revenge their " Cauſe, and ſuffer the Serpents, Lizards, and Tygers to tear him to Pieces; which ſo- " lemn Preſentation ſhocks the Slaves to that Degree, that altho' they are ſometimes in- " humanly treated by their auſtere Maſters, yet they are not ſo audacious as to deſert " them." After this Paſſage the ſame Author adds, *that the* Chineſe *are the Apes of the* Egyptians, *who worſhipped the Point or Ball that was fixed on the Top of the Pyramids.* At leaſt it may be ſaid, that there is no Abſurdity in comparing the Idols which ſtand on the Top of the pyramidical Towers of the *Chineſe* with the Hieroglyphick Balls of the former. [a] That which ſtands at the Top of the Porcelane Tower is made of Braſs, and is beautifully gilded. " This Tower, ſays the above quoted Author, was erected " by the *Chineſe* out of meer Superſtition; for thereby they imagined that they ſhould " eſtabliſh their good Fortune for ever after".

We come now to treat of their Dragons, which have a conſiderable Share in the ſuperſttious Worſhip of the *Chineſe*. [b] The Arms and Enſigns of the Empire are compoſed of Dragons. The *Chineſe* make Repreſentations of them upon their Apparel, Books and Linnen, and in their Pictures. *Fohi*, the Inventor of ſixty four ſeveral Symbols, firſt eſtabliſh'd this ſuperſtitious Regard for Dragons. He thought it requiſite, with a View only of giving a Sanction to theſe Symbols, by which he attempted to render his Syſtem efficacious, to call in the *Marvellous* to his Aid and Aſſiſtance. *Fohi* accordingly aſſured the Populace that he had ſeen theſe Symbols, upon the Back of a Dragon, that ruſhed ſuddenly upon him from the Bottom of a Lake. " This Emperor, ſays Father " [c] *Martini*, rather made Choice of the Dragon than any other Creature whatſoever, " becauſe it is look'd upon amongſt the *Chineſe* as the moſt propitious Omen. . . . The " Emperor's Dragons were repreſented with five Talons to each Foot. If any other Per- " ſon thought fit to make uſe of this Animal as a Symbol, he was charged on Pain of " Death to repreſent it with no more than four." Whether *Fohi* was the firſt that in- " ſpired them with this ſuperſtitious Regard for the Dragon, or whether he found the Superſtition previouſly eſtabliſhed, 'tis evident at leaſt, that it is of a very antient ſtanding amongſt the *Chineſe*, tho' no ways to be juſtified. And as the Fables of monſtrous Serpents are in general of very great Antiquity, we have very good Reaſon to believe with ſome learned Men, that the idolatrous Nations have advanced nothing on this Subject that may not be traced from the ſame Original, and perhaps ſuffer the ſame Allegories as thoſe that occur in the ſacred Writings of the *Jews*. The *Chineſe* do not only imagine, that the Dragon is the Source and Fountain from whence all the Good that ever befals them flows, but that 'tis he who beſtows Rain and fair Weather upon them in their Seaſons: 'Tis he that thunders in the Clouds, and rides in the Whirlwinds. How near does he reſemble the *Prince of the Powers of the Air*, who is ſpoken of in the ſacred Scriptures? In ſhort, as the Antients entruſted the *Golden Fleece* to the Care and Protection of a Dragon; and many Moderns believe even at this Day that all Mines and ſubterraneous Treaſures are guarded by Ghoſts and Hobgoblins; ſo the *Chineſe* imagine that the Dragon keeps in his Cuſtody and Power all the Riches of the Earth, and that he reigns in a peculiar Manner under the Mountains. " The [d] Superſtition of " ſearching with indefatigable Induſtry and vaſt expence the Veins of this enormous " Beaſt, when they dig their Sepulchres, is owing to the Imagination that the good or " ill Fortune of their Families entirely depend upon it.".

[a] Father *Martini*'s Atlas quoted by *Kircher*. See the Note in the ſubſequent Page.
[b] And of the *Japaneſe*, as you will find by the Sequel.
[c] Hiſt. of *China*, *ubi ſup.* Lib. IV.
[d] *Ibid.* Lib. IV.

WHOEVER ſhould be diſpoſed to purſue the Subject of the *Chineſe* Idolatry till exhauſted, would go greater Lengths than he at firſt imagined. Father *Le Comte* [a] acknowledges, that there are ſcarce any People under the Sun more ſuperſtitious than the *Chineſe*. He could not poſſibly make Choice of a more favourable Circumſtance to paſs this Judgment upon than the Ceremonies he ſaw perform'd at Sea in a Voyage which he made amongſt them. "They paid divine Adoration to the Compaſs, burnt Paſtils, or little odoriferous Balls "to its Honour, and offer'd Meats in ſacrifice to it. They flung gilded Paper punctually "twice a Day into the Sea to ſooth it and engage it, to prove propitious." Not far from [b] *Nangan* they pay their Devotions to a certain Stone called *Xin*, which has ſome ſacred Virtues in it, but how it became poſſeſſed of them, as they are ſilent in that Particular, we are at a Loſs to determine. Idolatry, when firſt introduc'd made uſe of [c] *Conic*, pyramidical and ſquare Stones, and the ſacred Stone here mentioned may in all Probability be ſome Remains of theſe Monuments. The *Chineſe* likewiſe have their miraculous Idols. Not far from [d] *Taigven*, a Town in the Province of *Scianſi*, one of them is publickly ſhewed in a Chappel, which the very Moment it came out of the Workman's Hands, roſe up of its own Accord, and planted itſelf in the very Nich they had prepar'd for it.

COULD any one reaſonably imagine that a Nation ſo zealouſly attach'd to the Worſhip of the Gods, and ſo ambitious of multiplying both their Idols and their Temples, ſhould be capable of being ſo deſperately incenſed againſt them, as to treat them after the moſt inſolent and outrageous Manner, when any Event does not anſwer their Expectations. "[e] It frequently happens, ſays Father *Le Comte*, that after theſe People have paid all due "Honours to their Gods, and find no ſuitable Favours in Return, ſome grow tired and "neglect them, as impotent and worthleſs Deities; others treat them with all the Marks "of Ignominy and Contempt; ſome load them with the moſt opprobrious Reflections, "and in ſhort others are ſo preſumptuous as not only to inſult them, but give them numberleſs Baſtinadoes. Thou ſpiritual Dog, they will ſometimes cry to their Idol, we lodge "you in a magnificent Temple; you are beautifully gilt, well maintain'd, well thurified, and after all this Care .... do you refuſe us the common Conveniencies of Life. "..... They bind it ſometimes faſt with Cords, and drag it along the Streets through "all the Dirt, *&c.* ..... But if during the Time of this public Inſult, their Affairs happen to prove ſucceſsful, and they accompliſh what they aim at, then they reconduct "it with Ceremony to its proper Nich, firſt waſhing and wiping it extreamly clean, after "that they proſtrate themſelves before it, and make ſeveral Apologies for their unwarrantable Freedoms, and the Indignities which they offer'd it." This raſh and injurious Treatment of them is the Reſult of an unpremeditated Malice of a ſudden Guſt of Paſſion, which they cannot always conquer and ſubdue. It was thro' much the ſame high and haſty Spirit that the *Reman* People treated their Temples in ſo ſhameful a Manner after the Death of *Germanicus*. *Alexander* incenſed againſt *Eſculapius*, becauſe he had

[a] *Memoirs of China*, Tom. i.

[b] *Nieuhoff*'s Embaſſy to *China*.

[c] Father *Lafitau* in the firſt Tom. of his Manners of the Savage Nations, *&c.* quotes a Manuſcript Account of the *Louviſiana*, where 'tis aſſerted, that the *Natches* preſerve a Conic Stone wrapped up in ſeveral Pieces of Buckskin one laid over another, as a ſacred Relick in one of their Temples. Several of the antient Eaſterns had no other Idols in their Temples, than theſe Conic Stones. "It was on this Foundation, adds Father *Lafitau*, that the "*Egyptians* imagined they repreſented the Deity by their Pyramids and their Obelisks .... Perhaps the Repreſentation of the Deity, and that confuſed and imperfect Idea which they had .... of the *Trinity*, conſiſted in three "Fronts of their Pyramids." This Reflection, in our Opinion, is ſtrain'd and too far fetched. We ſhall content ourſelves with extracting a Paſſage from Father *Bouchet*'s Letter to Mr. *Huet* on this Occaſion, inſerted in Tom. i. Part 2. concerning theſe idolatrous Religions. God, ſays he, and his three diſtinct Names, which anſwer to his three principal Attributes, may be repreſented with ſome Propriety under the Idea of the triangular Pyramids, which are frequently erected before the Porches of ſome of their Temples. Turn back to page 138. and 139. and ſee our Remark relating to the Unction and religious Worſhip of Stones.

[d] *Nieuhoff*, *ubi ſup.*

[e] *Memoirs of China*. Tom. II.

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ſuffered his Favourite *Hephæſtion* to die, gave immediate Orders that the Temple conſecrated to him as the God of Phyſick ſhould be demoliſh'd and conſumed to Aſhes. One would think, however, that the ſudden Starts of Rage and Reſentment which thoſe inſolent Pagans too much indulge, might as eaſily be excuſed as the raſh and unguarded Expreſſions of ſome of our Devotees, which if taken in their literal Senſe, are as open and flagrant Affronts to the ſupreme Being, as a Petition drawn in the moſt arrogant and inſolent Terms would be to an earthly Monarch. But what can be ſaid in Behalf of the *Chineſe*, when in cold Blood they hamper and perplex their Gods with long and vexatious Law-Suits? Father *Le Comte* tells us a Story of[a] one of them who proſecuted his Idol ſo far as to procure his perpetual Baniſhment, for ſuffering his Daughter to die. In the Article of *Japan* we ſhall ſhew you that the People of theſe Iſlands baſtinado their Idols when they are ungrateful, and neglect their Duty. The celebrated Mr.[b] *Bayle* will furniſh the curious Reader with ſeveral ſuch like Inſtances of Religious Tranſports amongſt the *Chriſtians*.

Their PRIESTS, *and* MENDICANT DEVOTEES: *Their* FESTIVALS, PROGNOSTICATIONS, PHYSICK, *&c.*

AS Religion in Proceſs of Time and by Degrees loſes her native Beauty and Simplicity, there muſt be ſome Ways and Means found out to maintain and ſupport her Credit; and theſe Artifices and human Inventions, are at length ſubſtituted in her Stead with ſo good a Grace, that in ſhort, nothing beyond them is any longer diſcernible. Religion may very well be compar'd to the old ſhatter'd Veſſel of the *Argonauts*, which the *Greeks*, in Order der to tranſmit it down to Poſterity, repaired ſo often, and after ſuch various Modes, that at laſt there was not ſo much as one ſingle Plank remaining of the real Ship that tranſported to *Colchos* thoſe bold Adventurers, who ſeiz'd and carried off the *Golden Fleece*. The ſame Obſervation may be made on the Religion of the modern *Chineſe*, which is ſo much clogged and corrupted with new Whims and Superſtitions, that it bears not the leaſt Reſemblance *with it's Prototype, if that was ever free from Idolatry*. And why ſhould not they be as liable to ſuch a Revolution as the *Jews* and *Chriſtians*, whoſe Prieſts have look'd upon their reſpective Religions as Syſtems liable to grow old and out of Date, and therefore have thought it neceſſary to patch them up from Time to Time, in order to ſecure their Duration? In which Reſpect they may all with equal Juſtice, be aptly enough compared to Journey-men *Mechanicks*, who not only buſy themſelves about Matters of little or no Importance, to ſpin out their Time and keep themſelves in conſtant Pay, but even ſpoil and undo what was well before, in order to become abſolutely neceſſary to thoſe who employ them. When once they have brought their Work to ſuch a Criſis, there is no doing without them, but their Imprudence and ill Conduct muſt be taken for certain Proofs of their Capacity. Theſe artful and diſhoneſt Workmen are ſucceeded by others, as ill-deſigning and ſelf-intereſted to the full; and ſuch as ſee through the Cheat, will not venture to rectify it, for he muſt have more than common Courage that dares openly oppoſe the prevailing Evil. Thus it is that human Schemes and Contrivances bear down all before them. The Prieſts, and all ſuch as may properly be term'd mercenary Journeymen, with Impunity impoſe their Cant on the People ſo openly, that they become at length accuſtomed to it, as to ſomething ſacred and of divine Inſtitution; more eſpecially when that Cant is grounded on ſome fundamental Principle of Religion, which is conformable to the Juſtice of the Deity and the Dignity of human Nature.

[a] *Memoirs of China*, Tom. II.

[b] Reflections on a Comet. *p.* 688. of the Supplement. See likewiſe the Apology for *Herodotus*, and *Miſſon's* Voyage to *Italy*.

THE

THE *Bonzes* for inſtance are the Prieſts of the [a] *Fohiſts*, and it is one of their eſtabliſh'd Tenets, that Good and Evil are not blended or huddled together in the other World, but that after Death there are Rewards prepar'd and allotted for the Righteous, and Puniſhments for the Wicked. It muſt readily be acknowledged, that this Principle is both juſt and rational; but being too ſimple and uncompounded, 'tis highly neceſſary to add after a myſterious Manner, that there are after this Life various Manſions for the Souls of Men to reſide in, according to their different Degrees of Merit, without which they are in a dangerous State. After this every mortal Soul is ſtruck with fear and trembling. *Is there no way to be found out*, the timorous Devotees will cry, *to procure our Enrolment amongſt the Number of the Happy? If by Merit you mean, to be virtuous, and revere the Deity by one continued Series of good Actions, you muſt then remove from us all thoſe Paſſions which infringe our Liberty, thoſe ſenſible Impreſſions which diſcompoſe us, and thoſe Temptations which beſet us on every Side: While we have ſo many Enemies to encounter with, our Strength muſt needs fail us ſooner or later. Mortals are not all equally valiant, or equally happy. Do you, who by your ſacred Profeſſion come the neareſt to him, who diſpenſes and regulates theſe various Degrees of Puniſhments and Rewards, inſtruct us how we may when we acknowledge our Weakneſs and Infirmity, move this Sovereign Diſpoſer of them to Compaſſion. Perhaps he will ſhew a particular Regard to you who are his Miniſters.* The Anſwer which the *Bonzes* return is this: Make Charity your habitual Practice; treat us with Reverence and Reſpect; maintain and ſupport us as well as you are able; erect Monaſteries and Temples for us, that our Prayers and voluntary Penances may deliver you from thoſe Puniſhments which your Sins have deſerved; burn all the gilt Paper and Silk Cloaths you can procure; for in the other World they will be converted into real Gold and Silver, and Apparel, and will be faithfully delivered to your deceaſed Parents for their ſole Uſe and Property. Unleſs you comply with theſe Injunctions, you will be cruelly tormented after Death, and ſubject to an endleſs Train of diſagreeable Tranſmigrations. You ſhall be transformed into *Rats*, *Mice*, *Aſſes*, and *Mules*. Some Prieſts in other Countries have endeavour'd to ſhorten the Duration of the Torments, and haſten the Felicity of the Dead, by Methods much more glorious to all outward Appearance: All of them, however, have too often and the ſame End in View.

SOME of the *Chineſe* Monks are dreſs'd in black, and have their *Chaplets* like thoſe of the *Roman Catholicks*; but we muſt not confound theſe with the other *Bonzes*. There are others likewiſe who are dreſs'd in yellow from Head to Foot, and furniſhed, as the former, with a large *Chaplet*. Theſe two Colours diſtinguiſh the two different Orders of Monks who are the Sectaries of *Lanzu*, as will appear by the Sequel of this Diſcourſe. Theſe Monks, like ours, always go abroad two and two together. The *Bonzes*, according to Father *Le Comte*, are no better than a Gang of diſſolute idle Fellows, whom Indolence, Hunger, and Eaſe, prompt to herd together, and live upon the charitable Contributions of well-diſpoſed Perſons. All their Aims are to excite the Populace to commiſerate their abject Condition. The ſame Father gives us a particular Account of their ſeveral Tricks and Impoſtures. When they find the common Arts of Addreſs fail them, they have immediate Recourſe to publick Acts of Penance, *which are ever looked upon as meritorious by the unthinking Populace, and effectually move their Pity and Compaſſion.* Of this Gang are thoſe who drag heavy Chains after them thirty Foot long, and go from Door to Door, often repeating in a drawling canting Tone, *'Tis by theſe auſtere Penances that we make Attonement for your* [b] *Sins.* And thoſe likewiſe who plant themſelves in the moſt publick Places of Reſort, and in the Highways, to receive the Charity of thoſe who paſs by them, knocking their Heads againſt large Flint-Stones till their Impoſture proves ſucceſsful. Others ſet ſome particular Drugs on Fire upon their Heads, to attract the Eyes of the Crowd upon them, and excite their Compaſſion. In all

[a] Father *Le Comte*, in his *Memoirs*, &c. Tom. II.

[b] Turn to Page

Proba-

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LAMAS *Tartarian* PRIESTS ‖ LAMAS *Prêtres des* TARTARES

B. Picart. del. *C. Du. Bosc. exc.*

A. *MENDICANT* PRIESTS *of* CHINA.
B. A *LEWD* PRIEST *under chastisement.*
C. *Punishment of another for abandoning ye monastic course of Life*

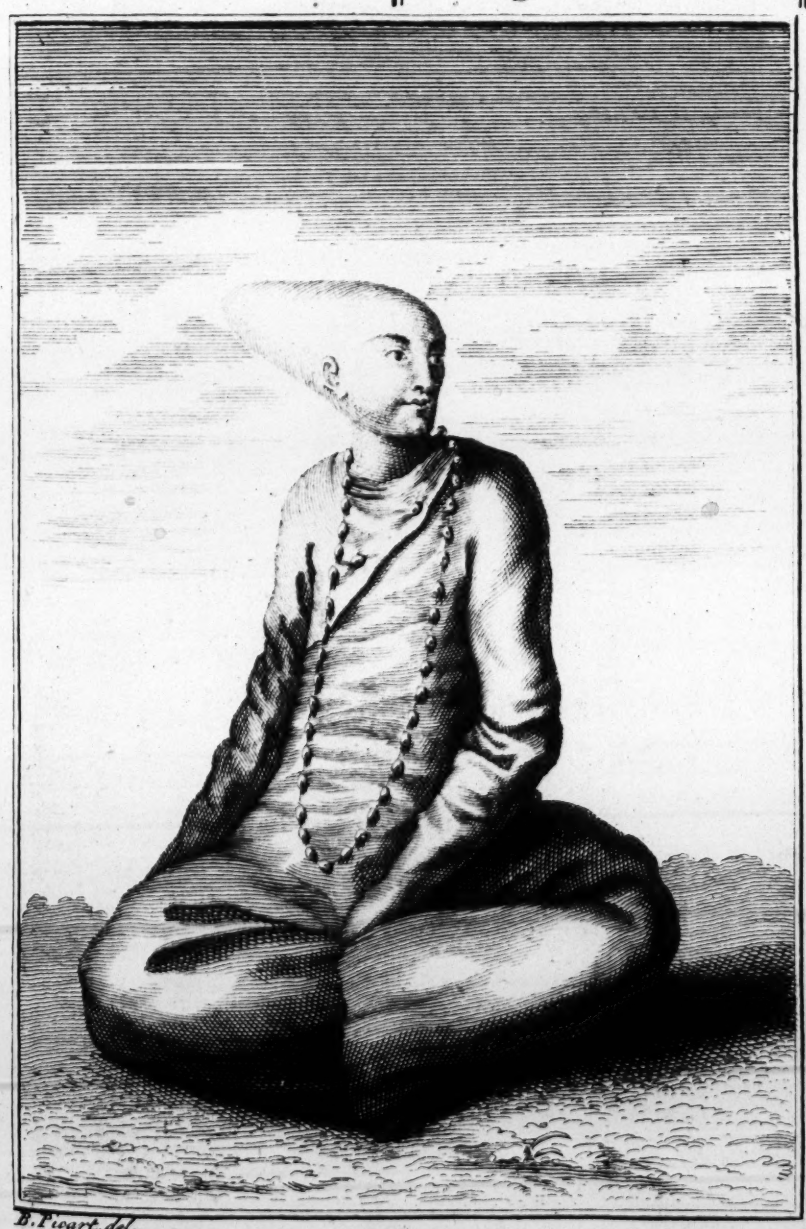
A. *PRÊTRES* MENDIANS *de la* CHINE.
B. *Chatiment d'un* PRÊTRE *impudique.*
C. *Punition d'un autre pour avoir abandonné la vie Monastique.*

A CHINESE Begging Friar.

RELIGIEUX Mendiant Chinois.

A BLACK FRIAR with beads like those of the CATHOLICKS.

RELIGIEUX en noir avec un CHAPELET à la facon des CATHOLIQUES.



B. Picart. del.

A poor DEVOTEE whose head has been artfully formed like a Sugar loaf.

GUEUX Devot à qui l'on à formé la tête en pointe.

C. Du. Bosc. exc.

CHINESE Friars with their BEADS.

RELIGIEUX CHINOIS avec leurs CHAPELETS

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Probability the Pain and Torture they ſeem to be in, is not ſo exquiſite as at firſt may be imagined; for there are ſecret Arts of ſecuring Perſons from the Injuries of the Flames, as we have already obſerv'd under the Article of *Siam*. In the ſame Manner the hard callous Skin, which inſenſibly grows over the Wounds of thoſe who knock their Heads againſt the Stones, defends them, in Time, and by frequent Practice, from the Pain which People imagine they ſuffer by ſuch frantic Actions. Thoſe likewiſe may very juſtly be reckon'd amongſt the Number of *Mendicant* Devotees, whoſe Heads have been wilfully deform'd and moulded, on Purpoſe, into a Conic Form. They appear in the Streets and Highways with a large Chaplet about their Necks, and are reckon'd by the Vulgar as extraordinary Saints. There are other Monks, however, of the *Mendicant* Order, who beg in public, without being guilty of any ſuch Self-Violence. In the Print hereunto annex'd, you have one of the *Mendicant* Monks, dreſs'd in a *Merry-Andrew*'s Coat, of many Colours, and with a Hat as large as an Umbrello. They ſit in the Streets and Roads croſs-legg'd, tinkling a little Bell with a Stick, till the People relieve them.

FATHER *Le Comte* tells us a Story of one of theſe penitent *Bonzes*, which has Something in it very remarkable, whence, we preſume, the Repetition of it will be thought no diſagreeable Amuſement. [a] "One Day accidentally, ſays he, I met with a young *Bonze*, in the "Middle of a Country Town, whoſe Air and Deportment were graceful, ſweet, and modeſt, "and who was every Way qualified, not only to ask Alms, but to move Compaſſion, "and meet with good Succeſs. He ſtood upright, within a Chair, thick ſet with long "ſharp-pointed Nails, fix'd as cloſe by one another as poſſibly could be, in ſuch a Manner, "in ſhort, as that he could not lean or reſt himſelf any Ways without their piercing his "Body. Two Fellows, who were hir'd for that Purpoſe, carried him very gently from "Houſe to Houſe, where he beſeech'd the People to take Compaſſion on his deplorable "Condition. I am, ſays he, confined in this Chair, for the Benefit and Advantage of "your precious Souls, and I am determin'd never to ſtir out, till I have ſold every "Nail that you ſee in it; now there were above two thouſand. Every Nail is valued, "'tis true, at no more than ten Pence; but there is ſuch an innate Virtue in them, ſuch "a Fountain of Happineſs, that they are worth their Weight in Gold." ..... Father *Le Comte*, indeed, does not tell us whether they were all bought up or not; but we may very eaſily ſuppoſe ſo, from the Nature of the Narration. Superſtitious Minds are always fond of ſuch *Preſervatives*, as are offer'd them by thoſe who are Maſters of their Trade, and know how to improve ill-grounded Terrors; but there are ſome Bigots, Originals doubtleſs, who imagine ſtill farther, that they are accountable for all the Afflictions and Sorrows which theſe *Mendicant* Impoſtors voluntarily undergo. This we have confirm'd by Mr. *Nieuhof*, [b] who gives us an Account of one of theſe Impoſtors, who thruſt an Awl through his Cheeks in ſeveral Places, and threaten'd the Spectators, that he'd murder himſelf upon the Spot, if they would not take Compaſſion on his Misfortunes, and relieve him.

ANOTHER Way of raiſing Contributions for the *Chineſe* Monks is, by prevailing on thoſe who paſs by, to write their Names in a kind of *Memorandum Book*, which one of them offers to their Benefactors for that Purpoſe. Amongſt this Order may likewiſe be reckon'd, thoſe Vagabonds who amuſe the Public with their *Legerdemain*.[c] There are ſome of them who with undaunted Courage will get on the Backs of Tygers tam'd for that Purpoſe, and ride from Town to Town, and Place to Place, without the leaſt Apprehenſion of Danger from thoſe ſavage Beaſts, tho' they are neither bridled nor fetter'd. Theſe Impoſtors have always a large Retinue of *Mendicants*, who act the Devo-

[a] Father *Le Comte*, in his *Memoirs* of *China*, Tom. ii. *Dapper* likewiſe aſſures us, that there are Penitents who ſhut themſelves up for a whole Month together, in Cages ſtuck full of iron Spikes.

[b] *Embaſſy* of the *Dutch* to *China*.

[c] This *Figure* you'll find delineated a little lower.

tees, and Penitents, that beſtow on each other ſevere Blows on the Head, by Way of Devotion.

AMONGST this *Mendicant* Crew, there are ſome who live like *Hermits*, retir'd in Rocks and Caverns; for whom the Devotees make large voluntary Contributions, and conſult them, as they would an Oracle. As the *Chineſe* encourage and ſupport ſeveral diſtinct Orders of theſe *pious Drones*, ſo there are various kinds of Diſcipline obſerv'd amongſt them.[a] Some are collected into a Society, live in Cloiſters, and in a State of Celibacy: They are oblig'd to abſtain from Fleſh, Fiſh, Wine, and Women. They are maintain'd out of the annual [b] Revenue, eſtabliſhed by the Government for the Support of all Convents in general, and by the charitable Contributions of the People. We are inform'd, however, that ſome of theſe Monks are diligent and ingenious enough, and maintain themſelves by their own manual Operations; the others are extracted from the very Dregs of the Populace, who in their Infancy were ſold for Slaves, and who in all Probability conſtitute, out of their deſpicable Body, the major Part of the Vagabonds we have juſt beforementioned. One peculiar Employment of the *Bonzes*, who are *Fohiſts*, is to attend and aſſiſt at all Funeral Solemnities. Thoſe of the Sect of *Lanzu* take upon themſelves the Office of *Exorciſts*, pretend to find out the *Philoſopher's Stone*, and to foretel all future Events.

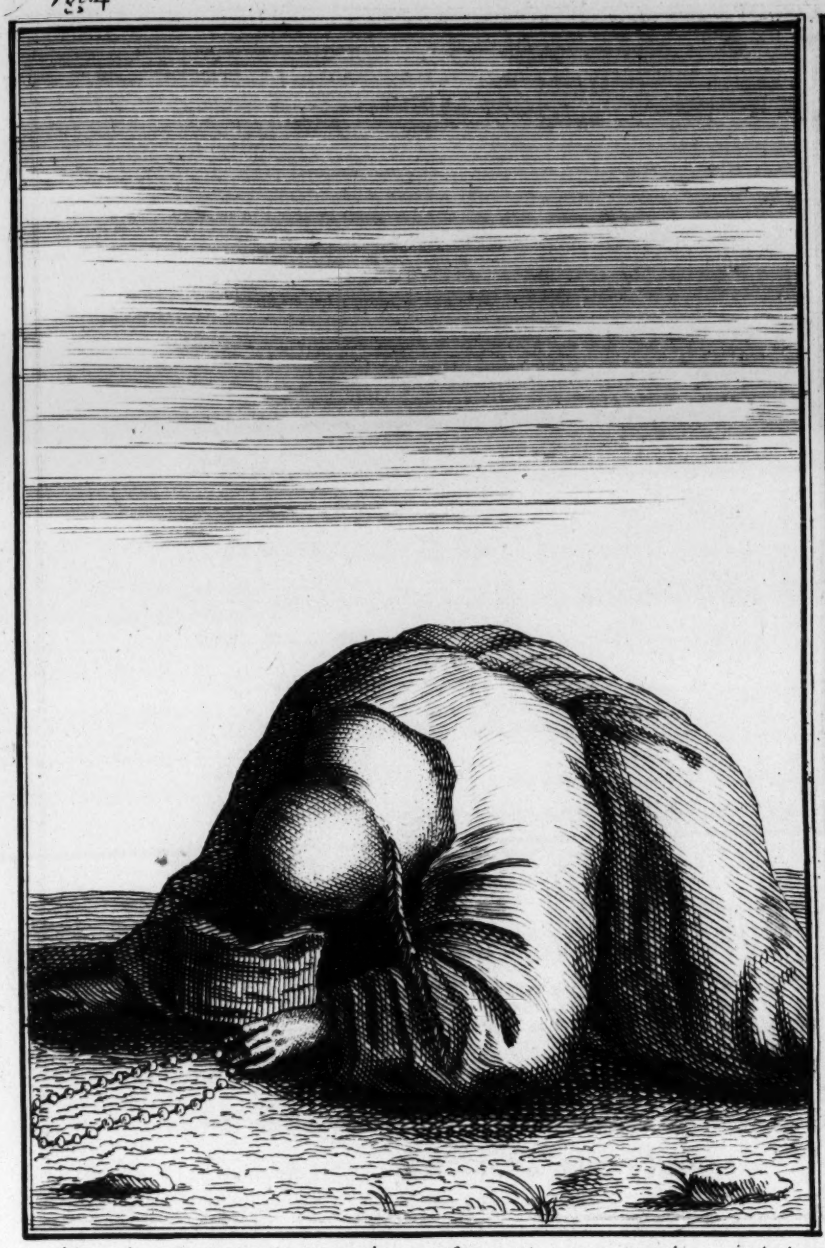
THERE are four ſeveral Orders of this Sect of *Lanzu*, who are diſtinguiſh'd by four ſeveral Colours, *viz.* black, white, yellow, and red.[c] They have one Principal, or General, who has ſeveral Provincials, ſubordinate to, and dependent on him. To avoid Prolixity, 'twill ſuffice to obſerve, that theſe likewiſe live upon the eſtabliſh'd Revenue, and the Charity of the Devotees. When they beg about the Streets, they repeat ſome peculiar Prayers, which the Devotees pay for the Advantage of, *viz.* an abſolute Remiſſion of all their Sins. Theſe Prieſts or Monks are Aſſiſtants likewiſe at all Funeral Solemnities. They are enjoin'd not to marry during the Time they keep their ſolemn Vow; but by Way of Recompence, they have the Privilege of abandoning it whenever they think convenient.

A MONK, who is found guilty of Fornication, during the Time of his Vow, is puniſh'd moſt ſeverely. They bore a Hole in his Neck with a hot Iron, and thruſt a Chain through the Wound, of about ſixty Foot long, and in that deplorable Condition, and naked as he was born, lead him all over the City, till he has collected a conſiderable Sum of Money, for the ſole Service of the Convent to which he belongs. Another Monk who follows him, laſhes him ſeverely whenever he offers to lay hold of the Chain to mitigate his Pain.

BESIDES the *Bonzes* [d] there are ſome *Nuns*, who make a Vow of perpetual Virginity. Theſe Female Devotees have their Heads cloſe ſhav'd, but their Number is inconſiderable, in Compariſon with that of the *Monks*. The laſt (at leaſt ſuch among them as are of the Sect of *Fo*) are oblig'd to let their Beards and Hair grow. The Monks of the Sect of *Lanzu*, or *Fo*, and both of them, in all Probability, aſſume the Power of calling down the Rain at Pleaſure, and are oblig'd to perform it when required. *Dapper*, in his Extracts relating to *China*, tells us, that a *Bonze*, who undertakes that it ſhall rain, is threaten'd hard to be baſtinadoed if he fails of Performance within ſix Days. Such ſhort Warning would ſhock any other Prieſts but thoſe of *China*, becauſe the Miracle has not Time to ripen, and be brought to Maturity. 'Twere much better to let the Drought continue for a Time, and then there might be ſome Proſpect

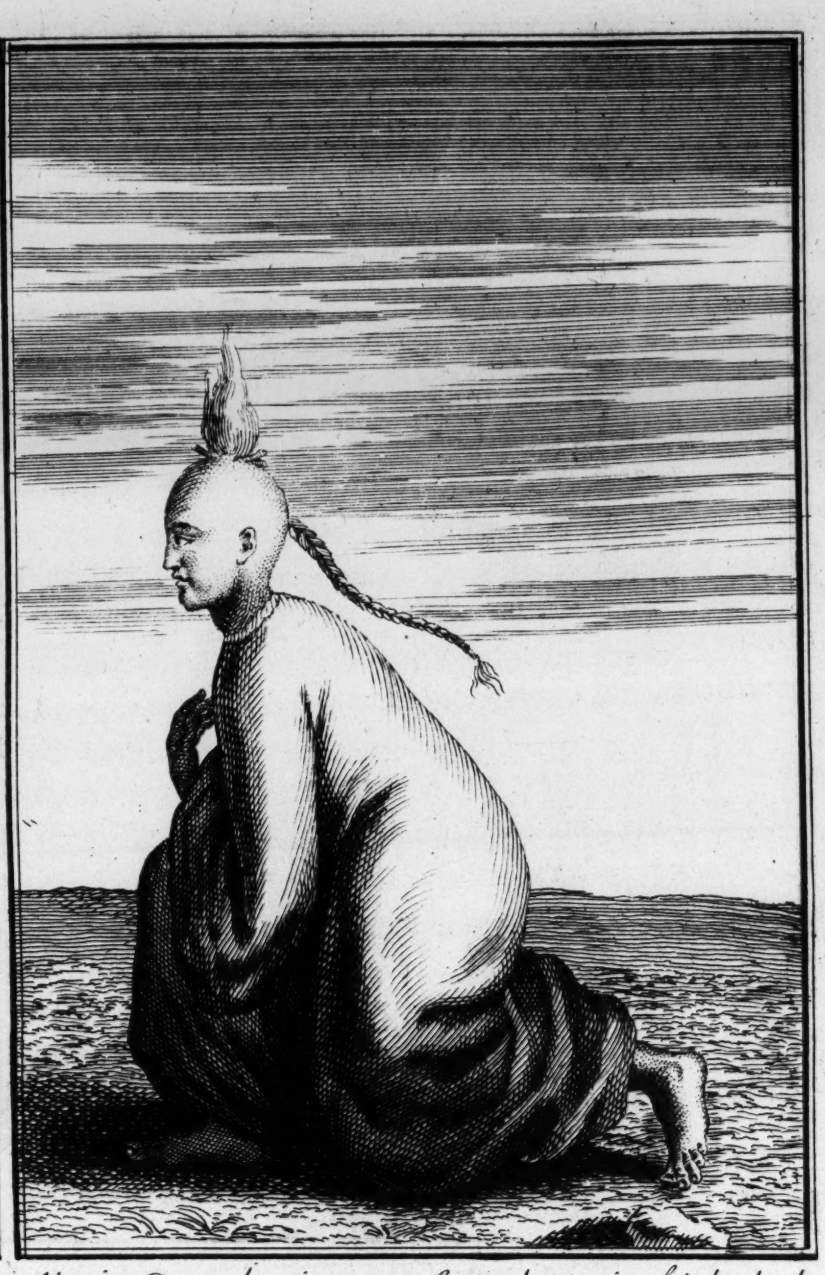
[a] *Dapper, ubi ſup.*
[b] *Purchas's* Extracts of Voyages.
[c] *Purchas, ubi ſup.*
[d] In the Sect of *Fo*, according to *Purchas's* Extracts.

of



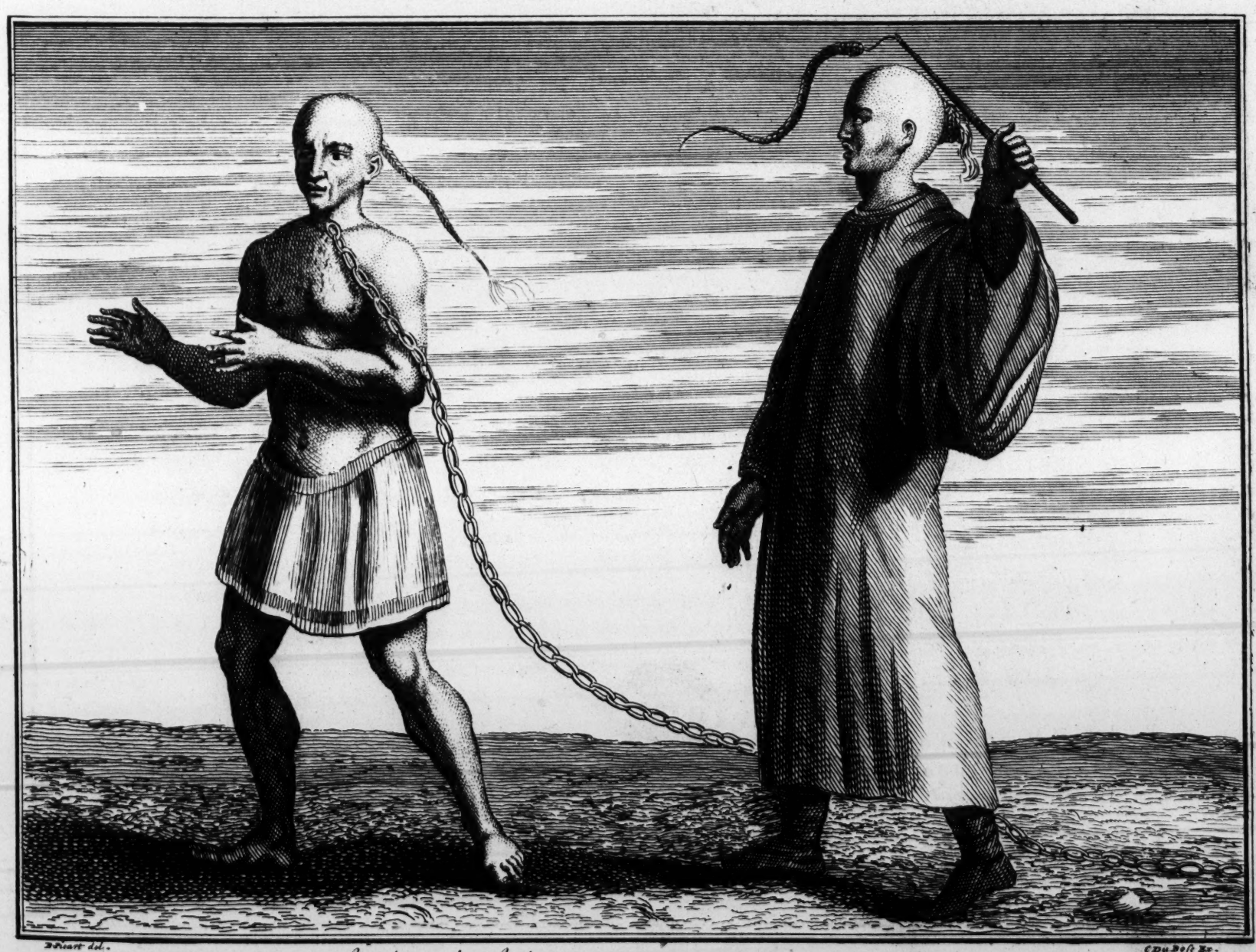
A begging Devotee beating his head against a Stone in order to receive alms.

Gueux devot qui se heurte de la tête Sur une pierre pour recevoir la charité.



A begging Devotee burning combustible Druggs upon his head for the same purpose.

Gueux devot qui se fait bruler des drogues sur la tête jusqu'à ce qu'on lui donne la charité.



B. Picart del.

C. Du Bosc Sc.

A FRIAR *doing Penance for breach of chastity*

RELIGIEUX *en Pénitence pour avoir eté surpris avec une femme*

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of a Prophecy's ſucceeding. But no more of this; we come now to ſpeak of the *Chineſe* Feſtivals.

THAT of their *Lanthorns* is the moſt remarkable. On this grand Feſtival, which is celebrated the fifteenth Day of the firſt Month, every one [a] ſets out ſome *Lanthorn*, or another, but of various Prices, according as their Circumſtances will beſt admit; ſome of them are valued at ten thouſand Crowns, on Account of the Decorations round about them, and are from twenty five to thirty Foot Diameter. They are a kind of *Halls*, or ſpacious *Apartments*..... in which they can make ſumptuous Entertainments, take their Reſt, receive Viſits, act Plays, and have Balls and Aſſemblies. Theſe *Lanthorns* are illuminated with an infinite Number of Wax-Candles, and ſurrounded with Bonfires. The *Chineſe* aſcribe the Riſe of this Feſtival to an unhappy Misfortune that happen'd in the Family of a certain *Mandarin*, whoſe Daughter, as ſhe was walking one Evening on the Bank of a River fell in and was drowned. The diſconſolate Father ran to her Aſſiſtance, attended by all his Domeſtics: In order to find her, he put out to Sea, with a vaſt Number of *Lanthorns* along with him. All the Inhabitants of the Place follow'd him with lighted Flambeauxs. The whole Night was ſpent in Search after her; but, alas! to no Manner of Purpoſe. The only Conſolation the *Mandarin* had, was to find himſelf belov'd, and that his Neighbours were officious to aſſiſt him. The Year following, on the ſame Day of the Month, there were Bonfires made upon the River Side, *&c.* This Ceremony was annually obſerv'd; and at that Time every one lit up Lanthorns, till by Degrees it grew into an eſtabliſh'd Cuſtom. This Feſtival is ſomewhat conformable to one kept in Honour of [b] *Ceres*, at which her Devotees ran up and down the Streets with lighted Links and [c] Flambeauxs in their Hands, in Imitation of that Hurry and Confuſion which the Goddeſs was in, when in Queſt of her Daughter *Proſerpine*. We ſhall not, however, inſiſt that this was the original Inſtitution, although 'tis highly probable, that the *Chineſe* borrow'd their Feſtival of Lanthorns from the *Egyptians*, whom the *Greeks* copied in their grand Feſtival of *Ceres*. Others aſcribe the Origin of this *Chineſe* Feſtival to an extravagant Project of one of their Emperors, who formerly propoſed to ſhut himſelf up with his Concubines in a magnificent Palace, which he erected on Purpoſe, and illuminated with pompous Lanthorns, that he might have the Pleaſure, if we may credit the *Chineſe* Hiſtory, to behold a new Sky, as a Canopy over his Head, for ever illuminated, always calm and ſerene, which might make him forget in Time the various Revolutions of the old World. Theſe Irregularities caus'd an Inſurrection amongſt his Subjects, who demoliſh'd his coſtly and magnificent Palace; and in order to tranſmit to Poſterity the Remembrance of his ſhameful ill Conduct, hung out the Lanthorns all over the Town. This Cuſtom was annually repeated, and in Proceſs of Time became an eſtabliſh'd ſolemn Feſtival.

THE Feſtival which *De Bruin*, in his Voyages gives us an Account of, under the Title of *Phelonaphie*, may boaſt of a more noble Original. This Feſtival is celebrated in the Beginning of *June*. The *Chineſe* then adorn their Houſes with Leaves and Boughs of Trees; fit out ſeveral little Veſſels for the Sea, and ſail about from one Part to another, in Search of their much-admir'd *Phelo*. Our Author gives us no further Account as to the ceremonial Part of this Feſtival, but contents himſelf with pointing out its Original. This *Phelo* firſt found out the Uſe of Salt, and his ungrateful Countrymen not ſhewing him that Reſpect, or not making him that Acknowledgment which ſo uſeful an Invention, in his Opinion, juſtly deſerv'd, he withdrew from them with

[a] Father *Le Comte*'s *Memoirs* of *China*, Tom. ii.
[b] *Eleuſinia.*
[c] *Tuque Actæa Ceres, curſu cui ſemper anhelo*
Votivam taciti quaſſamus lampada Myſtæ. Statius in Sylvis.

ſuch

ſuch Teſtimonies of Anger and Reſentment, that from thenceforth they never heard more of him.

THE Feſtival of Agriculture, the Eſtabliſhment whereof is aſcrib'd to an Emperor who flouriſh'd about a hundred and eighty Years before the Nativity of our bleſſed Saviour, is celebrated likewiſe with Abudance of Solemnity. In every Town throughout the whole Empire, when the Sun is in the Middle of *Aquarius*, [a] "One of the chief "Magiſtrates being crown'd with Flowers, and ſurrounded with Muſicians, and a "Crowd of People, provided with lighted Flambeauxs, Streamers, and Colours, marches "in Proceſſion out of the eaſtern Gate of the City. Several Perſons follow him, who "carry on Levers various Images compos'd of Wood and Paſteboard, ſet off and em-"belliſh'd with Silk and Gold, repreſenting the antient Hiſtories that relate to Agri-"culture. The Streets are hung with Tapeſtry, and beautified with triumphal Arches. "The Magiſtrate beforemention'd advances ..... to the Eaſt, as if he was going to meet "the new Seaſon, ... where appears a kind of Pageant, in the Form of a Cow, made "of burnt Clay, of ſuch an enormous Size, that forty Men are ſcarce able to carry it; "and on the Back of it ſits a beautiful Boy alive, who repreſents the Genius of Huſ-"bandry in a careleſs Dreſs, with one Leg bare, and the other cover'd with a kind of "Buskin. This Youth never ceaſes from laſhing the Cow. Two Peaſants, loaded "with all the various Implements made uſe of in Tillage, march immediately after "him..... *All theſe Ceremonies are emblematical.* The inceſſant Laſhes which the "Youth gives the Cow, denote the conſtant Application which is requir'd for all rural "Labours; his having one Leg bare, the other buskin'd, as aforeſaid, is the Symbol of "their Hurry and Diligence, which ſcarce affords them Time to dreſs themſelves, be-"fore they go to Work. As ſoon as this Magiſtrate is arriv'd with his pompous Re-"tinue of Attendants at the Emperor's Palace, all the Flowers and other Embelliſh-"ments with which the monſtrous Cow is dreſs'd, are taken off; after that, her Belly "is open'd, from whence ſeveral little Cows, compos'd of the ſame Materials, are "taken out, which the Emperor diſtributes amongſt his Miniſters of State, in order to "remind them of the Care which is requiſite in all Affairs relating to Husbandry, and "to admoniſh his Subjects never to let any Piece of Ground lie fallow, and to avoid "Idleneſs, which is the Inlet to all Misfortunes. We are inform'd, that on this Day "they are encourag'd to the Practice of Induſtry, by the royal Example of the Empe-"ror himſelf." At leaſt we are aſſur'd this was the antient Practice, and that the Emperor made the Bread, which was peculiarly appropriated for the Service of their Sacrifices, out of that Part of the Harveſt which he had gather'd in with his own Hands. The *Bua* at *Tunquin* obſerves the very ſame Cuſtom, and 'tis his peculiar Province annually to break up the Lands.

THE *Chineſe* celebrate likewiſe their New-Year's-Day with Abundance of Pomp, and ſumptuous Preparations. [b] "At that Time there is a perfect Ceſſation from all "Manner of Buſineſs; the Poſts are ſtopp'd, and all their Courts of Judicature "throughout the Empire are ſhut up. The *Chineſe* call theſe Vacations *the ſhutting up "their Seals*, becauſe then they lock up, in a ſtrong Box kept for that Purpoſe, the "Seals which belong to each particular Court." Every Body then makes merry, and partakes of the general Joy. As the *Chineſe* are ſuperſtitious to the laſt Degree, with Reſpect to the Obſervance of particular Days, they are oblig'd to make a formal Choice of one for ſhutting up their Seals, and another for opening them again. The mathematical Court, who are the proper Intendants of their Lots and Choice of Days, ſettle and determine the Affair of their Seals ſome conſiderable Time before their new Year commences. The Choice and Determination this Court makes is communicated in

[a] Father *Martini*'s Hiſtory of *China*.
[b] Father *Le Gobien*'s Hiſtory of the Edict of the Emperor of *China*.

due

due Time to all the Provinces; ſo that this peculiar Ceremony of *ſhutting up and opening the Seals* is perform'd on the very ſame Day throughout the whole Empire. The *Chineſe* on this grand Feſtival of their new Year, take particular Care to bring out their Gods, and plant them as commodiouſly as may be, over their reſpective Doors. Theſe Idols are called their *Portal Gods*; and though this Cuſtom is obſerv'd indeed for the moſt Part on all their Feſtivals, yet 'tis more particularly practiſed at this Seaſon than any other.

ALL the Ceremonies which are obſerv'd throughout the whole Courſe of the Year, in Commemoration of their Anceſtors, may, without any Incongruity, be reckon'd amongſt their Feſtivals.... But we ſhall refer them to the Paragraph of Funeral Solemnities.

[a] THEIR moſt celebrated Temples are built upon Mountains; which has been a very antient Cuſtom, but ſo univerſally known, that it would be needleſs to enlarge upon it. To theſe Temples the Devotees reſort, ſometimes in humble Pilgrimage, and ſometimes in pompous Proceſſion. Neither the Steepneſs of the Hills, nor the Tediouſneſs and Inconveniencies of the Road, nor Nothing, in ſhort, of that Nature is the leaſt Obſtacle to the reſolute Devotees of *China*; inſomuch, that 'tis cuſtomary for ſome of them to viſit theſe ſacred Mountains from Provinces two or three hundred Leagues diſtant. Father *Le Comte* obſerves, that the Female Sex are peculiarly fond of undertaking theſe tedious Journeys, in the Quality of Pilgrims; but, continues he, Devotion is by no Means the real Motive, but the Ambition of being ſeen in public, and of freeing themſelves for a Time from the Power and Authority of their Husbands, who have very good Reaſon to be jealous of the ill Conſequences which too often attend ſuch pious Combinations. On theſe Occaſions there is no Duty theſe Women leſs punctually obſerve, than that for which their Pilgrimage is undertaken. Thus in antient Times the Feſtivals of the *Greeks* and *Romans* were made uſe of as a plauſible Excuſe, or more properly ſpeaking, a Cloak for the Coquetry of the Ladies of that Age; but without having Recourſe to Antiquity, we have flagrant Examples of it at this very Day. The *Chineſe* Quality, continues our *Jeſuit*, oblige their Wives for the Generality, to extend their Devotion no farther than the Diſtricts of their own Place of Abode.

WE ſhall not treſpaſs long on our Readers Patience, by giving him a tedious and inſipid Deſcription of the *Chineſe* Temples; but we think ourſelves oblig'd to give ſome tranſient Notion of them in general, that he may the better conceive the Repreſentation of two of them in the Print hereunto annexed. We ſhall obſerve in the firſt Place, that the Pyramidical Towers, of which we have already ſufficiently treated, have always, according to the Relations of Father *Kircher*, *Le Comte*, *Dapper*, and ſeveral other Hiſtorians, ſome Pagod adjacent to them; for which Reaſon there is a Communication between the celebrated Porcelane Tower, and the Edifice which the *Chineſe* have diſtinguiſhed by the Title of the [b] *Temple of Remembrance*. There are ſuch a Variety of theſe Temples, that they are almoſt innumerable. The *Bonzes*, and other Perſons of the ſame Stamp, reſide in them, and live either on the ſettled Revenues thereof, or ſuch others as their Art and Induſtry can procure. They are likewiſe appointed for the Accommodation of [c] Travellers; and as ſuch, they bear a very near Affinity to the *Turkiſh* Caravanſara's. The inner Part of the Temple is embelliſh'd with ſeveral Images and Idols; ſome of which are their real Deities or Genii; and others only Symbols or Hieroglyphics, after the Manner of the *Egyptians*. The Walls of theſe Pagods are for the

[a] See Father *Le Comte*'s *Memoirs* of *China*, Tom. I.

[b] Father *Le Comte*, in his Memoirs, Tom. I. has given us a very particular Deſcription of this Tower, and Pagod contiguous to it.

[c] *Dapper*'s Deſcription of *China*.

moſt Part made hollow, and full of little Niches, for the more convenient Situation of their Idols, which are, generally ſpeaking, repreſented in *Baſſo Relievo*. The Pagod is illuminated with a vaſt Variety of Lamps, which burn Night and Day in Honour to the Dead. In the Center ſtands an Altar, and on the Table belonging to it an Idol of gigantic Size, to which the Temple is peculiarly devoted. This monſtrous Idol has ſeveral others of a more moderate Size, who ſtand round him, in the Quality of Guards. For the Generality there is a hollow [a] *Bambou* before the Principal Idol, which is both long and thick, and encloſes ſeveral leſſer ones, whereon are written divers Predictions in *Chineſe* Characters. On each Side of the Altar ſtand Cenſers, wherein Incenſe is forever burning; at the Front of it is a wooden Bowl, for no other uſe but to receive their Oblations. The Altar is painted all over with a beautiful Red, which Colour is appropriated to ſuch Things only as are ſacred, and the Reader is here deſired to recollect the [b] Obſervations which we have already made relating to this Cuſtom.

In one of theſe Temples *Ti-can* preſided, who ſeems to have been the *Pluto* or *Plutus* of the *Greeks*; and in all Probability might anſwer to both, as they really were one and the ſame amongſt the *Greeks* themſelves. This *Ti-can* ſeems alſo, in our Opinion, to be the ſame God, whom we have mentioned before under the Denomination of the *Chineſe Neptune*, and who preſides over their Nativities. But be that as it will, our Deſcription repreſents this God as the ſupreme Director of their Treaſures, and the Diſpenſer of their Riches, and [c] elevated on an Altar, after the Manner of thoſe juſt before mentioned, with a Sceptre in his Hand, and a Crown on his Head, and gilt all over from Head to Foot. Eight Miniſters gilt like himſelf attended on him as his Aſſiſtants. In the ſame Place ſtood two large Tables, and on each of them five Kings (ſo they are term'd in the Deſcription) or more properly ſpeaking, five Miniſters of Hell; but as theſe Images did not fully expreſs their reſpective Functions, peculiar Care was taken to paint them likewiſe on the Walls of the Temple, where they were repreſented on their Judgment Seats, arraigning Mankind, and condemning them to ſuch Puniſhments as the Nature of their reſpective Crimes deſerved. Before them ſtood ſeveral hideous Devils, more ghaſtly by far, ſays the Deſcription, than ours, ready to execute their Maſter's Orders. The Torments and Agonies of the Damn'd were likewiſe deſcribed, and every Thing in ſhort that is ſhocking to human Nature; ſome Criminals were plung'd in ſcalding Oil, others burnt on Gridirons; ſome were perfectly minc'd, others cut aſunder; and ſome again devour'd by ravenous Hounds. The Province of the firſt of theſe Judges was to examine into all the Crimes which Mankind had committed. None could eſcape his all-piercing Eye. He ſaw them all in a kind of [d] Looking-Glaſs. The Criminals were afterwards transferr'd to the other Judges, who inflicted the Puniſhments to which they were conſign'd. One of theſe four Judges had the Direction and Diſpoſal of thoſe whoſe Souls were obliged to tranſmigrate into New Bodies. There appear'd likewiſe a Sinner in a large Pair of Scales, overladen with his Iniquities on one Side; and on the other, for the Comfort and Conſolation of their Devotes, ſeveral Books of Devotion, which kept him in a juſt Balance, till he had compromiſed the Matter. In the midſt of Hell was a Rivulet or running Stream, over which two Bridges were erected, one of Gold, the other of Silver, for the comfortable Paſſage of thoſe happy Souls who were going to be the ſettled Inhabitants of Paradiſe by Virtue of their own Merits, and the Certificates of their Prieſts. They carried in their Hands Teſtimonials of their good Conduct. Several Prieſts conducted them to this delightful Habitation, where nothing was to be ſeen but Grotto's, ever-green and enchanted Gardens. On the other

[a] A Kind of Reed.

[b] See the Supplement to the Diſſertation on the Religion of the *Indians*.

[c] This is an Extract from *Dapper*, who copied *Purchas*, and *Purchas* borrow'd it of Father *Triganti*.

[d] This is very conformable to the antient Cuſtom of foretelling future Events by Virtue of a Magic Glaſs, which was practiſed on various Occaſions. See the Remarks on *Naude*'s Apology, &c. St. *Paul* has a Paſſage in his firſt Epiſtle to the *Corinthians*, Ch. v. which ſeems to allude to this Method of Divination.

Hand,

Hand, in the tremendous Deepnings of the Picture might be diſcerned the gloomy Dungeons and deep Pits of Hell. Two brazen Gates ſecured this Seat of Horror prepared for Devils and Serpents, which were there repreſented as burning, but never dying in the Flames. To demonſtrate to the Elect in the *Chineſe* Faith, the Power of their Prieſts, one of them is delineated boldly ſtanding at Hell's Gate, hawling his Mother out of the Flames by Force, in ſpite of all the Efforts of the Devil to prevent him. To conclude, there was an Inſcription, which no doubt had Relation to *Ti-can*, conceived in the following Terms, *He who ſhall humble himſelf, and ſay his Prayers a thouſand Times before this Idol, ſhall be delivered from his Torments.* It may reaſonably be ſuppoſed, that the poor old Woman above-mentioned had but very imperfectly performed this Duty, ſince her pious Son was obliged to interpoſe not only his Authority, but his Strength too in releaſing her.

In the Temples of the *Chineſe* are likewiſe depoſited ſeveral ſacred Relicks, and the Bodies of ſeveral Saints; among whom, they give you an Account of one *Leſſu*, who dy'd about eight hundred Years ago in the Odour of Sanctity. His Body lies interred in a Pagod at *Nantua*, beautifully illuminated, and expoſed to the View and Admiration of their Devotees and Pilgrims, who reſort frequently to it. Such as have no Idea of the Chriſtian Syſtem but what they derive from certain external Ceremonies, would imagine that the *Chineſe* Religion muſt inevitably have plunder'd Chriſtianity; ſince they would doubtleſs ſay, it was highly improbable that they ſhould from any other Source, have legally attained thoſe Ways and Means which Chriſtianity makes uſe of ſo efficaciouſly to induce Mankind to work their Salvation, and which having moreover been ſanctified and bleſt, by Conſequence ought never to be practiſed by the Ungodly and Prophane. But here we ought to apologize for the *Chineſe* Religion. All Authors both antient and modern aſſure us, that Ceremonies of this Nature have ever been univerſal. Chriſtianity is the only Religion, that by proſcribing them, might once have been an Exception to the general Rule. But Matters, however, have been order'd otherwiſe, and they have not only been tolerated but approved and embraced, as excellent Expedients for bringing Souls over to the Truth. A long Time before, God himſelf had conſecrated a conſiderable Part of the *Egyptian* Ceremonies in favour of the *Jews*; and in all Probability, he graciouſly indulged that carnal People to keep them more ſtedfaſt in the Fundamentals of Religion. The antient *Pagans* were as carnal as they; and in order to accompliſh their Converſion, *Chriſtianity* condeſcended to take a great Part of her Cuſtoms and Ceremonies out of their Heatheniſh Spoils. All Religions whatever have ſome Particulars wherein they reſemble one another; for which Reaſon ſome Perſons of a very extenſive Charity have ventured to eſtabliſh a Project for an univerſal [a] Reconciliation. A glorious Undertaking this is indeed, to

[a] In 1709 there was a little Treatiſe publiſhed, entituled, *Reflections on the preſent State of China*, tranſlated from the *Italian*, wherein 'tis aſſerted, that the Emperor has declared all the *Chineſe* Ceremonies to be entirely Political and Civil; and that the *Chineſe* Doctors are all of the ſame Opinion: After this, it is further intimated, that 'tis as difficult an Attempt to aboliſh theſe Ceremonies amongſt the Proſelytes there to the *Chriſtian* Faith, as it would be to extirpate at this Day all the *Pagan* Ceremonies obſerved in the *Chriſtian* Church; ſuch as the *Bacchanalia*, under the Name of *St. Martin's-Day*, &c. Such Biſhops as have been inclined to reform theſe Cuſtoms, have found their Attempts in that Reſpect altogether vain and fruitleſs. Were the Pope himſelf arm'd with all his Thunder, to engage in ſuch a Reformation, he would find his Hopes and Expectations fruſtrated. Theſe Ceremonies therefore at all Events muſt be ſupported and maintained. What our Author principally aims at, is, to make the *Dominicans* acknowledge, that the *Chineſe* Ceremonies lie under the very ſame Dilemma; either they are pernicious, or indifferent. If the former, they ought doubtleſs to be ſuppreſs'd; but then ſuch Pagan Cuſtoms as we ourſelves ſtill preſerve and keep up, ought to be aboliſhed likewiſe. If the latter, the *Chineſe* have greater Reaſon to declare them meerly political: Wheraas on the contrary, the antient Pagans look'd on theirs as an eſſential Part of divine Worſhip. In the Sequel of his Diſcourſe this Author ſuppoſes a *Mandarin* to travel into *Italy*, and on his Arrival at *Rome*, to be curious in his Obſervations on the Rites and Ceremonies of the *Catholic* Church, and that he finds a near Conformity in every Thing that can be offered in Vindication of both Religions. What the *Catholicks* urge to juſtify the Conſequences that may be drawn from the Practice of ſome of their Ceremonies, is an equal Juſtification of the *Chineſe*; what gives the *Chineſe* Diſtaſt amongſt the Catholics, and the Catholics amongſt them, is the Reſult only of that Prejudice and Prepoſſeſſion which both have taken againſt Ceremonies to which neither of them have been accuſtomed. One looks upon them with the Eye of a *Chineſe*, and the other with that of an *European*.

pretend

pretend to convince People, though never ſo obſtinate and perverſe in their Tempers, that by the Help of Brotherly Love all Mankind ſhall become *true Brothers* to each other. Having thus given the Reader an Idea of the Religious Ceremonies obſerv'd within the Pagods, we ſhall now enter upon an Explication of the Print hereunto annexed.

THE firſt Figure is the Repreſentation of a common Pagod, and therein,

1. DENOTES the Entrance of the Pagod, or the principal Gate that belongs to it.

2. A PARTITION between two Pillars, of Wood or Stone, on the Top whereof two gigantic Figures are ſet, repreſenting armed Men in *Chineſe* Habits. The Partition hides the inner Part of the Pagod; ſo that nothing that is tranſacted in the *Chancel* can be ſeen, tho' the Doors are open. We have ..... which anſwers the very ſame End in our *European* Churches,

3. A LARGE Stone Veſſel, like our Holy-Water-Pots, in which they put their Perfumes.

4. THE Middle of the Nave, or the innermoſt Part of the Pagod, where the Devotees generally meet together.

5. A TABLE placed before the Altar, whereon are placed Perfumes, Oblations, and two lighted Tapers. There is likewiſe a large *Bambou*, ſuch as we have already deſcribed it, and ſeveral Horns for caſting their Lots, of which we ſhall take further Notice hereafter.

6. THE Altar, on which ſtand their Idols.

7. Two other Altars, one on the Right and the other on the Left Side of the principal one.

8. SEVERAL Devotees at their various Acts of Devotion.

9. DENOTES the Place where the Columns or wooden Pillars ſtand for the Support of the Roof.

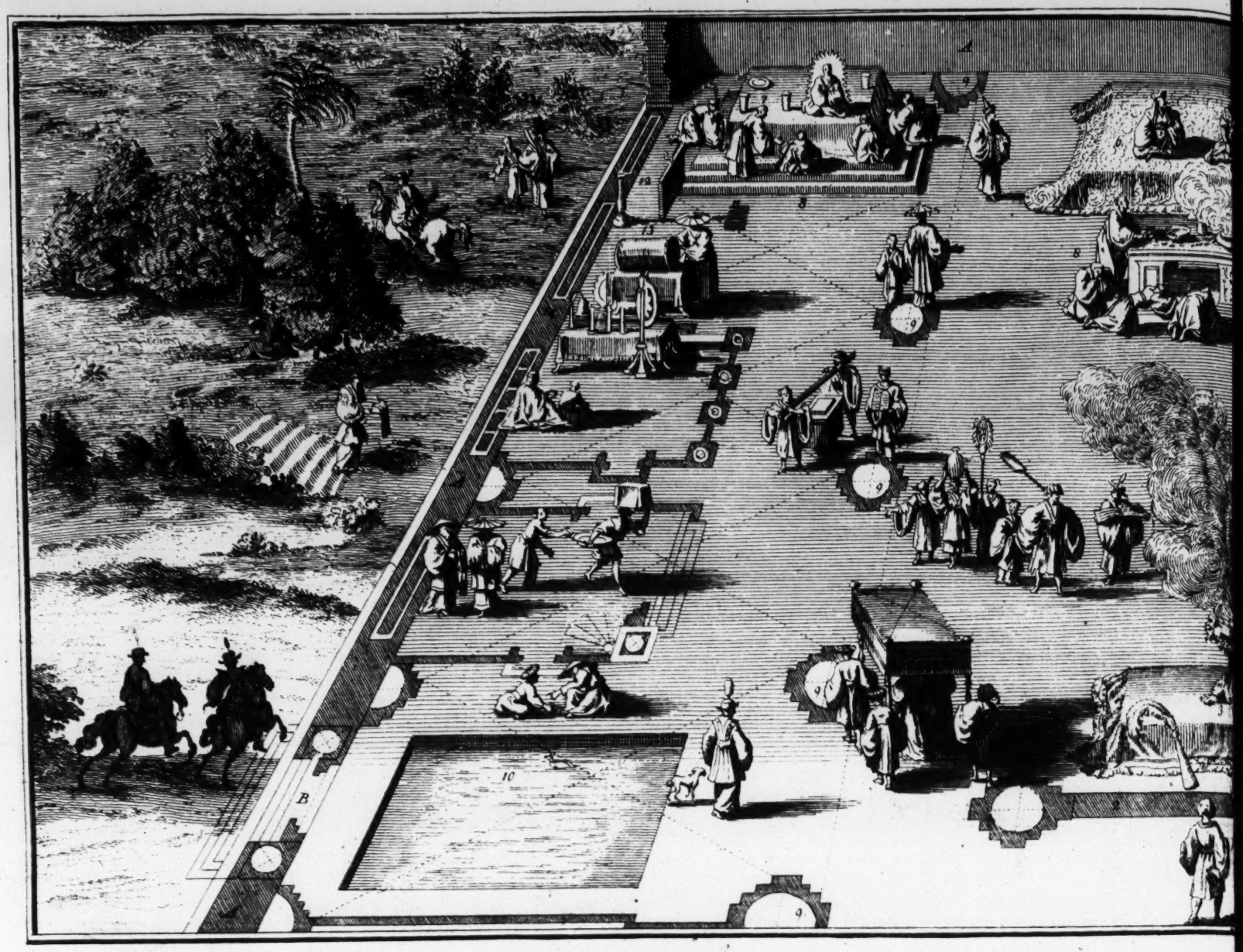
10. Two Conſervatories of Water, on the Right and Left, well ſtored with Fiſh between the outward Circumference of the Pagod, and the Pagod properly ſo called, which has no other Light but what ſtrikes in from theſe two Paſſages and the Doors.

11. THE Platform of two ſmall Apartments, or Chappels full of Idols.

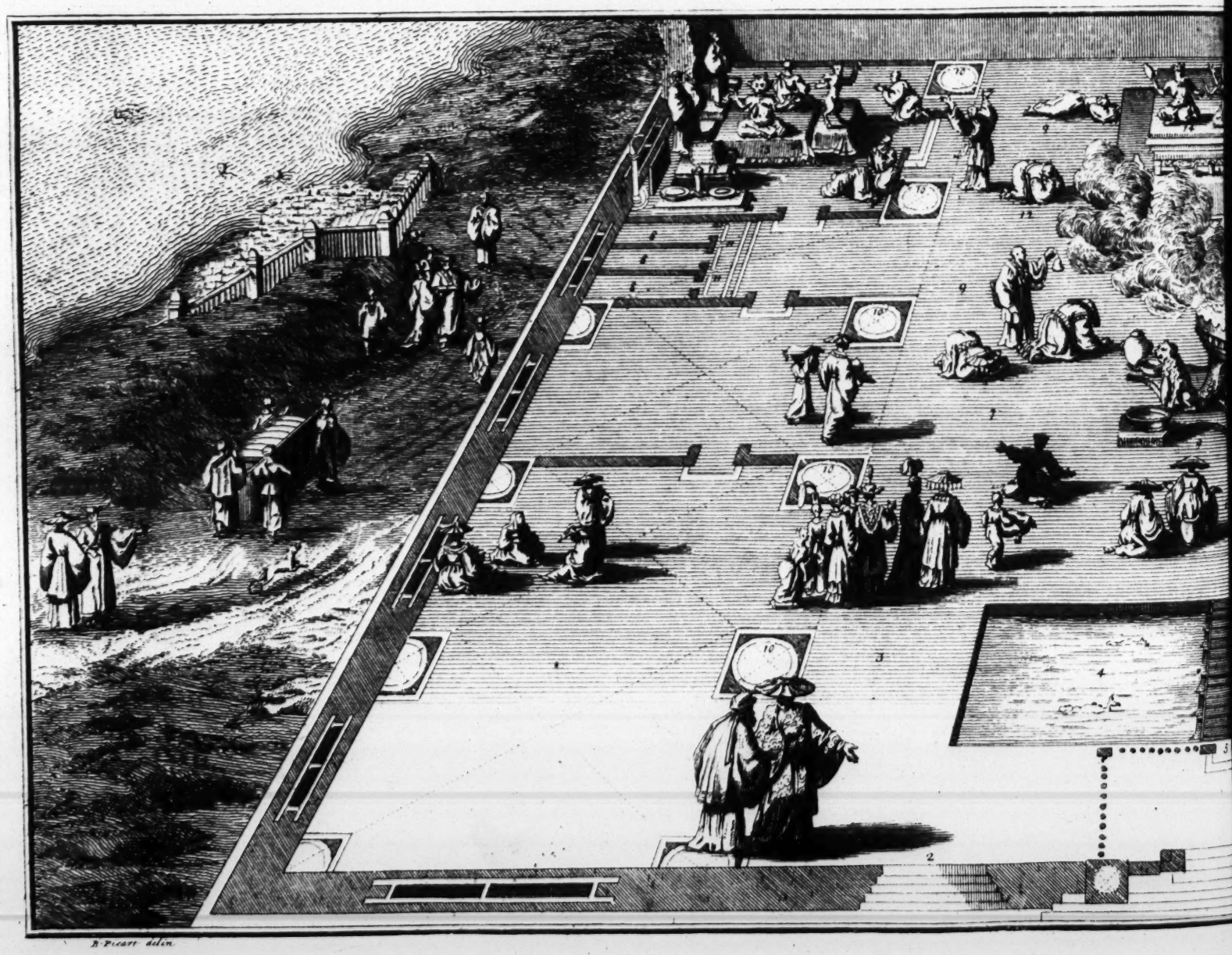
12. TABLETS nail'd to the Wall of the Pagod, which contain the Set Forms of thoſe Superſtitions and Ceremonies which muſt be obſerved with Regard to their Lots.

13. A CHINESE Drum laid on a Table.

14. THE Bell, which is hung up on the Wall of the Pagod. Father *Le Comte* aſſures us, that theſe Bells are deficient in their Caſting; that the Metal is coarſe and full of Droſs. Theſe Bells, continues he, are far inferior to ours in *Europe*. Their Sound is dull and obſcure: They have no Clappers but wooden Hammers. If the Reader is deſirous of farther Information on this Topick he will find ſufficient Satisfaction by conſulting the firſt Volume of this Father's *Memoirs* of *China*. They ſtrike five or ſix Times upon

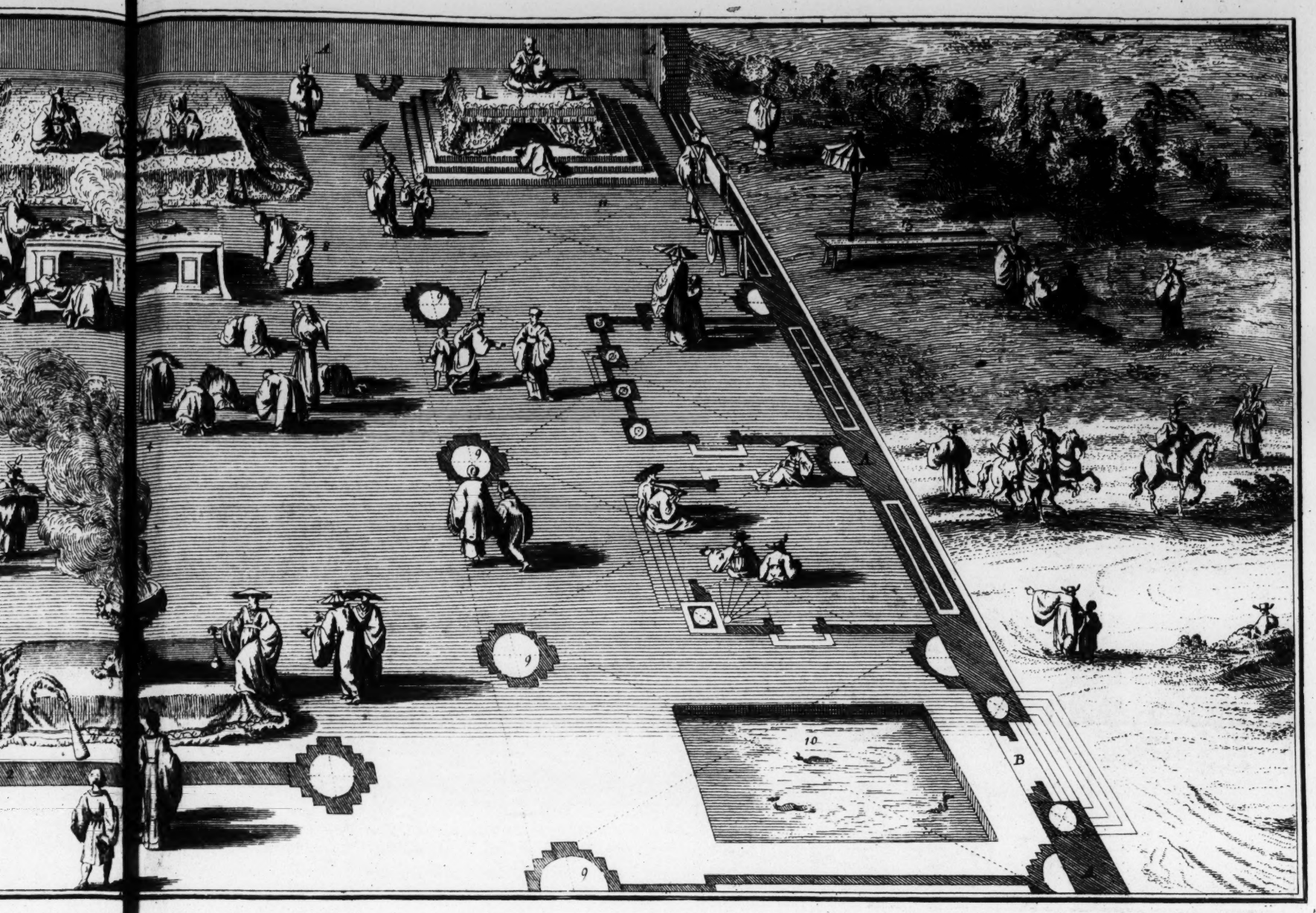


PAGODE

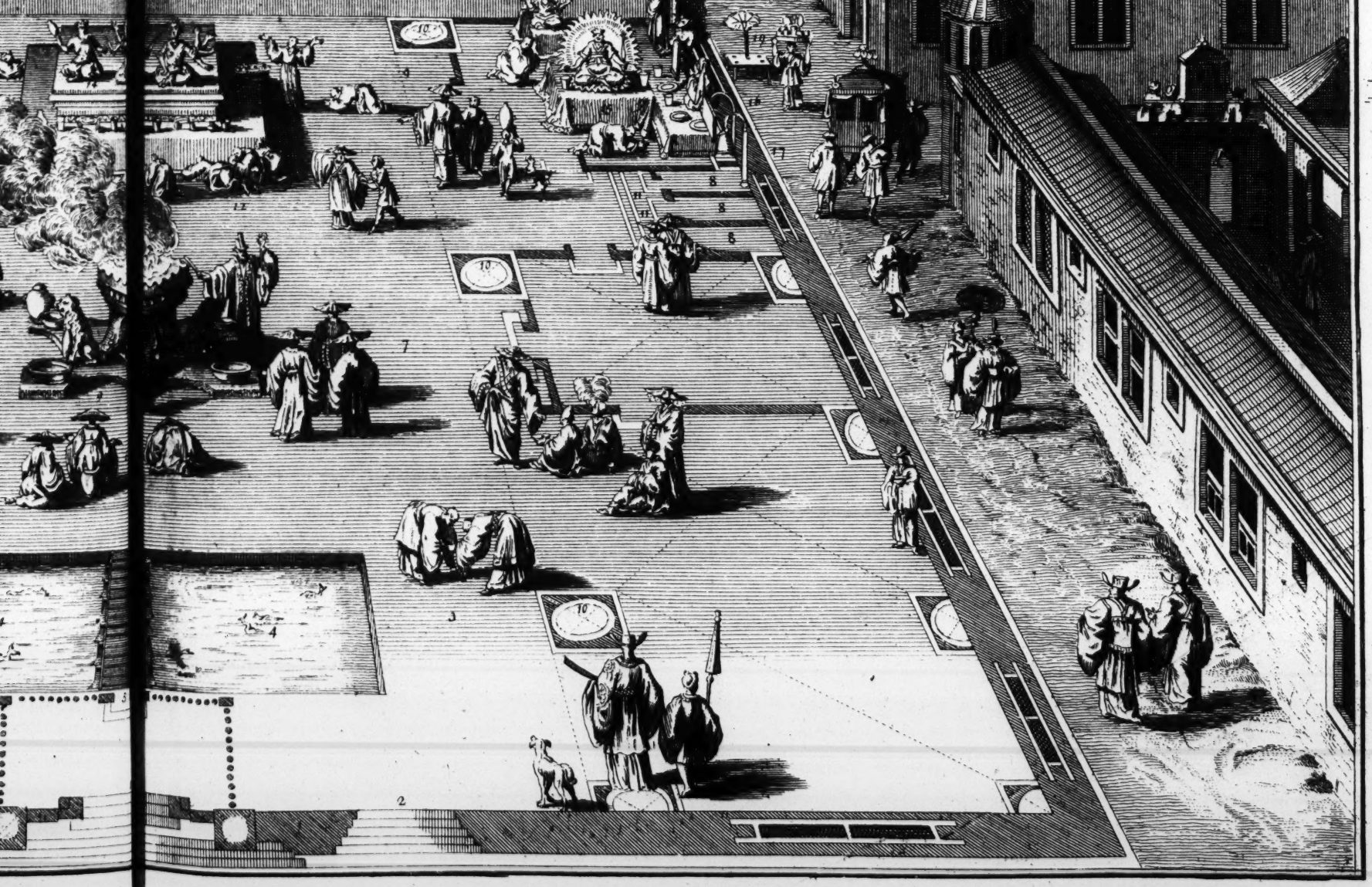


B. Picart delin.

Grande PAGOD



G O DE la CHINE.



A G O D de la CHINE.

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upon theſe Bells, and as often beat the Drum when the Devotees have ſaid their Prayers before their Idols.

15. THE Reſting-Place, or hollow Bench, to lay the Umbrello's on which belong to the *Mandarins*, and thoſe who attend to ſhelter the Idols from the Injuries of the Weather when they are carried in Proceſſion.

AA. THE outer Wall, which encloſes the Pagod.

BB. THE principal Doors in this Encloſure.

IN the ſecond Figure, which is the Repreſentation of one of the moſt remarkable Pagods in all *China*,

1. DENOTES the principal Door for Ingreſs and Egreſs in the Encloſure of the Pagod.

2. Two other Doors, one on the Right, the other on the Left Side of the principal Door.

3. THE Veſtibulum or Porch, which is all open, without any Cieling.

4. THE Conſervatories of Water, exactly like thoſe above-mentioned in the other Pagod, with this Exception only, that they are placed between the Veſtibulum and the principal Door in the Encloſure, on the Right and Left Side of the Bridge that leads to the Veſtibulum.

5. THE Bridge.

6. BEYOND the Veſtibulum there is a ſpacious Hall well ceil'd, which projects beyond the reſt of the Building.

7. ANOTHER Hall, much more magnificent, all pav'd with Marble, and open at Top, in Imitation of the antient Eaſtern Temples.

8. APARTMENTS on the Right and Left of theſe Halls. There are much the ſame Apartments in the Pagod before-mention'd. In theſe [a] Veſtries, or Withdrawing-Rooms, the Emperor and the Nobility us'd formerly to waſh before they appeared before their Idols.

9*. A STONE Baſon, like a Holy-Water-Pot, as in the other Pagod; in which, beſides their Perfumes, they burn Papers gilt and cut in various Forms, which are the Oblations of their Devotees. Inſtead of theſe Baſons, in ſome of their Pagods they have two or three large Cenſers of Braſs exquiſitely wrought.

9**. THE Devotees and Worſhippers of their Idols.

9. A THIRD Hall far greater than the two former, and which projects like the firſt. This bears ſome Affinity to the *Choir* in our *European* Churches.

10. THE Columns or Pilaſters of the Temple.

11. THE Doors to the Apartments, before which there are Galleries leading to theſe Apartments.

[a] *Dapper*'s Collections of the Embaſſies of the *Dutch* to *China*.

12. PLACES in the Hall, where the Devotees ſay their Prayers, at an humble Diſtance from their Idols.

13. A TABLE like that in the other Pagod, and furniſh'd much after the ſame Manner. Beſides the two Lights there is a Lamp hung over Head, and ſeveral Veſſels full of Perfumes.

14. AN Altar, whereon are rang'd ſeveral of their Idols.

15. Two Stone Tables, cover'd with Idols, and ſurrounded by Devotees.

16. SEVERAL Tables againſt the Walls like thoſe in the other Pagod.

17. THE Bell.

18. THE Drum, like that in the other Pagod.

19. THE Reſting-Place, or Bench to lay their Umbrello's on, *&c.*

IN one of theſe Pagods the Emperor himſelf offers up his Sacrifices with extraordinary Pomp and Magnificence. There is no Proceſſion ever made in *Europe* that is more grand and ſolemn, than this public Act of the Emperor's Devotion. Four and twenty [a] Trumpeters dreſs'd with large golden Rings or Hoops, four and twenty Drummers, four and twenty Officers with varniſh'd or gilt Staves, one hundred Soldiers with rich and magnificent Halberds, a hundred Mace-Bearers and two principal Officers march before him. This kind of Van-guard is follow'd by four hundred Lanthorn-Bearers, four hundred Link-Men, two hundred Lance-Bearers, adorned with large Locks of Silk, four and twenty Standards, whereon are painted the Signs of the Zodiac, and fifty ſix others, which repreſent the celeſtial Conſtellations. After them are born two hundred large gilt Fans, embelliſh'd with the Figures of Dragons and other living Creatures; four and twenty large magnificent Umbrello's, and after them his Imperial Majeſty's Buffet ſupported by his Gentlemen Officers, the whole Furniture whereof is all ſolid Gold.

IN the cloſe of this pompous March comes the Emperor himſelf on Horſeback, dreſſed in the moſt gorgeous Apparel, ſurrounded with ten white Sumpter Horſes, whoſe Trappings are all embelliſh'd with Gold and precious Stones, attended by a hundred Guards, and ſeveral Pages of Honour. An Umbrello is held over the Head of the Emperor which ſecures him from all the Injuries of the Weather, and is embelliſh'd with all the coſtly Curioſities, that the moſt lively Imagination can poſſibly deviſe. Several Princes of the Blood, *Mandarins* of the firſt Order, and other Perſons of the higheſt Quality and Diſtinction follow his Imperial Majeſty dreſſed in their Robes of State. After them march five hundred young Noblemen attended by a thouſand Footmen, thirty ſix Porters bearing on their Shoulders an open Chair, like a triumphal Car, a hundred and twenty other Porters bearing a cover'd Chair, four Chariots, ſome drawn by Elephants and others by Horſes. Each Chair and Chariot is attended by fifty Servants all richly dreſs'd, and all the Elephants as well as the Horſes are capariſon'd with the moſt magnificent Houſings.

THE whole Proceſſion is cloſed by two thouſand *Mandarins*, and two thouſand martial Officers. As there is no Variation in this pompous Solemnity, and as every one is fully appriſed that the Ceremony will always be celebrated in the ſame pompous Manner, the Emperor is at no extravagant Expence to ſupport the Grandeur of it; So that when-

[a] Father *Le Comte's Memoirs of China*, Tom. I.

ever

Magicians and Sorcerers of China. | *Magiciens et Sorciers de la Chine.*

B. Picart delin. — C. Du Bosc Ex.

Other MAGICIANS & SORCERERS &c. | *Autres* MAGICIENS & SORCIERS &c.

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ever he is diſpoſed to perform his publick Sacrifices, his Subjects in general are always ready to attend him.

AFTER having treated at large on their Temples, it will be proper to ſay ſomething relating to their Conſecration. When one of theſe ſacred Edifices are perfectly compleated, in caſe there be any Cracks or Crannies in the Walls, they muſt be filled up with the Blood of their Sacrifices, out of Regard to thoſe particular Habitations, or Places of Reſidence for their Spirits. This, we are inform'd, is expreſly ſpecified and directed in the *Chineſe* Rituals. We are likewiſe informed, that every one has not the Privilege of building Temples in honour of the Dead.

[a] ALL ſublunary Things, in the Opinion of the *Chineſe*, depend wholly on the Planets: And how many *Chriſtians* are there infected with the ſame idle and romantic Notions? The Folly of Prognoſtications, a Diſtinction of Days into lucky and unlucky, the Incertainty of future Events, which ſuperſtitious Impoſtors in all Religions are fond of determining by infallible Rules, influence and direct the Conduct of the *Chineſe*. 'Tis owing to this Weakneſs that their *Almanacks* and *Calendars* are in ſuch vaſt Repute. No Family is ever without them. They pin their Faith ſo blindly on the Veracity of theſe annual Pamphlets, that whatever they prohibit or enjoin, they implicitly obey, though their Directions are never ſo repugnant to, or inconſiſtent with common Reaſon. This credulous Diſpoſition gives a Sanction to a thouſand Vagabonds, who make it their Buſineſs to foretel future Events, to perform magical Operations, and to determine the very Day, Hour, and Moment when any Affair of Importance ſhall be tranſacted. Divinations of all Kinds are liſten'd to with the utmoſt Attention by the *Chineſe*. It would be endleſs to make an Enumeration of them. The only good Quality [b] that attends this credulous Diſpoſition, ſo liable to Deceit, and yet ſo reſolutely maintain'd, is, that ſuch Aſtrologers and Magicians as are miſtaken in their Predictions, and particularly in the exact Calculation of the Eclipſes, are doom'd to die, as the juſt Puniſhment due to all impudent and audacious Impoſtors. Their Ignorance in the laſt Particular is look'd upon as a capital Crime; ſince the future Welfare of the Planet that is eclipſed, in the Opinion of the *Chineſe*, entirely depends upon it; and ſince 'tis the bounden Duty of every Aſtrologer to give timely Notice to the Prieſts, the Magiſtrates, and the Populace, to be duly prepar'd againſt ſuch a fatal Accident, and to uſe their utmoſt Endeavours to aſſiſt the Planet when in Diſtreſs. The Aſſiſtance the *Chineſe* afford on this Occaſion is much the ſame with that of the *Indians* in general.

[c] BEFORE the *Jeſuits* had given the *Chineſe* an adequate Idea of the Nature of Eclipſes, they imagined that this Misfortune befel the Moon by Reaſon of a Hole paſſing thro' the Sun, and that when the Moon cover'd this Hole, his Light muſt of Conſequence be eclipſed. There were ſome Sects who were of Opinion, that a particular evil *Genius* laid his Right Hand on the Sun, and his Left upon the Moon, which was the Cauſe of their Eclipſes. They imagin'd, likewiſe, that the Sun every Night withdrew into a dark Vale, ſituated, according to their Notion, twenty four thouſand Leagues below the Surface of the Sea. There is a manifeſt Conformity between this Notion and that of the Antients, who imagin'd that *Phœbus* at Night ſunk down into the Ocean, and repoſed himſelf in his lov'd *Thetis*'s Lap.

BESIDES the *Almanacks*, *Calendars*, and other little Books which their juggling Empericks impoſe upon the Devotees, and good old Women, as infallible Guides for their future Conduct; there are others who treat of Divination by Numbers, Circles, and Figures, by Palmiſtry, Dreams, and Phiſiognomy. Some of theſe Vagabonds pretend

[a] *Purchas*'s Extracts relating to *China*. He adds that they borrowed their Aſtrology from the *Arabians*.
[b] *Dapper*, and others.
[c] *Purchas*, *ubi ſup*.

to

to inſtruct the Female Sex, how to have Children ſoon and with Succeſs. Others profeſs to ſell the Wind, as 'tis practiſed in the North of *Suedeland*, *&c.* Theſe laſt mentioned Quacks hunt always in Couples. [a] One of them with a very grave and demure Countenance carries on his Right Shoulder a Bag, in which his airy Commodity is encloſed, out of which he delivers, at the Price agreed on, ſuch a Quantity as the credulous Purchaſer imagines he ſhall have occaſion for. In his Left Hand he carries a Hammer, with which he ſtrikes the Ground in a formal Manner, in order, as he pretends, to make the *Genius* or *Spirit* of the *Wind* aſcend, who, if you give Credit to their Aſſertions, rides conſpicuous in the Air in a human Shape, born on the Wings of ſome Bird of Note. Give us leave to obſerve here, that this romantic Notion of the *Chineſe*, and ſome People of the North, is manifeſtly conformable to the windy Preſent [b] *Eolus* generouſly made to *Ulyſſes*.

THE Ceremony, as it is inſtituted and appointed by the *Chineſe* Ritual, for the Conjuration or raiſing up of Spirits, conſiſts in pouring a certain Quantity of Wine on the Figure of a Man compoſed of Straw.

'BUT nothing ſurely can be more whimſical than the Manner in which they conſult their domeſtic Idols. They take two little Sticks, on one Side flat and on the other round, and tie them faſt together with Thread; and having made their humble Supplications to the Idol, with all the Fervency and Devotion imaginable, they throw the Sticks down before it with a full Aſſurance that their Petitions will be graciouſly heard and anſwered. If they accidentally fall on the flat Side, they then expoſtulate with their God; but, however, caſt the Lots a ſecond Time. If on this Repetition, they prove as unſucceſsful as before, they reſent their ill Treatment, and proceed from Words to Blows. Notwithſtanding all this, they are ſeldom diſcouraged, but caſt their Lots over and over again, till at laſt they prove propitious. Sometimes they throw theſe little Sticks into a Pot, and after they have drawn them out, conſult ſome Book of Conjuration, to know whether their Lots are fortunate or unfortunate.

THERE are other Divinations of the *Chineſe* which conſiſt in a curious Enquiry into the Motion of Tortoiſes, the Flight and Noiſe of ſome particular Birds, the various Cries or Sounds of Beaſts, their accidental Rencounters in a Morning, *&c.* Several who profeſs themſelves Adepts in theſe ſuperſtitious Practices, reſide in ſolitary Dens and gloomy Caverns. Without amuſing the Reader with a particular Deſcription of their Air and Dreſs, we ſhall refer him to the Print for farther Inſtruction. Theſe People, however, don't make Prognoſtications their ſole Study and Employment: They are very aſſiduous in their Search after the Philoſopher's Stone, and in their Compoſition of Philters, and other Secrets, equally pernicious. In ſhort, they have ſtill another Deviſe to impoſe upon the credulous Vulgar; and boaſt that they have found out the Art of making them immortal, or at leaſt the Power of prolonging their Lives for ſeveral Ages, which, though not the ſame Thing, comes very near it: And this laſt Impoſture alone is ſufficient to attract a thouſand ſtupid Cuſtomers. The Contraſt, or Inconſiſtency of Tenets ſo conſpicuous among the *Chineſe*, is very ſurpriſing; for notwithſtanding their longing after Immortality, they frequently ruin and deſtroy themſelves; not to mention their firm Belief of the Metempſychoſis, which, in our Opinion, ought to be look'd on as an inconteſtable Proof that their Pretenſions to Immortality are all falſe and groundleſs.

WE ſhould be guilty of a great Omiſſion, ſhould we forget to mention here the *Lou-in*, which is a religious Ceremony obſerved by their Female Devotees, tho' not peculiar to the

[a] *Dapper*, *ubi ſup.*
[b] Homer. L. 10. *Odyſſ.*
[c] *Purchas's* Extracts, *ubi ſup.*

Chineſe

QUACK JUGGLERS in CHINA, who pretend to Sell the WIND.

CHARLATANS qui se melent de vendre le VENT a la CHINE.

B. Picart delin. C. Du Bosc Ex.

BEGGING DEVOTEES of CHINA and JUGGLERS mounted on tame Tigers.

DEVOTS MANDIANS de la CHINE & CHARLATANS qui se promeinent sur des Tigres aprivoises.

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Chineſe alone; for the Reader will meet with another Cuſtom which bears a very near Reſemblance to it, when he comes to the Deſcription of the Religious Ceremonies obſerv'd at *Japan*. In order the better to explain the Nature of the Practice at *China*, we ſhall give an Account of it in the very Terms of a Miſſionary [a] *Jeſuit*, who undertook to convert one of theſe Female Devotees. " Beſides her long Faſting, and ſtrict Obſer-
" vance of all the Auſterities of the Sect to which ſhe belonged, ſhe had never taſted for
" forty Years ſucceſſively, of any Animal of what Nature or Kind ſoever. She was by
" Profeſſion one of thoſe who delight in long Prayers, and a Member of a Society that
" belongs to a celebrated Temple, reſorted to by Pilgrims from far and near. Theſe
" Pilgrims, as ſoon as ever they arrive at the Foot of the Mountain, fall down upon
" their Knees, and proſtrate themſelves to the Ground every Step as they aſcend. Such
" as are incapable of performing this Pilgrimage, prevail on ſome of their Friends to
" purchaſe for them a large printed Leaf, marked at one Corner by the *Bonzes*; in
" the Middle whereof is the Picture or Repreſentation of their God *Fo*. There are an
" infinite Number of ſmall Circles made all round the Deity, as well as upon his Gar-
" ments. The Devotees both Male and Female, pronounce a thouſand Times ſucceſ-
" ſively the Prayer [b] *Na-mo-o-mi--to-Fo*; the Senſe and Signification whereof they are per-
" fect Strangers to, for the *Fohiſts* brought it with them from the *Indies*. Moreover,
" they kneel down a hundred Times before it, and afterwards trace one of theſe numerous
" Circles with a red Pencil. Which painful Practice they continue throughout the whole,
" and take ſpecial Care to invite the *Bonzes* from Time to Time to their Houſes, in order
" to pray with them, and ſeal, in an authentic Manner, the Circles which they have
" ſo trac'd and fill'd up as before-mention'd. They have them carried with great So-
" lemnity at their Funerals, in a little Box duly ſeal'd by the *Bonzes*; and this is what
" they call their *Lou-in*, or *Certificate*, with which they remove from this Life into
" another. This Paſs-port however is never granted without coſting ſeveral *Taels*, but
" they are very well recompenced ..... in having a good Journey ſecur'd there-
" by.....

" The Devotees of the Sect of *Fo* wear always a Chaplet about their Necks or round
" their Arms .... conſiſting of [c] one hundred middle-ſiz'd Beads, and eight conſider-
" ably larger: At the Top, and where we fix our Crucifix, they have one very large
" Bead, like ſome little Snuff-Boxes, made in the Faſhion of a *Gourd*. All the while
" they are tumbling over theſe Beads they repeat their *Na-mo-o-mi-to-Fo*. The Uſe
" of theſe *Chaplets* is more antient by ſome hundred of Years, than that of the Roſary
" among the *Chriſtians*.

To the foregoing Superſtitions we ſhall ſubjoin their Manner of practiſing Phyſick, which ſome Travellers aſſure us may be reduc'd within a very narrow Compaſs. [d] None of the Cures which they ſo much boaſt of performing by Virtue of ſome particular Simples, are greater than thoſe of the ſavage *Americans*. They ſometimes ſweat their Patients, but very ſeldom purge them. As they are fully perſuaded that moſt Diſtempers are occaſioned by the Wind, that ſteals or inſinuates itſelf into the Fleſh, they endeavour to expel it by the Application of red-hot Needles or Bullets on the Skin. They are no Strangers to the Nature of the Pulſe, 'tis true; but then 'tis urged, that the moſt eſſential Part of Phyſick does not conſiſt inthe Knowledge thereof, altho' the *Chineſe*, who are prejudiced in its Favour, are of Opinion that it is the Baſis and Foundation of that Science.

[a] Father *Entrecolle*'s Letter to Father *Broiſſia*, in the thirteenth Collection of Inſtructive and Entertaining Letters.

[b] This Prayer is the ſame as *Nama-Amida-bu* amongſt the *Japaneſe*, which is called by Way of Abbreviation, *Namanda*.

[c] The Reader will ſee in the Sequel of this Diſſertation, the Chaplets which are made uſe of in Common by the *Japaneſe* and *Chineſe*, and, according to the Form of theſe Implements of Devotion given us by *Kaempfer*, they conſiſt of one hundred and eight middle-ſiz'd Beads, and ſix ſmall ones.

[d] *Renaudot*, in his Notes on two Narratives, introduced in his Diſſertation on the *Arts and Sciences of the Chineſe*.

" [a] THEY feel their Patient's Pulſe after ſuch a peculiar Manner, as would make any " one ſmile that was a Stranger to their Practice. After they have clapp'd their four " Fingers on the Artery of their Patient's Wriſt, and preſs'd it hard and regularly for " ſome Time, they gradually relax it, till the Blood, which they had ſtopp'd by " their violent Preſſure, has recover'd its natural Courſe. A Moment afterwards they " begin again to preſs the Wriſt as before, and repeat the Operation ſeveral Times; " and finally, like one that ſtrikes the Keys of a Harpſichord, they move their Fingers " up and down ſucceſſively, one after another; ſometimes gently, ſometimes with " Force; now quick, now ſlow; till the Artery anſwers to the Phyſician's Touches, " and till the Strength, Weakneſs, Irregularity, and all the other Symptoms of the " Pulſe are perfectly diſcover'd. They pretend, that no Accident whatever befals the Con- " ſtitution, without affecting the Blood, and by Conſequence creating different Impreſ- " ſions in the Veſſels."..... After this tedious Examination of their Patient's Pulſe, their Skill in which is only grounded on long Experience, they determine and declare the Cauſe of his Diſtemper. " As theſe *Chineſe* Phyſicians pretend perfectly to know by " the different Motions of the Pulſe, all the Diſorders which are incident to it; " accordingly 'tis uſual for them to hold their Patient by the Hands for a Quarter of " an Hour together; firſt by the Right, then the Left, and ſometimes by both at the " ſame Time; and afterwards, like Men inſpir'd, aſſuming the Function of Prophets, " You havn't been troubled, ſay they, with the Head-Ach, but a Heavineſs, which has " inclin'd you to doze..... You have loſt your Appetite, but in two Days, (take my " Word for it,) you will find it return..... To Night..... your Head will be better.... " Such as are experienc'd and able Phyſicians, have for the moſt part a very [b] tolerable " good Gueſs; but there are illiterate and impudent Pretenders who prove generally as " falſe Prophets, and as deceitful Empericks here as in other Countries.

FATHER *Le Comte* acknowledges, that they all juſtly deſerve to be ſuſpected, becauſe they take all the Meaſures imaginable to procure ſome private Information of the Patient's Diſtemper, before they make their formal Viſit. " In Order to raiſe their Re- " putation, they will ſometimes declare the Nature of the Diſtemper as they think " proper, and afterwards, by particular Applications, bring upon their Patients that " ſame Diſtemper." Father *Le Comte* has given us ſeveral Inſtances of this political Practice. From the whole it muſt be acknowledg'd, that they can with greater Eaſe foretel what the Diſtemper will be, than remove it; and that their Patients die under their Hands, as well there as elſewhere.

As for the reſt, the *Chineſe* have no public Academies or Seminaries for the Education of their Phyſicians. No [c] Authority, no Reſpect attends the Profeſſion. It is not therefore in the leaſt to be wondered at, if the Art or Science be expos'd to the Impoſtures of knaviſh Quacks and ignorant Pretenders, who ſeeing themſelves for the Generality [d] deſpis'd and laugh'd at in all other Reſpects, have a ſafe After-Game to play, and aſſure themſelves of Succeſs, through the credulous Diſpoſition of the unthinking Vulgar. They know very well that as the Practice of the Art lies open to every Body, without the leaſt Reſtriction, there is no Manner of Difficulty in being introduc'd. Notwithſtanding our public Academies, and the grave Remonſtrances of the

[a] Father *Le Comte*'s Memoirs of *China*. Tom. I.

[b] *Ovington*, in Tom. II. of his Voyages, aſſures us, that the *Chineſe* pretend, by their accurate Obſervation on their Patient's Pulſe, not only to determine how long the Diſtemper ſhall laſt, and the preciſe Day and Hour when it ſhall go off; but how long likewiſe a Man ſhall enjoy a perfect State of Health; abſtracting from all the external Caſualties of Life, which are unforeſeen, and beyond the Power of human Art to prevent.

[c] *Purchas, ubi ſup.*

[d] *Quantæ putatis eſſe vos Dementiæ,*
Qui Capita veſtra non dubitatis credere,
Cui calceandos nemo commiſit pedes?
Says *Phædrus*, ſpeaking of his Cobler turn'd Quack, Lib. I. Fab. xiv.

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legitimate Sons of *Hippocrates*, this Profeſſion is follow'd with equal Eaſe amongſt us; which, to the great Misfortune of our Invalids, is entirely owing to the Vanity of our Doctors, who will never ſuffer any Phyſick to be adminiſter'd, without being conformable to the Rules they have preſcrib'd and are determin'd to purſue. Mean while theſe regular Phyſicians run counter to the moſt important [a] *Aphoriſm* of their *Maſter*, and not only riſque the Lives of Numbers of poor unfortunate People, by their daily Uſe of precarious Experiments, which they promiſcuouſly apply to all Ages, Conſtitutions, and Diſtempers; but in ſo doing give a Sanction to the moſt impudent and ignorant Pretenders. Let us not therefore make too great a Clamour againſt the Credulity of the *Chineſe*, for our Caſe is little better than theirs. [b] " Any ſorry Wretch, that is put to his laſt Shifts, " in *China*, needs but ſtudy two or three Months ſome Treatiſe of Phyſick, and then " ſet up with Authority for an Adept, at the Expence of his Patients Lives, whom he had " much rather murder by his unskilful Preparations, than be oblig'd himſelf.... to die " with Hunger." In which Conduct of theirs there is a Mixture of falſe Honour, and a kind of Pity and Compaſſion. " For the *Chineſe*, continues Father *Le Comte*, " would upbraid themſelves with Avarice, if they did not make uſe of ſome private " Ways, beſides the ordinary Courſe of Nature, to remove themſelves or Relations out " of the World." We, after much the ſame Manner, blindly follow the Preſcriptions of any Stranger, who produces a ſpecific Medicine, and ſets forth its Virtues with due Oſtentation and Aſſurance in a long Scrole, ſign'd and ſeal'd by Intereſt ſeveral Months beforehand. It muſt be acknowledg'd, indeed, that after ſuch a Fellow has a conſiderable Time liv'd comfortably, through the Error and Folly of the Public, he at length withdraws with Shame and Diſgrace; but then he is ſucceeded by other Impoſtors, as bad or worſe than himſelf; *and* [c] *thoſe whom he impos'd upon, are equally infatuated, and ready to be the Dupe of his Succeſſors.*

THOUGH this Article of Phyſic would furniſh us with Matter for a much longer Digreſſion, yet we ſhall only venture to tranſgreſs on the Reader's Patience, by adding one Obſervation or two more. The *Chineſe* Phyſicians are all promiſcuouſly Apothecaries and Surgeons. In the earlieſt Ages of Antiquity, theſe three Profeſſions were incorporated and blended together; and yet we cannot determine, whether there were then more Empericks than there have been ſince. This is certain, however, that if the Art of Phyſic was freed from all her numerous mechanic Practitioners, who act as Underlings, ſhe'd ſucceed never the worſe in her Undertakings. Happy were it for Mankind to ſee them all confin'd within the proper Sphere of [d] *Phlebotomy* and Medicinal Cookery. [e] One remarkable Objection which the *Chineſe* make againſt the Apothecaries, is, " that ſuch Perſons who are no Ways intereſted in the Recovery of a " Patient, and who regard neither the Quality nor Goodneſs of their Drugs, ſo they " can but vend them to Advantage, ſhould never be entruſted with the moſt eſſential " and judicious Part of a Phyſician." This Objection, however, we have not to make againſt our *European* Apothecaries, but ſtand more in Fear of ſeeing them preſumptuous enough to ſet up for Phyſicians.

[a] *Experimentum Difficile*, or *Experientia Periculoſa.*

Note, That by theſe two Terms is underſtood, that diſcerning Faculty which a Phyſician ought to be Maſter of, when he forms a Judgment of any Diſtemper whatſoever. But is this diſcerning Faculty to be met with in the obſtinate and conceited Practice of our own Phyſicians?

[b] Father *Le Comte, ubi ſup.*

[c] *La Bruiere.*

[d] *Gui-Patin*, in his Letters, calls the *Apothecaries*, *Arabian Cooks.*

[e] Father *Le Comte, ubi ſup.*

Of their ARTS *and* SCIENCES, *&c.*

IN this Article we ſhall take Notice only of ſuch Things as have ſome Relation to Religion. We have already treated of their Morals, 'tis true; but we ſhall once more make bold to reſume the Topick. If we may credit ſome Hiſtorians, the [a] *Chineſe* in this Reſpect are far inferior to the antient Philoſophers, both *Greeks* and *Barbarians*. "There are more valuable Maxims to be met with in the Writings of the "antient *Pythagoreans*, and thoſe of *Plato* and *Ariſtotle*; and they are more fully, more "uſefully explain'd, than the ſmall Number ſcatter'd up and down in the Diſſertations "of the *Chineſe*, which are unintelligible without the Help of ſome paraphraſtical Ex"plications, and thoſe two are ſometimes almoſt as obſcure as the Text; inſomuch, that it "very often proves a difficult Attempt to reconcile them together. The Maxims they lay "down are very common and obvious, and have no more Relation to the *Chineſe*, than to "any other Nation the leaſt verſed in the Art of Reaſoning. All their Lectures on "Virtue are very imperfect, and conſiſt in ſeveral Particulars, as uſeleſs as they are te"dious and impertinent; full of falſe Ideas, without the leaſt Regularity or Method." They look on their political Ceremonies as eſſential Parts of Virtue; "The [b] Detail of "which is ſo very whimſical and extravagant, that there is Nothing comparable to it "to be met with amongſt any of the Nations which are the moſt attached to Pomp "and Ceremony. There is ſo little Conformity between them and thoſe of the pri"mitive Ages, that the Nature of them alone is a ſufficient Teſtimony of their being "more modern than the *Chineſe* are willing to acknowledge. Their Method of Invi"ting [c] to an Entertainment, of accepting the Favour, of the Reception of their "Gueſts, and Attendance on them ..... of their making and receiving Viſits, "which conſiſt in a thouſand idle Formalities, are rather the peculiar Province of "a Maſter of Ceremonies, or a Gentleman-Uſher, than of a Philoſopher." We ſhall not inſiſt on the Objections which are brought againſt their Morals, on Account of their Deficiency with Reſpect to Practice; ſince this Way of proceeding is partial, and, in our Opinion, very unfair; every Nation being more or leſs liable to the like Accuſation.

SOME Authors are of Opinion, that their Politicks are as contemptible as their Morals. All the Maxims, ſay they, which *Confucius* himſelf and his Diſciples after him have advanc'd, for the prudent Adminiſtration of State-Affairs, are very common and obvious to the meaneſt Capacity. We cannot find, that the wiſe Admonitions of the *Chineſe* Philoſophers have been of any conſiderable Service, or contributed much towards the Regulation of their Princes and Miniſters, or the Happineſs and Proſperity of the People. But it may juſtly be urg'd in Reply, that the ſame Inconveniencies attend all States whatſoever. When govern'd by Princes who were Admirers of Juſtice, of ſweet and tractable Diſpoſitions, and ready to hearken to the wholſome Admonitions of their Privy Counſellors, their Subjects have felt the happy Effects of a prudent Adminiſtration, and they themſelves have had the ſecret Satisfaction to ſee their Empires in a flouriſhing State and Condition. In Proceſs of Time Uſurpers and Tyrants have aſſum'd the Places of good Princes, and violated and overturn'd all their eſtabliſh'd Laws, as the Fate has been of all other Countries. If we may rely on the Veracity of the *Chineſe* Hiſtory, [d] like all the other Hiſtories of the World, it furniſhes us with a Mixture of good and bad Princes, with Inſtances of heroic Virtue, Greatneſs of Soul, Juſtice and Valour, abject and mean Actions, flagrant Crimes, Perfidiouſneſs, and Indolence. But [e] 'tis far-

[a] Abbot *Renaudot*'s Diſſertation on the *Arts and Sciences of the Chineſe*, *ubi ſup.*
[b] *Idem*, *ubi ſup.*
[c] See the Deſcription of all theſe Ceremonies in the *Memoirs of China*, by Father *Le Comte*, Tom. I.
[d] See Father *Martini*'s Hiſtory of *China*.
[e] Abbot *Renaudot*, *ubi ſup.*

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ther urg'd, as a proverbial Saying, " That the People cannot fail of being happy, where " Emperors are Philoſophers, or Philoſophers ſit upon the Throne..... Now if there " ever was a Nation where Philoſophers ſat at the Helm of Government, it muſt be " *China*; for the *Mandarins*, who are all learned Men, Diſciples, and Followers of " *Confucius*, and conſequently Philoſophers, have for ſeveral Ages paſt been intruſted with " their moſt important Poſts, both civil and military, and acted as Governors of their " Provinces and Cities, and as Judges in their ſuperior Courts; notwithſtanding which, " if we conſult the Hiſtory of this Empire..... we ſhall ſcarce find one Inſtance where " theſe wiſe Adminiſtrators were of any conſiderable Service when a Revolution hap- " pen'd in the State. .... *&c.*" To this it may be anſwer'd, that the *Jews* themſelves were not ſecur'd from the like Misfortunes, even at a Time when they were govern'd by wiſe Men and inſpir'd Prophets, who were under the immediate Influence and Direction of the ſupreme Being. Were the wiſe Maxims of Philoſophers always duly obſerv'd, the common People, 'tis true, would be leſs vicious, and many of them more conſpicuouſly virtuous; but it cannot thence be inferr'd, that they would become more bold and couragious; that is to ſay, more reſolute in the Defence of their Country, and of ſuch an intrepid Spirit, as alone entitles Men to the Name of Soldiers. Philoſophy and the Study of the Arts and Sciences ſoften the Mind, and give it quite another Turn. The ſober and pacific Diſpoſitions of true Philoſophers, would doubtleſs prove of ſingular Service to a State, were all the Paſſions incident to human Nature entirely ſubdued. But the moſt refin'd Maxims have no Influence over ſome turbulent Spirits; and tho' they may poſſibly have the prevailing Power to prevent for a Time the wicked Deſigns of a few factious People; yet, ſooner or later, other Projects are ſet on Foot to diſturb the Peace and Tranquillity of the State, and ſometimes even under the Sanction of the wiſeſt Maxims. It would be an Act of the higheſt Injuſtice, however, to reflect on Philoſophers in general, becauſe their wholſome Admonitions have not always ſucceeded, and put a Stop to ſuch growing Evils.

THE Arguments which are produc'd afterwards againſt the Morality and Politicks of the *Chineſe*, are much more cogent and perſuaſive. " They are ſaid to make theſe two Sciences " conſiſt only in a few vulgar Sentences and Inſtances extracted from Hiſtory, without " the leaſt curious Reſearch or Enquiry into the Actions and Paſſions of Mankind, or " their Motives and Tendency, ſince 'tis certain that the *Chineſe* have no eſtabliſh'd " Notion of the Immortality of the Soul, and that they almoſt unanimouſly agree, that the " Rewards of the Virtuous, and the Puniſhments of the Vicious are beſtowed or inflicted " in this Life, either on the Perſons concern'd, or their Poſterity." The very ſame Objection has been made againſt the antient Pagans; and it may be urg'd in Favour of the *Chineſe*, that if we may form any right Judgment of their Sentiments by their Ceremonies, with Regard to the Dead, though we ſhould allow them to be merely political, they have at leaſt ſome Idea, though imperfect, of the Immortality of the Soul, and of Rewards and Puniſhments in a future State, *&c.* They are not therefore, 'tis plain, ſo void of Principles as ſome imagine; but were they never ſo atheiſtical, yet ſtill it would be true, that they, like [a] other People, whoſe Practice is inconſiſtent with their Precepts, might be able to eſtabliſh a Syſtem of Morality and Politicks, rational enough, and well calculated for their civil Deportment.

SOME Authors, on the other hand, are very extravagant in their Eulogiums and Panegyrics on the *Chineſe*. They inſiſt, that no Syſtem of Morality is more perfect and compleat than that of *Confucius*. " [b] All it contains is ſolid and ſubſtantial, becauſe the Dictates of right " Reaſon..... which he conſulted without Intermiſſion, and without Prejudice, di- " rected all his Thoughts and Words. The Laws which he lays down, and the Du-

[a] There are numberleſs Examples of it in Antiquity. Conſult likewiſe *Bayle's Remarks* on the *Comet*.
[b] Preface to a ſmall Treatiſe, entitled, *Confucius's Morals*.

" ties he recommends, are ſuch, as no one can deny their Aſſent and Approba-
" tion to. There is Nothing falſe or extravagant in his Aſſertions, Nothing of thoſe
" ſhocking Subtilties we meet with in the moral Diſſertations of moſt of our modern
" *Metaphyſicians.*" One [a] would think, that his Morals were borrow'd from *Chriſt* and his *Apoſtles*. Father *Le Comte* is more modeſt, indeed, and [b] only gives us fourteen or fifteen ſelect Maxims of *Confucius*, as a Specimen of the *Chineſe* Morals, and to demonſtrate, that *Nothing in* Seneca *excels them*. It muſt be acknowledg'd, however, that this *Jeſuit* is oblig'd to give us an hiſtorical Illuſtration of the Origin of theſe Maxims, together with an accurate Explanation of them; for otherwiſe, with his Leave, they would be very dark and obſcure, and far leſs capable of ſtriking the Paſſions, or affecting the Readers, than any Paſſage in *Seneca*.

[c] THE *Chineſe* have ſeveral Books, whoſe Merit and Antiquity they prodigiouſly boaſt of. The moſt antient, and [c] that which they pretend to be of older Date than the Books of *Moſes*, contains the Hiſtory of ſome particular Princes of *China*, [d] "a conti-
" nued Series of moral Maxims, and Speeches made from the Throne; a Collec-
" tion of wiſe Sayings, Precepts, and Admonitions..... in which there is every
" where interſpers'd ſuch a Fund of human Prudence, Politicks, Wiſdom and Piety,
" as might be highly ſerviceable to all *Chriſtian* Princes." According to Father *Le Comte*, " this Hiſtory is of as great [e] Authority amongſt the *Chineſe*, with Reſpect to
" Politicks and State-Affairs, as that of *Moſes* and the *Prophets* amongſt the *Jews*, in
" Relation to the Worſhip of God, and the Ceremonies of their Religion."

[f] ANOTHER Book which they boaſt of is a Collection of Poems, one Part whereof, they ſay, is as antient as the abovementioned Hiſtory, containing the Cuſtoms and Inſtitutions of ſeveral *Chineſe* Emperors. *Fohi* is the Author of another Part of theſe Poems, but his are ſo [f] obſcure and unintelligible, that they are become an inexhauſtible Fountain of Fiction and Romance; and even thoſe of more modern Date, [g] are every where ſtuffed with ridiculous Fancies, extravagant Hyperboles; with impious Murmurs againſt Heaven, and againſt the great God himſelf. This Collection makes the ſecond and third of the antient Books, for which the *Chineſe* have a religious Regard.

THEIR fourth Book, which contains the Hiſtory of ſeveral of their Emperors, with their Virtues, Vices, and Maxims, was collected by *Confucius*. The fifth contains their Cuſtoms and Ceremonies, the Duties of Wives and Children, and the mutual Ties of Friendſhip, *&c.* Theſe are all the valued Originals, in which is included the whole Syſtem of Morality, and one Part of the religious Duties known and practis'd by the *Chineſe*. All the reſt, ſays Father *Le Comte*, are no more than Copies or Annotations upon theſe Books; but no Author that ever made Comments on theſe Originals, is in ſo great Repute as *Confucius*; and they look on his Compilement of the antient Laws, as his moſt valuable Performance. Thoſe who are inclin'd to enquire further into the Precepts contain'd in theſe Books, may gratify their Curioſity by conſulting the Abridgment of *Confucius*'s *Morals*, and Father *Le Comte*'s *Memoirs* of *China*.

THE Manner in which theſe Books, ſo valued for their Antiquity, have been tranſmitted down to Poſterity, is very much ſuſpected by ſeveral [h] learned Criticks. The

[a] The ſame Author, in the ſixth Page of that Treatiſe.
[b] Father *Le Comte*, *ubi ſup.* Tom. I.
[c] *Confucius*'s *Morals*, p. 6. and 7.
[d] Idem. Ibid.
[e] Father *Le Comte*, *ubi ſup.* Tom. I. p. 288.
[f] Father *Le Comte*, *ubi ſup.* p. 287. Abbot *Renaudot*, *ubi ſup.*
[g] *Confucius*'s *Morals*, &c. p. 8. Father *Le Comte*, *ubi ſup.*
[h] Abbot *Renaudot*'s Diſſertation on the *Arts and Sciences* of the *Chineſe*.

Hiſtory of *China* [a] aſſures us, that about two hundred Years before the Nativity of our bleſſed Saviour, one of their Emperors determin'd at once to extirpate and aboliſh all the liberal Arts and Sciences; and for that Purpoſe publiſh'd an Edict, that all the Books throughout the Empire, except ſuch as treated of Agriculture, Phyſick, and Magick, ſhould be burnt to Aſhes. "After the Death of this Tyrant, an ardent Zeal for the "Recovery of the loſt Arts and Sciences was re-kindled in the Breaſt of every inge-"nious Perſon..... Their old Men, who, according to Cuſtom, had in their Youth "got by heart every valuable Paſſage in theſe antient Books, were directed to recollect "them, and ſet them down in Writing with the utmoſt Accuracy they were capable of. "Such as were the moſt zealous for the Cauſe of Learning, had buried their Books in the "Sepulchres of their deceaſed Friends..... Some were recover'd out of Holes in the "Ground, and the Walls of Houſes, where they had lain long concealed, but were "ſadly damaged and very imperfect.... yet of ſingular Service to thoſe who were em-"ploy'd to reviſe and reſtore them..... Notwithſtanding all their Care for their Reſto-"ration, the Performance proved very defective..... In ſome Places there appear large "*Hiatus's*; in others are conſiderable Interpolations..... The *Chineſe* are conſcious of, "and readily acknowledge theſe Errors and Imperfections..... But they are ſo zealous "to preſerve the Traditions of their Forefathers, that they reverence and reſpect theſe "very Imperfections"..... The [b] Works of *Confucius* and *Mem-ci*, one of his Pupils, were preſerv'd by an old venerable Matron, who in this general Calamity artfully con-ceal'd them, by paſting the Leaves againſt a Wall. As ſoon as the Storm was blown over, they were taken off with the utmoſt Care and Precaution, but having contracted ſome Moiſture by their long Continuance there, they were defac'd and raz'd out in ſundry Places; "And although it is very well known (ſays [c] our Author) what thoſe Paſſages are which "were thus loſt, it has been thought an Act of too great Preſumption to inſert them; "and ſo great is their Veneration and Eſteem for the ſacred Original, that in all the "following Impreſſions of his Works, they have never alter'd the Text; but content "themſelves with ſupplying the Deficiencies by marginal Notes."

The *Chineſe* Poetry is very antient. Their Verſes are compoſed in various Meaſures, and after various Manners. The Antiquity of their Muſic is no leſs remarkable than that of their Poetry. "The Quality, and ſuch as are ambitious of the higheſt Poſts of "Honour, make their [d] moſt valuable Kind of Poetry their principal Study and Delight. "There they are inform'd at large of the Conduct and Deportment of good and bad "Princes; there the glorious Rewards of the one, and the Chaſtiſements of the other "are ſet in a fair and advantageous Light, in order to be a Terror to all evil Doers, "and an Encouragement to them who do well. Their Poetry likewiſe treats on the "Beauties of Nature..... without having Recourſe, as ours generally has, to Fable and "Fiction, or having any other View in their Illuſtrations of her Works, than the Im-"provement of Mankind in Virtue and good Manners." Such Poets can never be ſaid to be as uſeleſs in a [e] State, as a skilful Player at Nine-Pins. "The amorous Poems of "the *Chineſe* are clothed in a much more modeſt Dreſs than ours, and thoſe whoſe Ge-"nius inclines them to ſuch gay Amuſements, never publiſh any Thing that is luſcious, "or offenſive to the chaſteſt Ear, but endeavour to inſpire their Readers with the moſt "gallant Sentiments of Love and Honour." Theſe modeſt Poets, indeed, are perfect Strangers to that happy Talent which ours boaſt of, when they acknowledge [f] their Lives and Actions to be no Ways conformable to the wanton Dictates of their Imaginations. In

[a] Father *Martini*'s Hiſtory of *China*. Father *Le Comte*, *ubi ſup.* p. 291.
[b] Father *Martini*'s Hiſtory of *China*, Lib. vi.
[c] Father *Martini*, *ubi ſup.*
[d] Idem.
[e] This Term is aſcrib'd to *Malherbe*.
[f] *Laſciva eſt nobis pagina, vita proba eſt.* Martial.

one of their Volumes you have a Collection of *Spiritual Hymns*, mingled with ſeveral Odes in the *Stoical* Strain. But what can we expect from the Generality of our mercenary Subjects of *Apollo*, who work in their Garrets, after the very ſame Manner and with the ſame View as a *Mechanic* does at his Trade? Like him they vend their Commodities by Retail, and like him they live upon their Day-Labour. A Man in this Situation muſt endeavour to oblige every Body, follow the Bent of corrupt Nature, write Panegyricks out of [a] Intereſt and Neceſſity, and only ſerve God now and then by Way of Duty.

BUT to return to the *Chineſe* Poetry. 'Tis difficult to determine whether it really deſerves that uncommon Applauſe which it meets with from ſome of our modern Hiſtorians. Abbot *Renaudot*'s [b] Opinion is well worth conſulting on this Occaſion. But, however that be, it is manifeſt from what we have already offer'd, that the antient Object of Poetry was the ſame amongſt the *Chineſe* as amongſt the firſt Inhabitants of the World. The firſt Poets made it their whole Buſineſs to inſtruct the People, and exhort them to the Practice of Virtue and Religion. To theſe wholſom Admonitions they added ſeveral Inſtances taken from the Lives of illuſtrious Men, and ſeveral Promiſes of Rewards and Puniſhments with Reſpect to the ſupreme Being. This noble Uſe of it made it ſeem proper for divine Worſhip and all other myſterious Services. Poetry for a long Time was a Compound of Philoſophy, Hiſtory and Divinity. This ſacred Art, however, has been inſenſibly abus'd. Man's Heart, which is too often ruffled and diſorder'd by his unruly Paſſions, found in Poetry all that Relief it could deſire, of Extaſy, Muſic and Harmony. But after it had once got a Footing in the World it became the Means whereby an infinite Variety of Superſtitions were tranſmitted to lateſt Poſterity. If it has not ſuch an abſolute Dominion over us *Chriſtians* at preſent, 'tis becauſe our Age is more refined, and our Underſtandings more enlightened. But to dwell on ſuch a well-known Topick would be tedious, if not impertinent. We ſhall proceed therefore to the Hiſtory of the *Chineſe*, which abounds with illuſtrious Inſtances of all the Viciſſitudes of Vice and Virtue, and is altogether as inſtructive as that of the *Europeans*. I ſhall not enter into the Controverſy relating to its Antiquity, which is called in Queſtion, but ſhall leave that Affair entirely to the Judgment and Deciſion of the Learned.

FATHER *Le Comte* aſſures us, " that the Hiſtory of their Emperors is compoſed af-
" ter ſuch a peculiar Manner as is alone ſufficient to influence their Conduct, and keep
" them always on their Guard..... A ſelect Number of Doctors are appointed to
" make Remarks with the utmoſt Care and Attention, on all their Words and Actions.
" Each individual Obſervator, without the leaſt Communication of his Sentiments to
" any other, writes down his Animadverſions on a looſe Sheet of Paper as often as
" any Circumſtances occur which are worthy of his Notice, and throws them into a
" Cabinet thro' a little Hole, which is kept open for that particular Purpoſe: Thus eve-
" ry [b] good and evil Action is recorded with all the Simplicity, Freedom, and Impar-
" tiality imaginable. *On ſuch a Day*, ſay they, *the Prince indulg'd his Anger without*
" *any juſt Cauſe, and talk'd too much below the Dignity of ſo illuſtrious a Monarch.....*
" Or elſe, *he engaged in a War with the utmoſt Courage and Reſolution for the Protection and*
" *Welfare of his Country.... and after the like Manner they expatiate on every other Tranſac-*
" *tion, good or bad, which any ways relates to the publick Adminiſtration....* In order
" that neither Hope nor Fear ſhould have the leaſt Influence over the Doctors, this Ca-

[a] *Quis expedivit Pſittaco ſuum Χαῖρε?*
Picaſq; docuit verba noſtra conari?
Magiſter Artis, ingeniq; largitor
Venter, negatas artifex ſequi voces,
Quod ſi doloſi ſpes refulſerit nummi,
Corvos Poetas & Poetrias Picas
Cantare credas Pegaſeium melos. Perſius in Prol.

[b] Diſſert. on the Arts and Sciences, &c. *ubi ſup.*

[c] We have already mentioned a Cuſtom very much like it, in the former Part of this Volume.

" binet

" binet is never open'd during the Life of the Prince on the Throne, or any of his Fa-
" mily. But when the Crown is transferr'd to another Line, as it frequently happens,
" all thoſe particular Memoirs are collected together, accurately compared with one an-
" other. . . . and from thence the Hiſtory of the Emperor is always extracted". . . . This Method, however, may be apt to miſguide and deceive the Hiſtorian, whoſe Province it is to compile theſe Memoirs. Affairs of this Nature view'd at a Diſtance, always appear with an Air of the marvellous: They ought to be drawn nearer to the Eye, that their Imperfections may be diſcovered. There are ſome antient Hiſtorians, however, whoſe Works are ſtill extant, who have neither ſet the Virtues of their Princes in a falſe or too glaring a Light; nor concealed or extenuated their Vices. *Suetonius* amongſt the *Romans*, and *Thucydides* amongſt the *Greeks*, are Patterns in that Reſpect worthy of Imitation. The latter has the [a] compleat Character of being the moſt impartial and faithful Hiſtorian that ever wrote. But notwithſtanding the Circumſtances of thoſe Times, which ſeem'd favourable enough to the Liberty of the antient Hiſtorians, yet we find they are ſometimes very partial, and juſtly deſerve our Cenſure, and amongſt thoſe who have been tranſmitted down to us under the pompous Title of *Impartial Hiſtorians*, there are very many, of whom we are obliged to be ſilent, ſince Time has eraſed every Monument by which we might be able to detect or contradict them. Let us now proceed to the Character of the modern Hiſtorians. *Comines*, is generally look'd upon as an excellent Hiſtorian, and *Retz*, in our Opinion, is an Author of equal Merit. It muſt be acknowledged, however, that in general our Hiſtorians, are more partial and prejudic'd than the Antients. The Circumſtances of our modern Times are not ſo favourable for an Hiſtorian. Our Politics, which are ſo cloſely attach'd to our Religion, the various Animoſities and Diviſions in the latter, the Character of thoſe who write, their unhappy Situation, which renders them incapable of knowing the Secrets of Courts and the private Springs by which they move, are all ſo many Inconveniencies to which the Truth is at this Day too apparently expoſed. But in thoſe Countries where the People boaſt ſo much, and are ſo fond of their native Liberty, could no Ways and Means be found out whereby to reſcue and defend it from the ſame Outrages and Inſults it groans under in States of Slavery? For this End, the Cuſtom which is eſtabliſh'd amongſt the *Chineſe*, ſhould at leaſt be introduced; but it would be requiſite at the ſame Time to prohibit the Liberty of their Pen, to a thouſand ſervile Authors and Corrupters of Memoirs and Manuſcripts, *&c.*

To theſe Methods of preſerving Hiſtory in its Purity, Father *Le Comte* makes this farther Addition; " When a Prince is jealous of his Honour, and knows that the Flattery of fawning Paraſites can never impoſe upon the People, he is always upon his Guard, during the whole Time of his Reign". We need only, however, caſt our Eyes into the Hiſtory of *China*, written by Father [b] *Martini*, and we ſhall find there ſeveral Princes who have had no Regard to their Honour, nor to the Cenſure of their Subjects. Another Author aſſures us, " that the *Hiſtory* of *China* is very exact and faithful, on account of the pecu-
" liar Care which their Emperors ever had, and ſtill have, to make choice of the wiſeſt
" Men amongſt their Philoſophers, for the Compilation of the Hiſtory of their Prede-
" ceſſors. . . . Each Emperor nominates the Perſon who is to write the Tranſactions of
" the paſt Reign, and gives him a particular Charge to avoid all fulſom Flattery, and
" abject Diſſimulation. . . . . By which Means their Hiſtory, tho' compoſed by various
" Hands, is written with ſo much Uniformity, that we might be tempted to believe
" it the Labours but of one Hiſtorian. . . . No one muſt preſume to engage in an Under-
" taking of this Nature, without the Emperor's particular Permiſſion.

[a] Reflections on Hiſt. by *Rapin*.
[b] Hiſt. of *China*, by Father *Martini*, L. I.

WE ſhall not trouble our Reader with any Account of their Muſick, the [a] Invention whereof is aſcrib'd to *Fohi*; nor of the Contrivance of their twelve Brazen Veſſels, which anſwered to the twelve Months in the Year, and were filled with a kind of fine Sand, which ran out exactly at the End of every Month. Theſe Sorts of Clocks pointed out the Times and the Seaſons. Neither ſhall we make any Reflections on their Cycle of ſixty Years, which have each of them a diſtinct Denomination; nor of their twelve Characters, which are conformable to the Hours of the Planets, on the Intermixture and Diſpoſal whereof the *Chineſe* form all their Aſtrological Predictions.

THEIR Year commences with the Spring, according as it was ſettled by [b] one of their Emperors, about two thouſand five hundred Years before the Birth of our Saviour *Jeſus Chriſt*; but it would be altogether needleſs, to add any Thing farther on theſe Topics.

Their EMPERORS, *&c.*

THE *Chineſe* are perfect [c] Strangers to the Name of a Republick. They cannot conceive how a State can be any ways regularly govern'd without a King. A Republic, in their Opinion, is no better than a Monſter with ſeveral Heads, expoſed to the Pride and Ambition of the Great, the inordinate Paſſions and Corruptions of Men's Hearts in general, and the Licentiouſneſs of the Populace. This we are inform'd is the Idea which the *Chineſe* entertain of our Republics, which cannot ſeem in all Reſpects adequate and juſt, to thoſe who have long lived under ſuch a Government. What ſeems the moſt ſhocking to thoſe who are Strangers to a Republic, is the Inſolence and Impertinence of the Vulgar, who make no Scruple to ſet themſelves on a Level with Perſons of indiſputable Rank and Diſtinction. But after all, what great Occaſion have the latter to be concerned and diſturbed at the inſolent Deportment of the former? If, for example, in *Holland* they are not aw'd by Baſtniado's, yet they may at any Time be won over by the reſiſtleſs Influence of Money. The Frequency of Satires and Lampoons, the Abuſe of Liberty degenerating into Licentiouſneſs, the Want of Truth and Sincerity, (which however by Reaſon of thoſe Intereſts wherein the Chriſtian Policy is grounded, is no more univerſal in a Republic than in a monarchical State,) are ſtill look'd upon by ſome Perſons as inſupportable Burthens. However that be, it is not to be doubted but that a monarchical Government, under due Regulations, is to be preferr'd before a Republic; but in the whole, 'tis certainly more eligible to live under the Diſcipline of the latter.

BUT that we may return from a Digreſſion, which makes us deviate from our Religious Ceremonies to thoſe which are meerly Civil and Political, we ſhall only obſerve here, that the Royal Authority ought wholy to be conſider'd as an Emanation from the immediate Government of the ſupreme Being. Father *Le Comte* aſſures us, that tho' the *Chineſe* have always been averſe to Tyranny and Oppreſſion, yet they are zealous for, and fond of deſpotick Power. They diſtinguiſh the extravagant Conduct of a Prince, who gives way to, and indulges his inordinate Paſſions, from his who acts in every Reſpect conſiſtent with his Regal Authority, which ought always to be the very Picture of the Almighty Power of God. An abſolute Authority ſo well grounded, would certainly be much more amiable than that of a Republic. But to avoid Miſtakes, 'tis here to be obſerved, that this Authority of the *Chineſe* Monarchs has not always been the perfect Image or Copy of the divine Power, no more than in other Nations; and he that will conſult the *Chineſe* Hiſtory, will ſoon be convinced of the Truth of this Aſſertion. There have been

[a] Father *Martini*, *ubi ſup.*
[b] Hiſt. of *China*, *&c. ubi ſup.*
[c] Father *Le Comte's Memoirs.* Tom. ii.

both

both good and bad Princes in *China*, as well as in any other monarchical Government whatſoever, and the laſt, tho' in their Life-Time rang'd amongſt the good ones, and the Fathers of their Country, by fawning Sycophants, have been deſpiſed and reflected on after their Deaths, when there was no further Reaſon to fear their Frowns, or to expect their Favours: In ſhort, the *Chineſe* have had Princes authoriz'd to do Evil by the Direction and Advice of their wicked Miniſters.

THE *Chineſe*, as well as all the other Eaſtern Nations, are confirm'd from their Infancy in the Notion, that almoſt the ſame[a] Reverence and Reſpect is due to their Princes, as to the ſupreme Being; "For which Reaſon the Emperor of *China* is called[b] the Son "of Heaven, and the ſole Lord of the Univerſe. His Edicts are look'd upon as ſacred, "and his Words are as awful as thoſe of an Oracle. Every Thing, in ſhort, that be- "longs to him, or comes from him, is deem'd holy. His Subjects are but ſeldom per- "mitted to ſee him, and never ſpeak to him but on their Knees. The Grandees of the "Court, the Princes of the Blood, nay his own Brothers bow down to the very Ground "before him, and before his Throne. There are ſtated Days in every Week, or every "Month, for the Nobility to aſſemble themſelves together, who repair unto one of the "Courts of the Palace, in order to acknowledge the Authority of their Prince by the moſt "profound Adorations, altho' he is not perſonally preſent..... When he is ſick, or in- "diſpoſed, the Palace is full of *Mandarins*.... who ſpend whole Nights and Days "upon their Knees.... all dreſs'd in their Robes of State, to teſtify their unfeigned "Sorrow, and to implore the divine Majeſty to reſtore him to his former State of Health. "..... This profound Veneration is farther grounded on the particular Intereſt which "each of them reſpectively has in currying Favour at Court. From the very Moment he "is proclaim'd Emperor, all Power and Authority is veſted in his Royal Perſon, and he "becomes the abſolute Lord, and ſole Diſpoſer, of the good and ill Fortune of all his "Subjects"... We are informed, however, that he confers his moſt important Places on none but Men of Merit, that he leaves every Body in full Poſſeſſion of all their Lands and Chattels, and that he cannot declare War, conclude Peace, or make any Treaty whatſoever, but on ſuch Terms as inviolably preſerve the Dignity of the Empire.

FORMERLY the Emperor expoſed himſelf to the publick View of the Populace through a very high Window, holding in his Hands two Plates, or thin Pieces of Ivory, one whereof was made uſe of to cover his Face, and the other to conceal his Royal Diadem glittering with precious Stones which were ſtrung, like Necklaces of Pearls, all round about it. Father[c] *Navarrette* informs us, "That when the Emperor goes abroad, "all the Doors in the ſeveral Streets through which he paſſes are cloſe ſhut up; that the "Inhabitants withdraw with ſuch awful Fear and Reverence, that there is not one ſingle "Soul to be ſeen; and that if any one ſhould be ſo preſumptuous as to appear in Sight, "he would be ſeverely puniſhed."

THE Emperor has the Power to make Choice of what Subject he pleaſes to be his Succeſſor, without the leaſt Regard to the Royal Family, of which there are ſeveral Inſtances to be met with in the Hiſtory of *China*. This Conduct is coloured over with the Pretence of the Public Good, and the Preſervation of that Prince's Honour, who has a Right to the Succeſſion, but is excluded on Account of his Imperfections and Incapacity to ſway the Sceptre.

[a] The *Chineſe*, ſays Father *Martini*, always ſalute their Emperors after the moſt ſolemn Manner; and in their Adorations paid him always turn their Faces to the North, becauſe their Emperors, ſay they, always look towards the South. The principal Gate of the Palace, and the Doors of all the Apartments front the South.

[b] *Memoirs of China*, &c. *ubi ſup.*

[c] Quoted by Abbot *Renaudot*, *ubi ſup.*

THE

THE Emperor extends his ſovereign Prerogative even over the Dead. "He humbles "or exalts them, as he does the Living, in order to reward or puniſh either them, or "their Families. He confers on them new Titles..... He can even canonize them "for Saints, that is to ſay, perfect Spirits," and oblige the People to worſhip them as they do their other *Deities*.

FROM the earlieſt Ages of Antiquity, the [a] Prieſthood has been annex'd to the Crown. None but the Emperor, who is their Pontiff, or High Prieſt, muſt preſume to offer up their Sacrifices to [b] Heaven. In ſhort, the [c] Authority of the Monarch is abſolute, even over their Language, and the very Terms of it. He coins ſome, alters others, and renders thoſe which he does not approve of, uſeleſs and obſolete. He changes the Name of Provinces, Cities, and Families; in ſhort, his Word alone is a Law in every Reſpect.

NOTWITHSTANDING this abſolute Authority, the Emperor is ſtiled by his Subjects, *The Father of his People*, becauſe the antient Laws of *China* have order'd and directed, that the Prince on the Throne ſhou'd Reign as a Father over his Children, not as a Maſter over his Slaves. The *Mandarins* are permitted to make their Remonſtrances to the Emperor, whenſoever they ſee Occaſion. He who thinks proper to animadvert on the Conduct of his Prince, draws up a Petition in which he humbly expoſtulates with his moſt ſacred Majeſty, and begs of him to have a due Regard for their antient Cuſtoms, and the illuſtrious Examples of his Royal Predeceſſors, *&c.* If the Emperor proves obſtinate, and perſiſts ſtill in his bad Conduct, they renew their Petition from Time to Time, according to their reſpective Zeal and Reſolution. There are ſeveral Inſtances to be met with in the *Chineſe* Hiſtory of this Heroic Fortitude. Amongſt us, where Chriſtianity ſo widely differs in Principle and Practice, this glorious Liberty would hardly be tolerated. It is indiſputably true, that in many Countries Remonſtrances of this Nature would be accounted ſeditious, and in others diſloyal at leaſt, and diſreſpectful to the Prince upon the Throne. The antient Conſtitution muſt be conſider'd and looked upon with no more Regard than an old Idol which has loſt its Reputation, and which is preſerved only as a Curioſity in the Cabinets of the *Virtuoſi*.

THO' we have no Intention to dwell longer upon this Topic, yet we cannot forbear mentioning the following Cuſtom, which is very obſervable. Their [c] Viceroys and Governors of Provinces, are from Time to Time obliged to make a Confeſſion in writing of all their private as well as public Miſdemeanors, and ſend it up to Court; and here Concealment of Faults is no ſuch eaſy Matter as may at firſt be imagined; becauſe there are certain [d] Magiſtrates, appointed to inſpect them, and ſend up their private Memoirs and Reports likewiſe to the Court, whoſe Poſt bears a very near Affinity to that of the *Tribunes* of the People among the *Romans*, and the *Ephori* amongſt the *Greeks*.

WHEN the Miniſters make their Remonſtrances to their Sovereigns, and meet with the Misfortune to find them either deſpiſed or diſregarded, they diveſt themſelves [e] directly in their Preſence of all the Enſigns of their Authority, and boldly declare to them, "That being then no longer dreſs'd like Magiſtrates, they can no longer diſ-"charge the Truſt repoſed in them." The undaunted [f] Courage and Reſolution which

[a] Hiſt. of *China* by Father *Martini*.
[b] *Xang-ti*, theſe two Words ſignify the *ſupreme Emperor*.
[c] Memoirs of *China*, &c. *ubi ſup.*
[d] The ſame, *ubi ſup.*
[e] Father *Le Comte* gives us a curious Relation of this important Poſt.
[f] Hiſtory of *China* by Father *Martini*. L. VI.

"ſome

ſome of theſe *Chineſe Cenſors* have [a] ſhewn on ſome particular and important Occaſions, is equal to any Thing that can be produced in the Hiſtory either of the *Greeks* or *Romans*. It is ſurpriſing, to find Heathens, notwithſtanding their being involved in ſuch Clouds of Error, bold enough to [b] hazard their Lives after ſuch an heroic Manner for the Cauſe of Truth. Flattery might be connived at, and borne with in ſuch People as have no manner of [c] Hopes or Expectations after the Expiration of fourſcore Years; from whence we ſhall draw the following Concluſion, the Force whereof thoſe Perſons muſt excuſe who have but a very imperfect Idea of Religion, *viz.* That Men are generally more dubious of the Truths of Religion than they either ſeem, or would ſeem to be; for were they fully perſuaded thereof, wou'd it be poſſible that any People, who, within the Space of a few Years, have liſtened to a thouſand Lectures on the Duties of Religion, ſhould have ſo much Patience and Good-Nature, as to bear with an infinite Variety of Diſorders, which it is in their Power to rectify and prevent; not by extirpating the Vicious by Fire and Sword, but by reproving them freely and openly, and denying them that Complaiſance which is term'd Charity?

Their NUPTIAL CEREMONIES; *the* EDUCATION *of their* CHILDREN; *their* FUNERAL SOLEMNITIES, *&c.*

FROM theſe ſerious Reflections which we have juſt before made, we ſhall paſs to Matters of a more gay and entertaining Nature, *viz.* their Nuptial Ceremonies. We are informed that *Fohi* firſt inſtituted the Ordinance of [d] Matrimony, (that is to ſay) that Matrimony which is holy, regular, and lawful. He ordered and directed, that the Women ſhould diſtinguiſh themſelves from the Men by their Apparel; and his Laws againſt [e] Marriage within the Degrees of Conſanguinity, were ſo ſevere, that they could not marry a Wife of the ſame Name, tho' the Relation was ever ſo diſtant; which Cuſtom they ſtrictly obſerve to this very Day.

ALTHO' Poligamy is in Faſhion amongſt the *Chineſe*, there is, however, a Subordination, as in other Places, between the Wives even of a private Perſon, but a much greater between thoſe of a Prince. Father [f] *Kircher* informs us, that the firſt Wife only bears the Title of *Queen* or *Empreſs*. There are [g] nine other Wives inferior to this firſt, and thirty ſix ſubordinate to theſe nine; each of which is honour'd with the Title of his Wife. The firſt has the Privilege to ſit in the Emperor's Preſence, and to eat at his Table. As for the others, they may properly be called Ladies of Honour, or Attendants on the Empreſs.

[a] See L. VI. and VII. of Father *Martini*'s Hiſtory of *China*.

[b] The *Chineſe*, ſays Father *Martini*, L. X. look upon this Liberty as the moſt beautiful Maxim of all their Philoſophy, and are very ambitious of having it practiſed by all the Monarchs of the Univerſe. They are fully perſuaded that it was the Ordinance of Heaven itſelf, and that the Happineſs of their Empire entirely depends upon it, *&c.*

[c] Upon the Suppoſition that the *Chineſe* Court are all Atheiſts.

[d] Hiſtory of *China* by Father *Martini*, L. I.

[e] Father *Trigaut*, quoted by *Renaudot* in his Diſſertation on two antient Accounts of *China*, informs us, that the *Chineſe* are not ſo very ſtrict and exact in the Obſervance of the Degrees of Conſanguinity on the Mother's Side.

[f] *China* illuſtrated.

[g] The Number of the Emperor's Wives, ſays Father *Le Comte*, is in ſome Meaſure unknown to us, becauſe it is too great, as well as under no Regulation. They are never ſeen, and it is look'd upon as preſumptuous to make any Enquiries after them. They are all Ladies of Quality .... who, for the moſt Part, are perfect Strangers to the Emperor. The Intrigues which they carry on to ingratiate themſelves in the Emperor's Favour, and the Jealouſy which reigns amongſt them ... renders all of them for the moſt Part very unhappy. Amongſt thoſe whom the Emperor is inclined to honour, three of them in particular are dignified and diſtinguiſhed by the illuſtrious Character of Queens..... They have every Thing that the moſt lively Imagination can deviſe, to amuſe and entertain them..... Their principal Happineſs conſiſts in rendring themſelves agreeable to the Prince; for they are not let into the Knowledge of any State Affairs whatever..., and accordingly neither their Intrigues nor their Ambition are the leaſt Incumbrance to the Government, as it often happens in the Courts of Chriſtian Princes.

THE Father above-mentioned aſſures us, that the *Chineſe* are ſo very jealous, both in publick and private, that their Wives are not permitted to be ſeen by any Strangers, or Relations whomſoever; [a] nay, not by their own Children, unleſs they are either ſuſpected, or known to be guilty of any capital Crime. In that Caſe, indeed, the Child flies to his Mother's Apartments, as to a Sanctuary or Aſylum. He adds likewiſe, that theſe Women's Apartments are ſo contrived, that they can neither ſee nor be ſeen; and their Confinement is ſo ſtrict and auſtere, that they are very ſeldom ſuffered to go abroad; and when they are indulged ſo far, it is in Carriages ſo cloſe ſhut up, that they are imperceptible to the moſt penetrating Eye. According to ſome other Travellers, another Conſequence of their Jealouſy is, that Care which they take to bind down and cramp their Daughters Feet with [b] Bandages, as ſoon as ever they are born; by which Means their Feet become ſo ſmall and ſlender, that they cannot walk abroad without extreme Pain, and the utmoſt Inconvenience. 'Tis [c] added, likewiſe, that this Cuſtom, which is very antient, and which by Degrees has been look'd upon by the Ladies as a peculiar Beauty, was eſtabliſhed, to inform them, that Retirement and good Houſewifry were their proper Provinces, and that roving abroad was a perfect Scandal to their Sex. Another [d] *Jeſuit* informs us, " That the Empreſs [e] *Tahia*, who was the moſt per-
" fect Beauty of the Age ſhe lived in, eſtabliſhed as a Maxim, that nothing was ſo
" graceful and becoming as little Feet; and becauſe no one could rival her in that Re-
" ſpect, ſhe artfully ſqueez'd them more and more, under Prerence of adding new
" Graces to her Charms. All the Ladies, after her Example, were prodigiouſly fond
" of this Embelliſhment; and this ridiculous Notion is become ſo firmly eſtabliſh'd
" amongſt them, that the moſt beautiful Creature that ever appear'd wou'd be look'd upon
" in *China* as a Monſter, in caſe her Feet ſhou'd grow to their natural Proportion". But as to the Cuſtom of concealing them, we are inform'd by ſome Authors, that this Empreſs's Feet were naturally deform'd; and Fable adds to this Story, that ſhe had [f] cloven Feet, and was a Devil under the Form of a Woman. In the whole, it is very probable, that both theſe Cuſtoms derived their Origin from a Deformity in the Feet of ſome of their Empreſs's, rather than from the Jealouſy of the *Chineſe* Husbands. As, amongſt us, the Loſs of Honour, an ill Shape, *&c.* have introduced the Fardingale, the Hoop-Petticoat, the looſe Gown, *&c.* as alamode Dreſſes, which at other Times, and among People of other Morals, would be look'd upon as prepoſterous, and a Scandal to the Ladies.

FATHER *Le Comte*, ſpeaking of this Cuſtom of rolling up, and cramping the Feet to prevent their Growth, is not of Opinion that it hinders the *Chineſe* Ladies from walking abroad; " For they frequently [g] go out, ſays he, and would do ſo every Day of their
" Lives, had they their Husbands free Leave and Conſent." So far is he from believing it an Invention of former Times to oblige the Ladies to keep at home, that he declares " the *Chineſe*, themſelves, look upon that as an idle Romance. Our Forefathers, as
" well as our ſelves, ſaid one of their Countrymen to him, knew too well the Nature of
" the Sex, to imagine that the Reduction of their Feet to one Moiety of their due Pro-
" portion wou'd take away their Power of walking, or their natural Propenſity and In-
" clination to ſee the World.

[a] A Traveller, whoſe Name is *Gentil*, aſſures us, That Brothers and Siſters have no mutual Converſation, nor do they ever eat together.

[b] The beforementioned *Gentil* aſſures us, That when a Female Infant is turned of three Years old, her Toes are bent under the Soles of her Feet, and after that Coſtics are applied, which eat off the Fleſh, and then their Feet are rolled up with ſeveral Bandages till they are formed into a right Shape; the Inconveniency of which Operation the Ladies too ſenſibly feel all their Lives after, they being hardly able to walk. They undergo it, however, with Pleaſure, ſince there is nothing they are more ſollicitous about than having little Feet.

[c] Father *Kircher*, in his Treatiſe, intitled, *China illuſtrated*, *ubi ſup.*

[d] *Hiſtory of China*, L. III.

[e] One thouſand one hundred and fifty Years before the Nativity of our bleſſed Saviour *Jeſus Chriſt.*

[f] Hiſtory of *China*, *&c. ubi ſup.*

[g] Memoirs, *&c.* Tom. I.

" TIS

" 'Tis a common Saying amongſt the *Chineſe*, continues the ſame Author, that Hea-
" ven has beſtowed on the Ladies a ſweet Diſpoſition, Modeſty, and Innocence, as
" their peculiar Qualifications, in order to render them uſeful in their Families, by edu-
" cating their Children in a proper Manner: But that the Men, who have by Nature
" Strength of Body and Reſolution of Mind, are born for the Government of the
" World. . . . . They look upon all our *Europeans* with an Air of Contempt, and
" ſmiling call them a *Kingdom of Women*". There are divers Intrigues, indeed, car-ried on, by the Aſſiſtance of the Female Sex, in ſome of the Eaſtern Countries; but they are not near ſo frequent, or ſo much in Vogue, with them as they are with us. The Ladies in former Times very ſeldom concerned themſelves with Intrigues; they li-ved in a commendable Solitude, and for the moſt Part withdrew into the[a] inner Parts of their Houſes; but when the Age began to be corrupted, the Scene was changed, and Luxury and Licentiouſneſs having debauched and corrupted the Men, the Ladies, who were the principal Objects of their Depravity, ſoon became Coquets and Proſtitutes. It was then too plain and evident, that the Power of their Beauty, and the Spright-lineſs of their Wit, were capable of ſetting an infinite Number of ſecret Springs in Motion in the State. The *Romans*, who were ſo refined, and yet ſo degenerated af-ter the Decay of their Republic, made uſe of them to Advantage; and Chriſtiani-ty, ſetting the two Sexes on a Level, gave the Ladies an Opportunity to take Advan-tage from a Prerogative grounded on Religion: From the firſt Moment of its prevailing in the World, Devotion and Debauchery were practiſed by them in their Turns. But in all the Conduct of theſe artful Ladies, nothing is more ſcandalous, or brings a greater Odium on the Chriſtian Religion, than to ſee ſome of them aſſume, with as great an Air of Aſſurance, the Title of a *Prince's Miſtreſs*, as others do that of *Ladies of Ho-nour*, or, in ſhort, as [b] *abandoned Strumpets* take the proper Title due to their inde-cent and ſhameful Deportment.

The *Chineſe*, when they are determined to ſettle themſelves, and marry, have not the Liberty to conſult their own Inclinations. They [c] are obliged to declare their Intention to their Relations, or to ſome old Women, who make it their Trade (if I may be allowed the Expreſſion) to be *Match-makers*, and who are well paid for their deceitful Offices. They very ſeldom, if ever, give a fair and impartial Account of the Qualifications, or Beauty of the young Lady whom they are employed to enquire after. The Relations of the intended Bride always fee theſe mercenary Emiſſaries to expatiate on the Perfections of their Daughters. 'Tis the common Intereſt of the Relations, as well as the *Match-makers*, to aggrandize the Charms, Addreſs, and Wit of the young Lady:
" For the Men purchaſe their Wives, and give a more or leſs valuable Conſideration for
" them, as they do for any other Commodities, according to the good or ill Qualities
" they are poſſeſs'd of. . . . As ſoon as the Conſideration is ſettled, the Articles ſigned, and
" the Money depoſited, the next material Point is the Solemnization of the Marriage.
" The Wedding-Day being come, the Bride is carried in a Chair of State, preceded by
" ſeveral Muſicians, and followed by the Bridegroom and ſeveral Relations. The Bride
" brings no other Portion than her wedding Garments, with ſome other Clothes, and
" a few Houſhold-Goods. . . . . The Bridegroom attends her to his own Door. He opens
" the Chair of State, in which before ſhe was cloſe ſhut up, and conducting her into a
" private Apartment, recommends her to the Care of ſeveral Ladies invited to the Wed-
" ding, who ſpend the whole Day together in Feaſting, and other innocent Amuſements,
" as the Bridegroom does amongſt his Male Friends and Acquaintance.

[a] See *Homer* in ſeveral Parts of his Poems.

[b] In the Letters of Madam *de Sevigne*, Tom. II. Lett. 115. is inſerted a witty Repartee of an Actreſs, who was Miſtreſs to *Charles* the Second, King of *England*, and Rival to the celebrated Ducheſs of *Portſmouth*. This Ducheſs, ſays ſhe, takes upon her to be a Perſon of the higheſt Rank and Diſtinction, and pretends that the whole Court of *France* are one way or other her Relations . . . . . Very well! But ſure this noble *French* Lady and favourite *Engliſh* Ducheſs, might bluſh, had ſhe any Shame in her, to be ſuch an arrant Wh——: As for my part, ſays ſhe, 'tis my Profeſſion, and I am proud of nothing elſe.

[c] Father *Le Comte*, *ubi ſup.*

FATHER

FATHER *Le Comte* adds, that the Husbands are not always well pleaſed, or contented with their Bargains, and in all Probability he ſpeaks the Truth. The young Ladies, whom their Parents have thus ſold, are not allowed to retreat from their Engagement; but the Husbands when they find themſelves bit and impos'd upon, don't always act with the ſame Complaiſance. " Sometimes, ſays he, it happens, that after the Bridegroom " has opened the Chair with all the Impatience and Expectation imaginable, in order " to receive his Bride into his longing Arms, ſhock'd with her frightful Viſage, and her " aukward Mien, he ſhuts her up again directly, and diſmiſſes her, together with her " Relations, Friends, and all the Company, chuſing rather to loſe the Purchaſe-Money, " than be troubled with ſo diſagreeable a Bargain." As a Supplement to this Narrative which we have already given of their Marriage Rites, we ſhall entertain our Readers with another Author's Account of a much later Date; the Circumſtances whereof are very novel and particular, though we cannot anſwer for their Veracity, no more than the current Obſervance of them amongſt all the *Chineſe* in general. Cuſtoms very often vary, and what prevails in one Town or Province, is many Times diſregarded, or not approved of in another. Few Travellers ('tis true) have a juſt Regard for this Obſervation; for if their Narratives are but novel, they think 'tis ſufficient. 'Tis that alone which vends their Works, and gives them a Sanction; becauſe Truth is not generally ſo much ſought after as Amuſement, by moſt Readers of Travels. But be that as it will, I ſhall here inſert the Relation as I find it in the Author's own Words. " The " young [a] Ladies receive their Portions from their future Husbands, one Part whereof " is paid down, on the Execution of the Marriage Articles, and the other a little be- " fore the Nuptials are ſolemniz'd. The Bridegroom, moreover, beſides this Dowry, " makes ſeveral valuable Preſents of Silks, Fruits, Wine, *&c.* to the Relations of his " Miſtreſs. The intended Bride and Bridegroom never ſee each other till their Nup- " tials, which are always carried on by *Match-Makers*, are fully concluded on both " Sides, ſo that there remains Nothing to compleat them but the Wedding Ceremony." When that is over, the Bridegroom, after ſeveral particular Ceremonies, preſents a wild Duck to his Father-in-Law, whoſe Servants carry it directly to the Bride, as a further Pledge and Teſtimony of the Bridegroom's Love and Affection. After this, both Parties are introduc'd into each other's Company, for the firſt Time; a long thick Veil, however, even then conceals the Beauty or Deformity of the Bride, from the Eyes of the Bridegroom. " They ſalute each other, and on their Knees with Reverence adore " the Heavens, the Earth, and the Spirits..... After this the Bride's Father makes an " elegant Entertainment at his own Houſe; the Bride then unveils her Face, ſalutes her " Husband, who.... examines all her Features, with the utmoſt Attention. She waits " with Fear and Impatience to know the Reſult of this his accurate Survey, and en- " deavours to read in his Eyes the Opinion he has of her. He ſalutes her in his Turn, " and after the Bride has kneel'd down four Times before him, and he twice before " his Bride, they both ſit down together at Table. Mean while the Father of the " Bridegroom makes a ſumptuous Entertainment for his Friends and Relations, in an- " other Room; and the Bride's Mother, in the ſame Manner, entertains her female Re- " lations, and the Wives of her Husband's Friends, in her own Apartment. After theſe " Repaſts are over, the Bride and Bridegroom are conducted into their Bedchamber, " without the former ſo much as having ſeen her Husband's Father, or his Mother. " But the Day following ſhe makes them a Viſit, in a very formal and ceremonious " Manner, when there is another public Entertainment prepared, and at which ſhe " takes upon her to entertain the Gueſts. She waits upon her Mother-in-Law at Table, " and eats her Leavings, as a Teſtimony that ſhe is no Stranger, but one of the Fami- " ly; for 'tis a conſtant Cuſtom amongſt them, never to offer even to the Servants of " Strangers the Fragments, which are taken from their own Table.

[a] *Gentil's* New Voyage round the World.

" THE

" THE Solemnization of their Nuptials is always preceded by three Days Mourn-
" ing, during which they abſtain from all Manner of gay Amuſements. The Reaſon
" on which this Cuſtom is grounded, is this; that the *Chineſe* look upon the Marriage
" of their Children as an Image or Repreſentation of their own Death, becauſe at ſuch
" Time they become their Succeſſors, as it were beforehand. The Friends and Re-
" lations of the Father never congratulate him on this Occaſion, and in caſe they make
" him any Preſents, never take the leaſt Notice of the intended Nuptials."

[a]WE are inform'd likewiſe, that the *Chineſe* marry their Children very young, and without conſulting in the leaſt the Inclination of either of the Parties. Nay they are ſometimes contracted on the very Day they are born, and obliged to comply with, and fulfil the Contract as ſoon as they come of Age.

GENTIL, in his Voyages aſſures us, " That ſome intimate Friends, whoſe Wives are
" pregnant, will frequently promiſe in the moſt ſerious and ſolemn Manner, to inter-
" marry their future Iſſue, in caſe they prove of different Sexes. He adds, moreover,
" that the Solemnity of this Promiſe conſiſts in rending their Veſtments aſunder, and
" interchangeably delivering a Part thereof one to the other. As ſoon as ever this
" Marriage Treaty commences, the two Fathers faſt, and make a private Oblation to
" the Souls of their Anceſtors."

THE Purchaſe and Sale of Wives is much more cuſtomary and frequent amongſt the common People, than thoſe of Faſhion. The latter always take care to have one lawful Wife, and make choice of her after ſuch a Manner as is moſt ſuitable to the Dignity of the married State. Their purchaſed Wives, Miſtreſſes, and Concubines, are only look'd upon as Servants to this Governeſs or Head of the Family. She alone bears the Title of Mother, and 'tis for her alone that the Offſpring of the others go into Mourning. A certain [b] Author aſſerts, that all theſe ſubordinate Wives raiſe Iſſue for their Miſtreſſes, in the ſame Manner as the Handmaids amongſt the antient Patriarchs did, whoſe Wives [c] ſuffer'd them to be deliver'd on their own Laps. The Concubines of *China*, as well as thoſe in the Days of old, are made uſe of to propagate the Family; after which, if the lawful Wife thinks proper, ſhe may treat them as *Sarah* did *Hagar*. Our *Engliſh* Author adds, in his Extract of Voyages, that the Father of a Family, when he finds his Children grow too numerous and burthenſome upon his Hands, and is not inclined, however, to diminiſh his Stock of Wives, never ſcruples to diſpoſe of the former, and ſell them for Servants, or Slaves, as we do Cattle in our Markets. There are ſome Parents, 'tis true, who will redeem their Children as ſoon as their Circumſtances admit, having a Power reſerv'd of re-purchaſing them at the ſame Price for which they ſold them. It is proper to take Notice here of another barbarous Cuſtom practis'd amongſt the *Chineſe*, which is that of expoſing their Children; nay, ſometimes they are ſtill more inhuman, and murder theſe poor Infants, eſpecially if they are of the weaker Sex; and to juſtify themſelves in the Execution of ſuch enormous Crimes, they alledge, as a Motive of Compaſſion, what, according to the original Term, ought rather be call'd a moſt ſavage and inhuman Cruelty; I mean their *Metempſychoſis*, by Means whereof, and the Help of this Act of Barbarity, they ſave their Children the Pain of entring into a Life of Miſery and Sorrow, and think they have good Grounds to hope theſe innocent helpleſs Babes ſhall, in a very ſhort and limited Time, tranſmigrate into the Bodies of ſome Perſons, who are both rich and happy.

[a] *Purchas*'s Extracts of Voyages.
[b] *Dapper*'s Collection of Embaſſies to *China*.
[c] *Geneſis* c. xxx. Perhaps this Expreſſion ought not to be taken in too ſtrict a Senſe.

IT is very cuſtomary, for a Youth who makes Overtures to a Damſel, and accompliſhes his Deſign, to give the Bride's Father a valuable Conſideration, in Proportion to his Circumſtances. [a] *Dapper* is of Opinion, that this Cuſtom gave Birth to the general Report of Travellers, that the *Chineſe* purchaſe their Wives. He acknowledges, however, that they won't part with their Daughters without ſome Depoſit. But be that as it will, the Bride's Father, on the other Hand, is under an Obligation to give her ſome Houſhold Goods and Money, according to his Ability, beſides Servants to wait on her; which is a kind of Equivalent for the Purchaſe-Money paid him by the Bridegroom. After all theſe Preliminaries, which may properly be called the Plighting of their Troth to each other, the Lover makes a Preſent to his Miſtreſs of ſome Jewels, and ſuch other Commodities of Value, as he thinks proper. Upon this ſhe communicates her Name to him, and the Aſtrologers are employ'd to conſult the Secrets of their Art, in order to fix a propitious Day for the Celebration of their Nuptials. On their Wedding-Eve, all the Effects of the Bride are carried away in a ſolemn and public Manner from her Father's Houſe. To conclude, the Bridegroom on the Wedding-Day goes out to meet his Bride, who is carried in a kind of Litter. In ſome Southern Provinces the Bridegroom overnight ſends his Bride a Chair, which opens at the Outſide, and is attended by ſeveral Friends and Relations, all plentifully provided with Lanthorns and Flambeaus. One Thing very remarkable among theſe Ceremonies of the *Chineſe* is, [b] that after the Departure of the Bride from her own Mother, ſhe is cloſe lock'd up in this Chair, and the Key is directly ſent to her Mother-in-Law, who, as ſoon as the Bride is arrived at the Bridegroom's Houſe, opens the Chair, and preſents the Lady to her Son. [c] *Dapper* farther informs us, that the Prieſts, as ſoon as they ſee the Bride coming at a Diſtance, ſhow her ſeveral Plates of Gold, in the Form of half Moons, which they preſent to her with their formal Benedictions, or well Wiſhes, *That ſhe may not prove as fickle and inconſtant as the Planet they repreſent.* The *Chineſe* put great Confidence in theſe Gewgaws, and flatter themſelves, that by carefully preſerving them, they ſhall ſecure the Love and Affection of their Wives; (and thrice happy they that are ſo eaſy of Belief.) The new married Couple repair afterwards to ſome Pagod, where, proſtrating themſelves before the Images of their Anceſtors, they pay them a kind of religious Adoration; whence they afterwards withdraw into a ſeparate Room, in order ro teſtify their filial Reſpects to their Parents, as their Duty requires. After this the Bride is conducted, by her Mother-in-Law, and her Servants, to the Apartment which is prepared for her, in order to live retired from the Sight of all Mankind, but her Husband. That ſhe may have ſome Amuſement, however, in this Retirement, ſays our *Dutch* Compiler, they take care to furniſh her with ſeveral ſinging Birds, and agreeable Lap-Dogs. From the Relation of theſe Travellers, we have Reaſon to conclude, that the *Chineſe* make their Wives practiſe all thoſe Maxims which [d] *Arnolphus* laid down for the Conduct of *Agnes* in *Moliere*; but if the Paſſions have the ſame Influence with them as with us, there is no Reaſon to queſtion but that the jealous *Chineſe*, notwithſtanding their taking all the wary Precautions of *Arnolphus*, are oftentimes jilted by the witty *Agnes's* of their Country. Hiſtorians make mention of ſeveral other particular Circumſtances relating to their nuptial Ceremonies; but as they are very often inconſiſtent with one another, we ſhall content ourſelves with having related what, in our Opinion, appears moſt remarkable, without attempting to reconcile the Contradictions which Travellers are frequently guilty of, by confounding the Ceremonies of one Province with thoſe of another.

[a] Embaſſies, &c. *ubi ſup.*
[b] *Dapper*, *ubi ſup.*
[c] Embaſſies, &c. *ubi ſup.*
[d] *Moliere*, in his *Ecole des Femmes.*

We are inform'd, that the Emperor of *China* cauſes the Lady, whom he has any Inclination to honour as a Bride, to be ſtrictly examined by the moſt skilful Matrons, who make it their Profeſſion. It is not ſufficient that ſhe be young, virtuous, active, witty, and beautiful: Theſe experienced Examiners pry into all her hidden Qualifications, ſurveying her naked, from Head to Foot. And when they have taken an exact Inventory of all her Perfections and Defects, they make her run till ſhe is hot and out of Breath, in order to form a right Judgment of the good or ill Quality of her Sweat; which, 'tis reaſonable to ſuppoſe, muſt at leaſt have no offenſive Scent, to qualify the young Lady for the Honour intended her.

[a] The Manner of beſtowing a Husband on a Princeſs of the Blood Royal, is no leſs remarkable. When ſhe is on the Point of Marriage, twelve young Gentlemen, of about eighteen Years of Age, are ſelected, who, beſides the natural Advantages of their Youth, muſt likewiſe be ſprightly and active to the higheſt Degree. Theſe Candidates are conducted into an Apartment of the Palace, where the Princeſs, who is conceal'd, may ſee and ſurvey them at her Leiſure, without any Danger of being ſeen, or interrupted in her Examination. She makes Choice at laſt of two of them, whom ſhe takes Care to have preſented to the Emperor, that his Imperial Majeſty may be graciouſly pleas'd to nominate one of them for his Son-in-Law. In this Country, therefore, a young Gentleman, to whom Nature has been indulgent, and whoſe Stature, Air, and Features declare him ſomething extraordinary, has good Grounds to hope one Time or another to advance his Fortune. We are at a Loſs to determine, whether the *Roman* Ladies, who, according to *Petronius* and *Juvenal*, were experienced Judges in the ſame way, had likewiſe the Liberty to examine the Shape and Features of their Lovers; or whether they had any other Expedient which might anſwer their Purpoſe, as well as this Cuſtom eſtabliſh'd in Favour of the *Chineſe* Princeſſes. All we know of them is, that they had a very good Taſte in general, and paid very well for the Chice they made, witneſs the many [b] laſt Wills and Teſtaments uſually procured by their Means. But all Things duly conſidered, the Rights and Privileges of the *Chineſe* Princeſſes cannot fairly be compared to the *Roman* Practice, nor to thoſe Diſcoveries which ſome of our own luſcious Ladies have made among their Valets and Coachmen, after having made a Review of all their Gallants even from the King down to the Coblerr.

" The *Chineſe* are not allowed to [c] marry whilſt they are in Mourning for their Pa-
" rents, and when any ſudden and unexpected Death happens in a Family, it breaks
" off all prior Engagements, inſomuch, that a Man who is even betrothed, or ſolemn-
" ly promiſed, in caſe of the Deceaſe of his Father or Mother, cannot marry his in-
" tended Wife, till his Mourning is over; Whence it comes to paſs, that oftentimes
" after the Body of the Deceaſed has been interred (which is never performed till ſeve-
" ral Months after his Death, and ſometimes much longer) and the Time of Mourning
" is expired, the Relations of the Party promiſed, give the young Lady a free Liberty in
" Writing to marry whom ſhe pleaſes . . . The Relations of the intended Bride very ſel-
" dom make any new Treaties, till the Time of ſuch Mourning . . . . is elapſed. Then
" they write, in their Turn, a Letter to the young Gentleman, and give him an In-
" vitation to renew his former Engagements. If he rejects the Propoſition, the young
" Lady is abſolutely diſcharged. . . . . The Law obliges both Sexes alike. . . . Decency
" and good Manners prevail with them ſo far, that it is look'd upon as criminal to mar-
" ry when any near Relation is in Priſon, *&c.* and he who violates this Law is puniſhed
" after the ſame Manner as an unnatural and inhuman Son.

[a] *Dapper, ubi ſup.*

[b] *Cum te ſummoveant qui teſtamenta merentur,*
Noctibus, &c. Juvenal, Sat. 1.

[c] *Gentil,* Tom. II. of his Voyages.

THEIR Widows are allowed to marry again. [a] The Ladies of Honour, however, tho' never ſo young and gay, dare ſeldom attempt a ſecond Alliance. As a Teſtimony of their Virtue, they are obliged to live in Retirement with their Fathers-in-Law, in the ſlaviſh State of Celibacy. Wretched Point of Honour! which ſtifles the Voice of Nature in a Widow, whoſe Inclinations are ready to obey her warmeſt Dictates! It were ſome Comfort indeed, if by the Loſs of a Husband, all the Affection which God hath implanted in one Sex for the other, were totally extinguiſhed. But we ſee Things at a great Diſtance, and it may reaſonably be ſuppoſed, that there are ſome charitable and complaiſant Folks in *China*, as well as in *Europe*, who pity their Caſe. We are farther informed, that a young Lady very ſeldom marries a Widdower.

A HUSBAND, in caſe of Adultery, may not only turn away his Wife, but ſell her to whom he pleaſes and purchaſe another. But he is not, however, allow'd to put her to Sale without very good Reaſons; and if he preſume ſo to do, both Buyer and Seller are ſeverely puniſhed; altho' the firſt Husband be not obliged to take her again.

THEY have one particular Cuſtom, which is a great Exception to that exceſſive Jealouſy, ſo univerſally aſcribed to the *Chineſe*; and that is, ſome of them marry with no other Intent than to be eaſy Husbands. "And who are, ſays Father *Le Comte*, ſo com-
"plaiſant and good-natured, as to give their Wives free Liberty to grant the laſt Favour
"to whom they think convenient; nay, they marry on that very Condition, and ſuch
"as are of that Society, (for there is ſuch a one eſtabliſhed at *China*,) have no Authority
"to hinder any Debauchee from frequenting their Houſes, and making Cuckolds of
"them at Pleaſure. The Jeſuit adds, That theſe Families are ſo contemptible, and ſo
"notoriouſly ſcandalous, in the Opinion of the *Chineſe*, that their Children, tho' never
"ſo deſerving and well qualified, can never hope for Promotion, or be put into the Poſ-
"ſeſſion of any public Office whatſoever."

WHEN a Woman's Time of Reckoning is near expired, and ſhe expects daily to be brought to Bed, ſhe goes and gives an Account of her Condition to her Anceſtors, at which Time this Prayer is made in her Behalf. *Such a one draws near the Time of her Travail; ſhe is come, O glorious Spirits! to lay her dangerous State before you; we humbly beſeech you to aſſiſt her under the Pains of Child-bearing, and grant her a happy Delivery.* Two Months after her Delivery, the Mother returns to the Pagod with her Child, preſents it to her Anceſtors, and returns them her humble and hearty Thanks for its Preſervation. At the Year's End ſhe goes to her Anceſtors again, and begs that by their Aſſiſtance the Child may encreaſe in Stature. When he is old enough to be ſent to [b] School, the Maſter, to whoſe Care he is entruſted, changes his Name, giving him a new one, which he retains no longer than whilſt he reſides amongſt his Schoolfellows. At fifteen Years of Age the *Bonnet*, or the *Cap*, is conferr'd upon him, which, like the *Toga Virilis* amongſt the *Romans*, entitles him to the Denomination of a young Man. The *Chineſe* Ritual directs a Prayer to be made by this Youth, in which he begs of his Anceſtors to protect him, to aſſiſt him under all his Neceſſities, and conduct him ſafe to the Years of Maturity. A Prayer, much to the ſame Effect, is ſaid for a young Vir-

[a] *Dapper, ubi ſup.* Father *D' Entrecolles*, in his Letter to Father *de Broiſſia* xiii. Collection of inſtructive and entertaining Letters, ſays, that Relics of Quality, according to Cuſtom, ſpend the Remainder of their Days in a State of Widowhood, as a diſtinguiſhing Characteriſtic of their extraordinary Veneration and Reſpect for the Memory of their deceaſed Husbands. But this Cuſtom is not regarded by ſuch as are of lower Degree. The Relations, who demand a Return of ſome Part of that Money which ſhe had with her firſt Husband, oblige her to marry again without conſulting her Inclinations. Oftentimes the Husband is arreſted, and the Money repaid without her Knowledge. If ſhe has a Daughter that is an Infant at the Breaſt, ſhe and the Mother go both into the Purchaſe. There is but one Way for a Widow to free herſelf from this Tyranny and Oppreſſion of her Relations; that is, if ſhe has wherewithal to ſubſiſt, to turn a *Bonze*. But this *Derniere Reſorte* is in very bad Repute, and ſhe can never condeſcend to it without a Scandal to her Character.

[b] *Purchas* Extracts of Voyages.

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gin when ſhe firſt becomes marriageable, and for her who is juſt entring into the State of Wedlock. In like Manner the Youth, who is upon the Borders of Matrimony, is recommended to his Anceſtors by a Prayer ſuitable to the [a] Occaſion. A Perſon of Fortune and Diſtinction, changes his Name a ſecond Time, and every Body but his Servants and Inferiors, muſt diſtinguiſh him by his new Title. In ſhort, when he is arrived at the Age of Maturity, he has a third Name given him, which is his principal, or grand Name, and the moſt honourable of the three. Every one calls him by this Name, except his Relations, and ſuch as are his Seniors, who have the Privilege to call him by his ſecond. When a Perſon is inclined to enrol himſelf in any particular Sect, he who admits him, and is, as it were, his Godfather, gives him his *Religious* Name: and thus much ſhall ſuffice with Reſpect to their various Denominations.

THE Education of Children, and the ſtrict Obedience which Parents require from them, are Matters of much greater Importance.

" THE firſt Article in the *Chineſe*-Morals, ſays [b] Father *Le Comte* . . . . recommends " to Children ſuch an Affection, ſuch a Complaiſance, and Veneration for their Pa- " rents, as neither the moſt ſevere Treatment, nor an advanced Age, nor any Prefer- " ment which they may poſſibly acquire, can any ways alter or diminiſh. . . . . There " is no Submiſſion, no Obedience, but what the Parents can exact and command. Their " Children are obliged to maintain them all their Lives long, and after their Deceaſe " to weep and mourn for them. They proſtrate themſelves a thouſand Times before " their dead Bodies; they ſupply them daily with all ſorts of Proviſions, as if they " were alive . . . . . they inter them with all the Pomp and Extravagance imaginable; " they go regularly to weep over their Graves; they . . . . reverence their Pictures . . . . " and make Oblations to them. . . . . The Kings themſelves are not exempted from the " Obſervance of this Duty. . . . If a Father is honoured as a God after his Deceaſe, he is " obey'd in his Life-Time as a King, by his Family, in which he governs with a deſpotic " Sway, is abſolute Lord and Maſter not only of all his Effects . . . but alſo of his Con- " cubines and his Children, who are entirely at his Diſpoſal. . . . If a Father charges his " Son with the Commiſſion of any Fault whatever before a *Mandarin*, he is under no " Obligation to produce any farther Evidence. It is always taken for granted, that " the Father has juſt Cauſe for Complaint, and that the Son muſt be blame-worthy " when the Father diſapproves his Conduct." Tho' this abſolute and unlimited Authority may ſometimes prove the Cauſe of inhuman Actions, yet the *Chineſe* juſtify it, with this Aſſertion, That no one knows a Child's Diſpoſition better than he who gave him his Being, and train'd him up from his Infancy. This very firſt Poſition is falſe; for as 'tis a Kind of Hazard to which he owes the particular Formation of his Body, and an impenetrable Secret to Mankind; how ſhould a Father have any Knowledge of the Soul, with which the Supreme Being is pleas'd to animate and inform it? They urge farther, that the tender Affection of a Father for his Child, will never ſuffer him to condemn, or treat him with Inhumanity, unleſs he deſerves it. If 'tis objected, that ſome Parents take an unnatural Antipathy to their Children, they anſwer, That a Child muſt in ſuch a Caſe ſtudy to procure their Favour by a complaiſant Deportment, by a ſweet Diſpoſition, and by repeated Acts of Obedience, and dutiful Offices. But after all, ſay they, there is no ſuch an Antipathy poſſible . . . . as can at once eraſe all paternal Affection out of the Heart of any Man, unleſs he is firſt provoked by his Son's Diſobedience, or diſſolute Deportment.

[c] WHENEVER a Son rebels againſt his Father, by inſulting him in any Degree, more eſpecially if he carries his Reſentment to ſo high a Pitch as Parricide itſelf, he alarms the

[a] *Purchas*'s Extracts of Voyages.
[b] Father *Le Comte*'s Memoirs of *China*. Tom. 2.
[c] Father *Le Comte*, *ubi ſup.* We find in the twenty firſt Chapter of *Exodus*, that by the Law of *Moſes*, not only a Parricide, but even he who ſtruck, or curſed either his Father or Mother, was put to Death.

whole Province where the inhuman Fact was committed. The Empire itſelf takes Cogniſance of the Cauſe, and becomes Judge of the Delinquent: " The *Mandarins* of the Place " are all degraded for giving no better Inſtruction to this unnatural and rebellious Youth: " His Relations are all ſeverely puniſhed for having been ſo negligent in reproving him; for " they imagine that one ſo notoriouſly wicked muſt have diſcover'd the Depravity of " his Nature, on ſome other Occaſions, before he had arrived to that Pitch of Impiety. " .... There is no Puniſhnent can be deviſed ſevere enough for ſo heinous a Crime. " The Parricide is cut into a thouſand Pieces, and afterwards burnt to Duſt and Aſhes: " Not only his own Houſe, but thoſe of his next Neighbours likewiſe, are all pulled " down to the Ground, and Monuments are erected all over the Town, to perpetuate " the Memory of ſuch an execrable Deed." We find ſomething extraordinary in the Puniſhment inflicted on Parricides by the antient *Romans*. 'Tis well known, that they were tied up in a Sack, with ſeveral venomous Creatures, regarded as Emblems in ſome meaſure of their Crime; as for inſtance, the Viper, which, as Naturaliſts inform us, murders its Mother at its Birth, [a] *&c.* Thus tied up together they were thrown into the Sea, and ſo deprived at once of the Light, and other Benefits of Nature, which their Father and Mother had given them the Faculty of enjoying, together with their Exiſtence.

THE *Chineſe* reckon the Want of Children amongſt the Number of their moſt deplorable Misfortunes; for, ſay they, *Who ſhall aſſiſt us in our Neceſſities? Who ſhall take Care and provide for us in our old Age? Who ſhall perform the laſt Offices of Reſpect for us after our Deceaſe? Strangers will never be ſo indulgent to us as our own Children.*

IT would be needleſs here to expatiate on the Reverence and Reſpect which the *Chineſe* are bound to pay to their Superiors; as for Inſtance, the People in general to the [b] *Mandarins*, Servants to their Maſters, Pupils to their Tutors, *&c.* The Regard which Equals have for each other is no leſs remarkable, which is a Conſequence of this Principle of their Morality, *viz.* " That 'tis a Matter of the laſt Importance, to cultivate " Modeſty, Politeneſs, and Civility in the Minds of the People, in order to make them " courteous and affable. They are of Opinion, that fierce and obſtinate Tempers are " prejudicial to a State, that ſuch Perſons as are apt to be tranſported with Paſſion, and " have no Regard for any one, are always ripe for Rebellion; and that on the other " Hand, ſuch as know how to ſtifle, and conceal their Reſentments, and with Patience " ſubmit to that Subordination which is due to Age, Quality, or Merit, never tranſ- " greſs their Duty, but with a Kind of Violence to their natural Inclinations." [c] Theſe Arguments, however, are not all of them exactly juſt, for beſides that, Hypocriſy and a criminal Diſſimulation, are often the Conſequences of theſe external Submiſſions, of which we meet with Precedents in the Hiſtory of *China*, as well as in all other Hiſtories: There are ſeveral Inſtances of haſty, fiery People, who are incapable of ſhewing the leaſt Regard to any manner of Subordination, and who utterly deſpiſe that Affability and courteous Behaviour which is thought ſo engaging, tho' 'tis oftentimes owing only to an uncommon Delicacy of Sentiments; there are Inſtances, I ſay, of People of this Character, who live notwithſtanding very peaceably, without creating any Broils or Animoſities, without giving the leaſt Offence, or, in ſhort, taking any ill Impreſſions, un-

[a] It appears by ſeveral antient Authors, That this Kind of Puniſhment was not always inflicted in the ſame Manner. In the Time of *Paul* the Civilian, who lived in the Reign of the Emperor *Antoninus*, Parricides were burnt alive, and their Remains expoſed to the wild Beaſts. We ſhall here make this one curſory Remark, That the Puniſhment of the leathern Sack (*Culleus*) in which the Parricides were tied up, in order to be thrown into the Sea, is a Cuſtom obſerved amongſt the *Spaniards* at this very Day. In ſome other Countries, they are broken alive upon the Wheel.

[b] See Father *Le Comte*'s Memoirs of *China*, Tom. II. The Deſcription which this Author gives us of the Homage and Reſpect which the People pay to the *Mandarins* is pleaſant enough.

[c] Theſe Objections are not ſtrenuouſly to be inſiſted on. Beſides, there is a vaſt Difference between the Politeneſs of the *Chineſe* and that of us *French*, whoſe free and eaſy Deportment is always attended with Affability; whereas the Complaiſance of the *Chineſe* is repreſented very affected and incommodious.

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leſs they imagine either their Effects or Liberty in Danger. There are others again, to whom an affable and courteous Deportment is almoſt natural, and who often treat their Inferiors with as much Courteſy and Complaiſance, as if they were their Equals, and yet 'tis well known, how inconſtant and fickle theſe People are in their Behaviour even towards their Superiors. If, like the Iſlanders their Neighbours, they are not always ſtirring up Inſurrections againſt the Government, at leaſt they are fond of indulging their fickle Minds, in ſinging ſeditious Songs and Ballads.

We ſhall cloſe this Account relating to their Education and Manners, with ſome particular Circumſtances extracted from Father *Le Comte*. " Whenever a Youth " is devoted to the Study of the Arts and Sciences, a Maſter is appointed to attend " him..... When he has made ſome Progreſs in his Studies, he is preſented to a com- " mon *Mandarin*, in order to be examined. If he writes a fair and legible Hand, (for " that's the firſt Branch of their Study) he is admitted amongſt thoſe Youths who ap- " ply themſelves to the Knowledge of Books, and aim at taking their Degrees..... " which anſwer to thoſe of our Maſter of Arts, Batchelor, and Doctor. As the Fortune " of the *Chineſe* for the moſt Part depends on their Ingenuity, they ſpend their whole " Lives in a cloſe Application to their Studies;" in which there is ſuch an Emulation amongſt them, that they are often [a] inſtrumental to their own Deaths, through too cloſe an Application. Strange Infatuation! which, however, is owing after all to Nothing but an immoderate Ambition, and a Thirſt after Preferment. " Their Exami- " nations are exceeding ſtrict. The principal *Mandarins* of their reſpective Provinces, " are Maſters of Arts. The Court ſend a Commiſſary to aſſiſt at the Examina- " tion of the Bachelors." Our *European* Courts find Something elſe to do; they ſeldom concern themſelves with this Sort of Pedantry. They have no Notion that their Preſence would any Ways encourage and influence Youth in the Attainment of the Arts and Sciences. We muſt, however, do Juſtice to the fine Taſte of our Nobility. They are ſo far from ſcorning to be admitted into any Academy, that we have one among us [b] which in a ſhort Time will conſiſt of Nothing but Miniſters of State, Prelates, Dukes, and Peers. " As ſoon as the Doctors are nominated, they are preſented to the Empe- " ror, who beſtows Crowns of Flowers upon the three firſt," as the Cuſtom was formerly in *Italy* and *Germany*, with Regard to Poets.[c] But we never heard that theſe laſt Laureats were made richer thereby. The [d] Laurel is ſo cheap a Commodity, that any Prince is willing to be at that Expence, on condition Nothing more be required of him. It is not ſo, however, at *China*; " A Doctor there is always rich, becauſe he " receives from his Relations and Acquaintance, a vaſt Variety of valuable Preſents. " Every Body expects, one Time or another, to reap ſome Benefit and Advantage from " his Intereſt." And as thoſe who have advanced themſelves by Learning, to the higheſt Dignities, are not allowed to neglect or forſake their Studies, " They are obliged " frequently to attend public Examinations, where they are ſeverely puniſh'd for any " ſuch Neglect." Amongſt us Poverty cramps the Genius; our Studies at College only entitle us to a Band. An Abbot writes, and dedicates his Labours to ſome illuſtrious Patron: This is the laſt Refuge of our brighteſt Wits. They live on the ſmall Revenue

[a] *Purchas*'s Extracts of Voyages.
[b] The *French* Academy.
[c] This Cuſtom is ſtill obſerv'd, though not ſo much in Vogue as it was formerly.
[d] Menard, *qui fit des vers ſi bons,*
Eut du Laurier pour recompenſe.
O Siecle maudit, quand j'y penſe!
On en donne autant aux jambons.

Menard *wrote well, and bore away the Bays,*
The ſole Reward of his poetic Lays.
Curſe on the Times! who wou'd contend for Fame,
When ruſty Bacon bears an equal Claim?

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which their immature Productions, ſupported by Aſſurance, bring them in. They form Plans and Projects at their Bookſellers Coſt, which very often never come to Light. However, if the Authors (were it only out of common Reſpect) ſhould but dedicate ſome indigeſted Piece of Wit to theſe Cullies, they might, [a] perhaps, ſit down contented with the Loſs of their Money.

THEIR uſual Mourning continues three Years, and during all that Time they are unqualified to officiate in any public Office whatſoever. "A *Mandarin* is oblig'd to reſign "his Poſt, and a Miniſter of State his Office, in order to retire within his own Seat, "and to dedicate all that Time to Grief and Sorrow. They [b] change both their Apart-"ments and their Houſhold Goods, and never ſit but on wooden Benches. Their daily "Proviſions are mean and ordinary; for all that Time they live entirely upon Roots. "Their Clothes are made of the coarſeſt Cloth, and they reſt a Nights upon the hard-"eſt Beds. Their Diſcourſe and Manner of Expreſſion, at thoſe Times, are always "adapted to the melancholy Occaſion." Our Sorrow for the Death of our Relations, is nothing to compare to it; but then we draw our Motives of Conſolation from ſuch Principles of Religion, as the *Chineſe* are perfect Strangers to, who are always dubious, always uncertain, with Reſpect to their Relations Happineſs or Miſery in a future State. It is obſervable, however, that as every Thing runs into Mode amongſt us *Europeans*, if Cuſtom had introduc'd the ſame Ceremonies with thoſe of the *Chineſe* amongſt us, we ſhould have ſat down contented, and have readily complied with them, notwithſtanding the ſuperior Maxims of our Religion.

THE *Chineſe* in their Mourning lay aſide yellow and blue, which, in their Opinion, are gay Colours, and dreſs themſelves only in White, a Colour deſtined by them Sorrow, from the earlieſt Times. No one, from the Prince to the meaneſt Mechanic, according to Father *Le Comte*, ever deviates from this eſtabliſh'd Cuſtom. For the Generality they wear Girdles made of Hemp. Their Mourning for all their Relations is of longer or ſhorter Duration, according to Proximity of Blood. In this Particular the *Chineſe* and *Europeans* perfectly agree. Cuſtom and Complaiſance conceal the real Sentiments of both; both are oblig'd for a while to act the Hypocrite; but at laſt the gloomy Cloud is diſpers'd, and they give Way to a ſtolen Mixture of Mirth and Gaiety. "The *Chineſe*, ſays Father *Le Comte*, at firſt affect a diſconſolate Air, and their Sorrow "ſeems legible in their Faces;..... but in Proceſs of Time, they reſume their uſual "Gaiety, and it frequently happens, that they ſhall laugh, and ſeem perfectly uncon-"cern'd, the very Moment after they have been weeping over the Tombs of their de-"ceaſed Parents." Nothing is more certain than this; that all theſe Punctilio's are entirely owing to a mutual Regard that Mankind have for one another in their outward Deportment, while the Heart and Affections are oftentimes concern'd the leaſt. In Proof of which Aſſertion, even thoſe who the moſt abhor Hypocriſy and Deceit, never fail to be offended at any Tranſgreſſion againſt the eſtabliſh'd Laws of Decency. The moſt ſnarling Cynic would ſcarce venture to ask, Whence it comes to paſs, that we wear black ſeveral Months together, for perfect Strangers, whom we neither value or regard, with the ſame Formality as for our deareſt Friends, whoſe Loſs we really regret with unaffected, inward Sorrow, for many Years after their Deceaſe.

A CERTAIN *Chineſe* Philoſopher formerly maintain'd, That the Meaſure of Love and Affection ought to be equally ſhared among all Mankind; inſomuch, that, according to him, Father or Mother, or the neareſt Relations, were not to be more beloved and

[a] The M..... of L..... were dedicated to a B.... P..., who having lent the Author a thouſand Florins, was forced to ſit down contented with an Epiſtle Dedicatory, without there being ſo much as a Compliment in it, in Favour of B.....

[b] Father *Martini's* Hiſtory of *China*.

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cheriſhed than others in the main, though entitled to a Kind of Precedency, in Point of placing that Love; but this Doctrine has been ſtigmatiz'd by the *Chineſe* as heretical.

THE whole *Apparatus* of the numerous Ceremonies, practiſed by theſe formal People, are to be met with in a Ritual made for that Purpoſe. Our own Prieſts know full well by Experience, that a long Catalogue of Ceremonies is a kind of Study; at leaſt a retentive Memory, and the Gravity and Attention of a Geometrician are abſolutely neceſſary to make a Man Maſter of them. But to return to our Subject; we ſhall induſtriouſly avoid the ſcrupulous Exactneſs of mercenary Compilers, and take Notice only of ſuch Cuſtoms, as in our Opinion, are moſt remarkable, and moſt entertaining to our Readers.

WE ſhall in the firſt Place introduce one generous Sentiment of Gratitude, which reflects a great Deal of Honour on the *Chineſe* [a]. They ground their long and melancholy Cuſtom of Mourning for their Parents, on the indefatigable Pains which they were oblig'd to take with them, till they were three Years old. "The true Reaſon, "ſay they, why we mourn for the Loſs of our Parents ſo long, is, that thereby we "may make them a grateful Acknowledgment for their Fondneſs and Indulgence to-"wards us, when we were troubleſome and helpleſs Infants."

THE *Chineſe*, continues Father *Martini*, look upon the ſecuring a conſiderable Quantity of the firmeſt and moſt durable Wood, to make their Coffins with, as an eſſential Part of their Happineſs. Such as are very rich, and can afford the Expence, will ſometimes purchaſe as much of it as will amount to two thouſand Crowns, for the Service of themſelves and their Poſterity. They put themſelves to this extraordinary Charge betimes, that they may have, for many Years to come, a conſtant Proſpect before their Eyes, of their *laſt Repoſe*. This Practice of theirs, however, is doubtleſs more the Reſult of Vanity and Pride, than any other Conſideration whatſoever; and their Affectation in this Particular is no Ways inferior to that of others, who have carried their Coffins with them wherever they went, or laid a Death's Head upon their Pillow; or, in ſhort, order'd their Servants to ſalute them every Morning with a *Memento Mori*. To this Expence, with Reſpect to the incorruptible Wood, that for Perfumes, Flowers, Wax-Tapers, rich Silks, painted Papers, Muſic, hired Mourners, *&c.* muſt be added to make up the Account. All their Relations and Acquaintance are invited to come and weep over the Coffin, and to offer up their Oblations to ſuch of their deceaſed Friends, as they have the leaſt Veneration for. The Bodies of Parents are preſerv'd for whole Years together by their Poſterity, lock'd up in very coſtly Coffins, which are varniſh'd over with the utmoſt Art and Precaution, to prevent the leaſt Exhalation of any offenſive Smell; and during all that Time, they make the ſame daily Proviſion for them, as when they were alive. The ſame Cuſtom, or at leaſt Something very much like it, was obſerv'd by the *Greeks* and *Romans*; but particularly in the [b] Sacrifices and Libations which the former made, when they were inclin'd to raiſe the Souls of their Dead, in order to conſult them on any future Events, or implore their Aid and Aſſiſtance. It muſt be acknowledg'd, however, that both the one and the other were far inferior to the *Chineſe*, with Reſpect to theſe Ceremonies. As for the reſt, it would be an Act of the higheſt Injuſtice to charge them with Extravagance, and conclude [c] from hence, that they do not acknowledge, as the former did, the Immortality of the Soul; ſince their Notion of the *Metempſychoſis*, and the Prayers in their Ritual, undeniably prove the contrary. 'Tis true, indeed, their Notions in that Particular are very confuſed, but not more ſo, than thoſe of the greateſt Part of the antient Heathens.

[a] Father *Martini*'s Hiſtory of *China*.

[b] See *Feithius*'s Collections on this Topic. *Antiquit. Homer.* Lib. I.

[c] See Abbot *Renaudot*'s Diſſertations on the Arts and Sciences of the *Chineſe*, at the Concluſion of the Antient Accounts of the *Indies*.

As ſoon as ever a dying Perſon has given up the Ghoſt, ſome Relation or Friend immediately takes his Coat, goes up to the Top of the Houſe, and turning his Face towards the North, calls upon the Soul of the Deceaſed three Times ſucceſſively, as loud as poſſible. He addreſſes himſelf to the Heaven, the Earth, and the Mid-Region of the Air. After which he folds the Coat up, and turns his Face towards the South; then he unfolds the Coat again, and ſpreads it over the Deceas'd, there to remain three Days untouch'd, in Expectation that his Soul will reſume her former State. The ſame Ceremony is obſerv'd out of their Cities, for a Perſon who has unfortunately been killed. But to proceed to another Cuſtom.

[a] WHEN a *Chineſe* dies, an Altar is immediately erected in ſome particular Room in the Houſe, which for the Generality is hung with Mourning. An Image, or Repreſentation of the Deceaſed, is laid upon the Altar, with all the Decorations juſt beforementioned, and the Corpſe behind it in the Coffin. [b] Every one that approaches it, to teſtify their Concern, or pay their Complements of Condoleance, bow the Knee four Times before the Image, and proſtrate themſelves to the very Ground: But before theſe Genuflexions, they make their Oblations of Perfumes. The Children of the Deceaſed, if there are any who ſurvive him, ſtand dreſs'd in Mourning cloſe by the Coffin; and his Wives and Relations weep aloud, with the female Mourners who are hired, behind a Curtain which conceals them. 'Tis obſervable, that according to the *Chineſe* Ritual, as ſoon as the Corpſe of the Deceaſed is laid in the Coffin, there muſt be as much Corn, Rice, Silver, and Gold put into his Mouth, as his Circumſtances will well admit of. They put likewiſe a Quantity of Nails, and ſeveral Sciſſars tied up in Purſes, and laid at each Corner of the Coffin, that he may cut them as Occaſion ſhall require. Before the *Tartars* expreſly enjoin'd the *Chineſe* to cut off their Heads, they uſually put Combs and Hair into their Coffins, for the Service of their Dead. On the contrary, we find ſome of the Antients ſhav'd their Dead, which was perhaps as [c] whimſical and fantaſtic a Cuſtom, as that of the *Chineſe*. Nothing can poſſibly be more conformable to the Practice of the latter, than what is mentioned by *Homer*; [d] who tells us, that ſuch as had any real Concern and Affection for a deceaſed Friend, ſhav'd their Heads, and cover'd his dead Carcaſe with their Hair; nay, ſometimes [e] they would even offer it up in Sacrifice. But to drop a Compariſon, which we pretend not to inſiſt upon.

THE Day on which the Funeral is to be ſolemniz'd, all the Relations and Friends meet together, as they do in *Europe*, at the Houſe of the Deceaſed, dreſs'd in Mourning, who, together with the Prieſts, form the Funeral Proceſſion, which is attended with the Images or Pictures of Men, Women, Elephants, Tygers, *&c.* all deſtined to be burnt, for the Benefit of the Party deceaſed. The Prieſts, and ſuch as are hired to read Prayers, or make a Funeral Panegyric over the Grave, bring up the Rear. Several Perſons march in the [f] Front, with brazen Cenſers on their Shoulders, of a conſiderable Size, no doubt, ſince carried in that Manner. The Children of the Deceaſed march directly after the Corpſe, on Foot, leaning upon Sticks, which is an Expreſſion, at leaſt an external one, of Sorrow and Concern. 'Tis not to be ſuppoſed, that all this outward Shew of Mourning is at all Times ſincere and unfeigned, without any Exception; for as they are human Creatures, like ourſelves, ſo they are ſubject to the ſame Paſſions and human Frailties as we are. Some loſe their Parents, and bury their whole Concern along with them. But we have already quoted a very ingenious Jeſuit, concerning their hypocritical De-

[a] Extracted from *Dapper*, and other Authors.

[b] This Ceremony the *Chineſe* call *Tiao*.

[c] This Cuſtom, in all Probability, might be grounded on common Decency; for Experience has taught us, that the Beard and Hair of a Man's Head, and his Nails, will grow after his Deceaſe.

[d] *Homer*'s *Iliad*, Lib. xxiii.

[e] *Feith. Antiquit. Homer.* Lib. i.

[f] *Dapper*'s Collection of Embaſſies.

portment

B. Picart del.

A Chineſe Noblemans Funeral PROCESSION.

C Du Bosc Fe.

Convoi FUNEBRE *d'un* GRAND *de la* CHINE.

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portment on theſe mournful Occaſions. After the Children come the Wives, and the more diſtant Relations of the Deceaſed, in a cloſe Litter. There are a vaſt Variety of Ceremonies which attend this Proceſſion; but we ſhall only take Notice, that 'tis accompanied with the ſoft Sound of Tymbals, the ſolemn Beat of Drums, the melancholy Airs of Flutes, and other inſtrumental Muſic. As ſoon as the Coffin is advanc'd about thirty Yards from the Houſe, a conſiderable Quantity of red Sand is thrown upon it; but for what Reaſon we are at a Loſs to determine.

EACH Family has a Sepulchre belonging to it, which is erected on ſome little Hill, or Place adjacent thereunto, embelliſh'd with Figures and other Decorations, like thoſe at the Proceſſion. Epitaphs and other Inſcriptions are alſo in Uſe among them. Theſe Sepulchres are annually viſited in the Month of [a] *May*; and as ſoon as the Weeds, and other Incumbrances which ſurround them are clear'd away, the People make their Oblations there to their deceaſed Friends. This is the Ceremony which one Order of Miſſionaries has repreſented as purely civil and political, and another as perfectly idolatrous. But, be that as it will, the *Chineſe* make choice of theſe ſolemn Places, for the Celebration of their Sacrifices to ſuch particular Spirits, as they imagine to be the ſovereign Lords and Rulers of the Heavens. They return them their moſt humble and hearty Thanks for the manifold Bleſſings which they have been moſt graciouſly pleaſed to vouchſafe to the Inhabitants of theſe Sepulchres, and earneſtly implore them to continue their Indulgence and Loving-Kindneſs towards them. Theſe Sacrifices, according to the *Chineſe* Ritual, as well as thoſe made in Honour to their deceaſed Parents, muſt be offer'd by none but their legitimate Iſſue.

[b] THE Purchaſe of the Ground on which theſe Sepulchres are erected, is exceeding dear, as well as ours in *Europe*; which, not to mention the pompous Equipage of our Funeral Solemnities, is complied with under the plauſible Pretence and Sanction of doing honour to the Dead; but in Reality, too often ſerve only to ſooth the Pride and Vanity of the Survivors. The *Chineſe* build Houſes near theſe ſacred Monuments, and adorn them for the moſt Part with Cypreſs; all which would be leſs expenſive, did not ſome *Bonze*, or ſome Magician, enhance the Charges at their Pleaſure; for when a Perſon of their Merit and Conſideration is pleas'd to pronounce a Piece of Ground ſacred and happy, it immediately becomes ineſtimable. Although for the Generality they, as well as we, beſtow Coffins on their Dead, yet there are ſome Provinces in which they burn them. The Poor are oblig'd to make uſe of this Expedient, being unable to ſupport the Charge of the other Manner of Interment. They have, however, a Right to the Church-Yards, where their Dead are buried, like ours, and thoſe of the antient *Romans*, promiſcuouſly, without any Diſtinction. We are credibly inform'd, that their Eunuchs are more addicted to funeral Pomp, than any of the other *Chineſe*: They are laviſh to the laſt Degree, in the Purchaſe of the deareſt Wood, and their Sepulchres may with Propriety be called ſubterraneous Palaces.

WE ſhall cloſe this Account with ſome other Particulars, which ought not to be omitted. [c] Sometimes the Relations of thoſe who are at the Point of Death, take care, before they actually give up the Ghoſt, to have them brought into a ſpacious Hall, which is, doubtleſs, the very ſame Place that ſome [d] Hiſtorians call the *Hall of their Anceſtors*. *Purchas*, on the Veracity of thoſe Authors from whom he has made his Extracts, aſſures us, that when a dying Perſon is given over, an Image of the Devil, holding the Sun in his Right-Hand, and a Sword in his Left, is brought before him,

[a] Reflections on the Honours paid *Confucius*, &c. at the Cloſe of Father *Gobien*'s Hiſtory of the Edict, &c.
[b] *Dapper*'s Collection of Embaſſies.
[c] *Dapper*, *ubi ſup.*
[d] Father *Le Gobien*'s Reflections, &c, at the End of his Hiſtory of the Edict of the Emperor of *China*.

and

and he is earneſtly exhorted to fix his Eyes intent upon it, in Order to ſecure the Friendſhip of that formidable Fiend in another World. They have another Cuſtom, though not univerſal perhaps, which is this: During the Agony of a Father, his eldeſt Son is obliged to take off his Cap, and ſtand before him with his Hair hanging all looſe and in Diſorder, to tear the Curtains, or the Quilt in Pieces, and throw them over the Deceaſed. The Men and Women waſh each of them the Bodies of their own Sex. After this Ablution, they cover the Deceaſed with a white Cotton Sheet, or a large Piece of Silk. Near the Deceaſed are laid either his Enſigns of Honour, or the Teſtimonies of his uncommon Learning and Deſert. The Children, or, in Default of Iſſue, the neareſt Relations of the Deceaſed communicate his Death to all their Friends and Acquaintance, in the moſt pathetic, and reſpectful Terms imaginable: After this Notice, begin the Viſits of Condoleance, which, as in *Europe*, muſt be made in a decent Dreſs. Upon each of theſe Viſits, the Female Relations, and hired Mourners, who amongſt the Quality are always appriſed thereof [a] by Beat of Drum, burſt into ſuch diſmal Cries and Groans as make up a Sort of Funeral Concert. We have already mentioned their Sacrifices, or rather their Oblations to the Dead. After this, the Viſiters are conducted into another Room, where they are entertained with Tea and Sweet-Meats. Such as can afford it, make a Funeral Entertainment after the Corpſe is committed to the Ground.

PURCHAS aſſures us, that they plant a Pine-Tree near the Sepulchre, which is always look'd upon as ſacred by the *Chineſe*.

The RELIGION *of the Iſland of* FORMOSA.

THE pretended Proſelyte to the Proteſtant Perſuaſion, has given us the following Deſcription [b] of the Iſland of *Formoſa*. "The Religion, ſays he, of the *For-*
" *moſans*, if we may give any Credit to a Treatiſe of theirs, entitled, *The Choſen Land*,
" was reveal'd to them by God himſelf, who is the ſole Object of their Adoration.
" Theſe Iſlanders ſhew a profound Veneration for that ſacred Book, wherein is contained
" the Revelation, on which the divine Worſhip eſtabliſhed in their Country is entirely
" grounded..... About nine hundred Years ago, the Inhabitants of *Formoſa* acknow-
" ledged no other Gods but the Sun and Moon, which they look'd upon as the two
" ſupreme Deities. As to the Stars, they accounted them Demi-Gods only, and ſub-
" ordinate to the former. Their whole Worſhip conſiſted in the Adoration of theſe
" glorious Luminaries every Morning and Evening; to whom they made frequent
" Burnt-Offerings of all Kinds of living Creatures." Two Philoſophers, at that Time, ſet up for inſpired Prophets, and publiſh'd a *new Law* to the Idolatrous *Formoſans*, which they pretended was reveal'd to them by their *new Deity* in a *ſolitary Deſart*, where he frequently honour'd them with his *divine Preſence*, in order to give them full Inſtructions, relating to that pure Worſhip which he was graciouſly inclined to eſtabliſh amongſt them. After theſe Revelations they concluded on a ſolemn Feſtival-Day for the Publication of it; and for that Purpoſe planted themſelves on the Top of a little Hill, in order that the People might hear, with the greater Eaſe, what they had to propound. Their awkward Dreſs, [a] their ſavage and unpoliſh'd Deportments, and the Energy of their Diſcourſe, influenced the Inhabitants, who liſten'd with Patience and Attention, till the former inſiſted on the *erecting a Temple* in Honour to this *new God*, as alſo *a Tabernacle, and therein an Altar*, on which *the Hearts of twenty thouſand Children of nine Years old, or under, ſhould immediately be ſacrificed.* This inhuman Motion incenſed

[a] Theſe Drums are planted in the Entry to the Hall.

[b] This Author, who pretends to be a *Japaneſe*, and brought up in *Formoſa*, is look'd upon by ſeveral to be a perfect Impoſtor.

the

the People to that high Degree, that the Prophets narrowly eſcaped with their Lives. They withdraw, however, at laſt, aſſuring them, that they ſhou'd ſeverely, and ſoon too, repent of their inſolent Behaviour, and their Contempt of that Being from whom they had their ſacred Commiſſion. The Effect ſoon verified their Prediction; for the Heavens threatned, and afflicted them with ſo many dreadful Calamities, that they were forced to make the moſt earneſt Applications in Behalf of the whole Iſland, to theſe new Prophets, who, notwithſtanding their ill Treatment, engaged to pray for them, in order to appeaſe the divine Vengeance. And thus, thro' their Interceſſion, this God and the People were from that Time perfectly reconciled. One of theſe Prophets obliged the People with the happy Tidings of their Reconciliation, who, in their Extaſy of Joy, call'd him, *Pſalmanaazaar*, the *Peace-Maker*. This pompous Title, by which that Prophet was ever after diſtinguiſhed, was in Proceſs of Time in ſuch high Repute, that the *Formoſans* became peculiarly fond of it, and had it always in their Mouths. It was highly neceſſary we ſhould be apprized of this important Circumſtance; ſince otherwiſe, no manner of Reaſon could be given why the Author of the Romance of *Formoſa* ſhould be called *Pſalmanaazaar*. As to the reſt, 'tis hardly worth our Notice that ſeveral Circumſtances of the Hiſtory of *Moſes* are therein interſpers'd, and that ſeveral [a] *Hebrew* Terms are made uſe of with very little Variation. The Tabernacle, the Altar, the Feſtivals of the *Formoſans* are no leſs conformable to the *Jewiſh* Ceremonies.

But we ſhall take no farther Notice of this Impoſtor, or his Romantic Deſcription, which meets with Credit and Reception from ſuch only, who approve of any Narrative whatever, [b] provided there are but Plenty of Invectives in it againſt the Party which they mortally abhor. A [c] Traveller, who ſeems to be a Man of Probity, and who reſided for ſome conſiderable Time at *Formoſa*, aſſures us, that theſe Iſlanders worſhip a Plurality of Gods; that two of them are look'd upon as Supreme; one of which reſides in the South, and the other in the Eaſt. The former is the Guardian of the Men, the latter, who is a Goddeſs, has the Women under her Conduct and Direction. They acknowledge likewiſe another Deity, who reſides in the North, and is a Demon, or Evil Spirit. There are two other Deities, who preſide in the Field of Battle, and are the Guardians of their Heroes. [d] Another makes Health and Sickneſs his peculiar Care, and is their *Eſculapius*. Some preſide over their Foreſts, and others over their Corn-Fields. Some, again, are Houſhold Gods, *&c.* 'Tis very remarkable, that moſt of theſe Deities are married, as well as thoſe amongſt the antient Heathens; and that at *Taiowan*, which *Dapper* ſeems to diſtinguiſh from *Formoſa*, there are threeſcore and [e] twelve Deities to which the *Chineſe*, who are ſettled there, pay divine Adoration. Amongſt this numerous Train of Deities, the firſt in Order is the Creator of Nature. To this Supreme Being they annually ſacrifice a Hog, the Fleſh and Bones whereof are conſumed by Fire made of Sandal Wood. Theſe Deities for the generality were once Men like themſelves; till their extraordinary Merit, and unerring Wiſdom made them the Objects of divine Adoration. There are ſome few, however, who were originally *Genii* and *Demons*. The Author of the Deſcription of *Formoſa*, aſſures us, that thoſe Iſlanders [f] worſhip the Devil likewiſe; that the Souls of the Wicked after their Deceaſe tranſmigrate, in their Opinion, into *Demons*, and that, notwithſtanding their evil Diſpoſitions, they ought to be reverenced with ſolemn Sacrifices and Supplications. The Head of theſe aerial Spirits, altho' acknowledged to be the ſworn Foe to all that's good, has Altars and Statues erected to his Honour in their high Places. Not only Beaſts, but young Infants, are ſometimes doom'd to ſmoke as Victims upon his Altars.

[a] As that of *Zerobabel*.
[b] See the thirty-third and ſubſequent Chapters, in the Deſcription of *Formoſa*.
[c] *Rechteren*'s Voyage to the *Eaſt Indies*, in the Collection of Voyages by the *Dutch* Company, Tom. 6.
[d] *Dapper*'s Collection of Embaſſies, *&c.*
[e] *De Wricht*'s Narrative quoted by *Dapper*, *ubi ſup.*
[f] Chap. v. & xvii.

THE ſame Author informs us, that the Poſtures of theſe Iſlanders, whilſt at their Religious Worſhip, alter according to the various Ceremonies which are practiſed amongſt them. When the ſacred Book, in which all the Principles of their Religion are contain'd, is read in publick to them, their Left Knee, ſays he, is always bent to the Ground, and their Right Arm extended towards the Heavens. At their Thankſgivings to their Gods, they proſtrate themſelves to the very Ground; but ſtand with their Hands devoutly cloſed whilſt they are ſinging their Pſalms. They are allow'd to ſit whilſt they ſlay their Victims; but when the Fleſh is on the Fire, they muſt ſtand with their Hands cloſed, as before-mentioned, and their Faces turned towards the Tabernacle. He adds, likewiſe, that their Prieſts preach publickly in their Temples.

Their PRIESTS, *and their* FESTIVALS.

WE ſhall now take our Informations from an Author, whoſe Profeſſion ought to inſpire him with the Love of Truth. The Women here are the Celebrants of their divine Worſhip, which is a [a] Cuſtom, ſays he, peculiar to themſelves. This, indeed, is in a great meaſure true, but not without ſome Reſtrictions; ſince both the *Greeks* and *Romans* had their Prieſteſſes, as well as their Prieſts. Thoſe of the *Formoſans* are called *Juibas*. Their Worſhip principally conſiſts in Invocations and Sacrifices. Their Oblations are generally Hogs, broil'd Rice, Pinang, and Stags-Heads. They make uſe of Libations in honour to their Gods.

THEIR Prieſteſſes, as ſoon as their Sacrifices are over, make a Kind of Invocation, which, our Author ſays, reſembles a Sermon, in all Probability, on account of its extraordinary Length. The Prieſteſs makes a hideous Noiſe, and is violently agitated as ſhe preaches. Sometimes ſhe acts her Part ſo naturally, that her Eyes roul round in her Head; ſhe ſcreams, falls down on the Ground, and lies there like a Lump of Lead, inſomuch that five or ſix Men can ſcarcely raiſe her. During theſe Convulſions, ſhe has familiar Converſe with the Gods. Such as are able Phyſicians, and vers'd in the Indiſpoſitions of the Weaker Sex, know full well, that they are by Nature qualified for Enthuſiaſm and Poſſeſſion. Their Vapours, it ſeems, are to be diſpelled by the ſame Antidotes as evil Spirits in [b] the Book of *Tobit*. The Application of ſome fetid Fumigations ſoon bring the Sex, when in their Fits, to themſelves again, in the ſame Manner as the noiſom Stench of the Heart and Gall of a Fiſh, in *Tobit*, perfectly reſtored thoſe that were poſſeſs'd with Devils. The Prieſteſs, when her Agitations are over, raiſes herſelf from the Ground, and trembles for ſome conſiderable Time, during which the Congregation ſigh, and groan moſt bitterly. About an Hour afterwards, all the Prieſteſſes clamber up to the Top of their Pagod, and range themſelves at each End of the Ridge, where they firſt repeat ſome other Prayers, then ſtrip themſelves naked in the Preſence of their Gods, and allure them, as it were, by their obſcene and laſcivious Geſtures, to their enthuſiaſtic Embraces. After this, they waſh themſelves all over in the Preſence of the whole Congregation, who, during their Ablution, indulge themſelves in drinking till they loſe their Senſes.

OUR Author before quoted, who talks as if he had been an Eye-Witneſs of all their Ceremonies, adds, That theſe Prieſteſſes are Fortune-Tellers by Profeſſion, that they undertake to foretel wet or dry Seaſons, raiſe Devils, and drive them out of their former Habitations. As theſe *Demons* take a malicious Delight in terrifying and tormenting Mankind, the *Formoſans* are fully perſwaded, that they frequently reſide amongſt them. The Prieſteſſes of *Formoſa*, in their Exorciſms, are exceeding noiſy; they bawl at the

[a] *Rechteren's* Voyage, *ubi ſup.* This *Rechteren* was a Miniſter.
[b] *Tobit*, Chap. vi. ver. 6, 7.

Devils,

Devils, purſue them Sword in Hand, with the utmoſt Rage and Reſentment, and oblige them to jump into the Sea, and venture drowning to eſcape their Fury: And yet, notwithſtanding theſe deſperate Attacks, they ſacrifice to them; and the High Roads for the Generality are ſtrew'd with their Oblations.

THE Ceremonies obſerved at the placing of the firſt [a] *Bambou* of a Houſe, but more particularly that of a Temple, which bears a very near Affinity to our laying the firſt Stone, are very particular, and worth the Reader's Notice. Upon cutting the firſt *Bambou* a particular Prayer is addreſs'd to the Deity who preſides over the Building. Before they enter upon their Work, a conſiderable Quantity of Pinang and Rice are preſented to the Gods, who are formally invited to come and take Poſſeſſion of their new Tenement, to protect it, *&c.* After this every one preſent is obliged to give an Account of what Dreams he had the preceding Night; and he who was the moſt happy in his Slumbers, ſets the firſt Hand to the new Undertaking. He preſents Pinang, and ſome ſuch Liquor as is provided for that Purpoſe, to the Gods, and begs of them to incline him to be diligent and induſtrious. When the Fabric is rear'd to a certain Height, the Proprietor goes in, and makes an Oblation for every one preſent without Exception. When they have made ſuch Progreſs as that nothing is wanting but to raiſe the Roof; before 'tis covered, there are ſome particular Women employ'd to diſcover by their Art of Divination, whether the Edifice will be durable. For this Purpoſe they take *Bambous*, and fill them with Water, and ſquirt it out of their Mouths. The Manner in which this Stream flows down upon the Ground, determines the Duration of the Fabric. The Ceremony concludes in a long Series of exceſſive Drinking in honour to the Gods, [b] who are invited to their Revels by a Form of Prayer, in which they implore their Aid and Aſſiſtance, and preſent them with a Bumper. The Sacrifice of a Hog is a kind of Aſſurance of good Succeſs to the new Erection, as well as to the Proprietor. The Head of the Victim which is ſacrificed, muſt be turned towards the Eaſt, becauſe the God, who reſides in that Quarter, is ſuperior to all the reſt. The Victim is cut all to Pieces, but in ſuch a Manner as that the Head is preſerved entire: And thoſe ſacred Relics are laid upon every Thing whereon they are deſirous to draw down the Benediction of the Gods. On their Coffers, for Inſtance, that they may be filled with Riches; on their Swords and Bucklers, that they may be inſpired with Courage and Reſolution to vanquiſh their Enemies, *&c.* As to the Prieſteſs, ſhe is always handſomly recompenc'd for her Prayers and Pains; beſides which ſhe is allowed a conſiderable Share of the Sacrifice, and always maintains her Intereſt in theſe Idolaters, who imagine, after ſuch Sacrifices, the Devil dares not touch the leaſt Thing whatever which belongs to them.

THEIR Feſtivals are ſpent for the moſt part in the Sacrifice of Hogs; and with very good Reaſon, ſince they imitate them in all their Actions; are as drunk as they, and with Pleaſure recount their Dreams, their Debauches, and their Triumphs, *&c.* To purſue the Deſcription wou'd be diſagreeable, and tedious to the Reader. We ſhall conclude therefore with one Remark, that theſe beaſtly Devotees ſtrip themſelves naked, when they pay their Adoration to their Deities. At ſome of their Feſtivals the Men will appear all naked; at others, the Women; and ſometimes again the Men and the Women promiſcuouſly, without any Regard to Decency, or Diſtinction of Sex. The chief [c] Prieſteſs climbs up to the Top of the Pagod, there takes a hearty Draught, and fills out a Bumper for the Gods; gets perfectly drunk, and then, ſtripping herſelf naked before the whole Congregation, palliates the Impudence and Indecency of the Action with a Pre-

[a] A Kind of Reed or Cane.
[b] *Dapper*'s Embaſſies, *&c.*
[c] *Dapper* in his Collection of Embaſſies, *&c.* calls her *Ibis.*

tence

tence plauſible enough to have been approved of by ſome Chriſtian Hereticks. She openly declares that the Children of the Gods ought to be diveſted of all worldly Attire whatſoever. The Liquor which has intoxicated her Brain, furniſhes her with Matter ſufficient for a tedious Sermon, which concludes with unnatural Diſtortions, and a Medley of enthuſiaſtic Expreſſions; after that, ſhe reſumes her uſual Dreſs. The extravagant Deportment of the [c] *Adamites*, who went naked, and that of the *Anabaptiſts*, in the ſixteenth Century, render this obſcence Practice of the idolatrous *Formoſans* ſomewhat more plauſible, and eaſy to be believed; eſpecially ſince thoſe Heretics were derived from a Religion whoſe Doctrines are perfectly pure and inoffenſive.

THEIR Seed-Time is introduced by a ſolemn Sacrifice to thoſe Gods who preſide over the Products of the Earth. If they happen, during that Seaſon, to kill a wild Beaſt, its Liver and Heart are made Oblations to the ſame Gods.

THEY are obliged to abſtain from ſeveral Things, as for Inſtance, from Tobacco, when they begin to ſow their Lands. It is likewiſe a fundamental Principle of their Religion, to refrain from breaking Wind. There are divers other Articles equally contemptible and extravagant. As ſoon as their Grain, of what Nature of Kind ſoever, begins to come forward, they muſt no longer indulge themſelves in exceſſive drinking, or eating of Sugar, Pinang, or Fat; when the Harveſt commences, their firſt Fruits are ſolemnly depoſited on a Heap of Earth, in honour to their Gods; and when it is got in, a Hog likewiſe is devoted to their Service. Their Diverſion of the Chace is alſo attended with ſeveral particular Ceremonies.

THE *Formoſans* obſerve a Kind of *Lent*, which they pretend was inſtituted by a certain Perſon, who, after he had endured with Patience for a long Time the Reflections and Inſults of his Countrymen, on Account of ſome natural Imperfections, implored the Gods to commiſerate his unhappy Caſe, and the firſt Time he met with the like opprobious Treatment, to take him to themſelves. His Prayer was accordingly anſwer'd, and the Gods, it ſeems, conferr'd on him an Employment, which render'd him afterwards formidable upon Earth. For in a ſhort Time he came down again to *Formoſa*, and brought with him, as a Teſtimonial of his Anger and Reſentment, the ſeven and twenty Articles, which the Inhabitants of that Iſland call their *Karichang*. This revengeful Legiſlator threatned to puniſh them with the utmoſt Severity, on the leaſt Diſobedience, or Contempt of his Injunctions. During this *Karichang*, the *Formoſans* are reſtrain'd from erecting any Houſes, ſelling any Skins, marrying, or having any familiar Converſe with any Woman whatſoever, even with their own lawful Wives; from ſowing their Lands, making any Fire-Arms, or attempting any new Project whatſoever; from killing Hogs, giving Names to their new-born Infants, or making ſo much as the leaſt Preparation for an intended Journey, tho' they ſhou'd never ſtir abroad. Theſe are the Contents of the moſt important Articles of their *Karichang*.

THUS we have given you an Extract of what we think moſt material in the Diſſertations of the [b] *Dutch* Travellers, who have treated on the Religion of *Formoſa*. He, who has collected the *Memoirs* of *Pſalmanaazaar*, under the Title of *A Deſcription of the Iſland of* [c] *Formoſa*, pretends, That theſe Travellers have aſcribed ſeveral Cuſtoms and Ceremonies, obſerved in the Mountains of [d] *Tiowan*, to the Natives of *Formoſa*, whom they never had the Privilege to ſee, [e] or converſe with. To avoid therefore this Abſur-

[a] Heretics of the Twelfth Century.
[b] Thoſe in the Collections of *Dapper* and *Rechteren*.
[c] The *Preface* to the *Deſcription of Formoſa*, Page xix.
[d] *Tiowan* is an Iſland to which there is a Foot-Paſſage from the South-Point of *Formoſa*.
[e] We are informed in the *Preface*, that the *Dutch* are not permitted to land at *Formoſa*.

dity,

dity, the *Japaneſe* and his Compiler have taken particular Care to contradict them. In the *Memoirs* of *Pſalmanaazar* we find that the Legiſlator of that Name eſtabliſh'd a High Prieſt, and ſeveral other Prieſts ſubordinate to him, like thoſe amongſt the *Jews*; and conformable to their Practice, the Office of High Prieſt is to commune with God in ſecret; that of the inferior Prieſts, to kill the Beaſts devoted to their Sacrifices, to waſh and dreſs them, *&c.* They read publickly in their Temples, preach, inſtruct the People, ſit up all Night to guard the Tabernacle, and are permitted to marry one Wife, but no more. We find, moreover, in this Deſcription, that That Legiſlator eſtabliſh'd ſeveral Convents, and preſcribed Laws and Maxims for the Conduct of the *Monks*; that he inſtituted divers Kinds of Habits, and regulated the Manner in which a Monk ſhould diſpoſe of his Effects at his Deceaſe; that he gave Permiſſion to *Superiors* to conſtitute ſuch Prieſts as they thought moſt worthy of the Function; and that he licenſed likewiſe ſeveral Places of Retirement in the Deſarts. All theſe are direct [a] Imitations of us *Chriſtians*. And 'tis no leſs remarkable, That, after our Example, they ſometimes ſtrip themſelves of one *Monkiſh* Habit, to take upon them that of a new Order. "Theſe "*Monks* of *Formoſa*, ſays he, are for the moſt Part very ingenious Men, and ſhining "Examples of Virtue and good Manners: But when they are once corrupted, they "deſpiſe all Rules, abandon the Convent, and after that, are more addicted to Vice "than any other Men." He might have added, That all ſuch as ſtrole from one Religious Order to another, are for the Generality more dangerous Creatures than any other Part of the human Species.

Several other CUSTOMS: *Their* PHYSICK, *&c.*

THE *Formoſans* [b] have neither Kings nor Sovereigns; notwithſtanding *Pſalmanaazaar* denies it, and pretends their State is govern'd by the moſt political Maxims. Another Author, quoted by *Dapper*, informs us, That the Iſland of *Formoſa* is divided into ſeveral Communities; and that each of them has a *Principal*, or *Superior*. They are for ever at War; and the Inhabitants of one Village are ſworn Enemies to their very next Neighbours. Their Military Diſcipline is in ſeveral Reſpects like that of the *Americans*; as for Inſtance, they preſerve, with the utmoſt Regard, as Trophies of their Conqueſts, the Bones and Spoils of their Enemies, but more particularly their Heads, or their Hair. Their Method of Fighting is by way of *Ambuſcade*; they fix up the Heads of their Enemies upon long Poles, and afterwards dance round about them. They make Choice of their moſt able and valiant Officers, like the antient *Americans*, to be their Commanders, and their Privy-Counſellors.

BEFORE they engage in a War they conſult their Dreams, and examine the Flight of ſome particular Birds. In their Engagements they give no Quarter to Men, Women, or Children. At their Return home, they offer up Sacrifices for ſeveral Nights together, to the *Manes* of their Enemies; that is to ſay, in the Preſence of their Heads erected on long Poles, as before-mentioned; which, when dried and skinned, are convey'd away to their reſpective Houſes, through the fond Perſuaſion that they draw down a peculiar Bleſſing upon them. They likewiſe take theſe Heads along with them when they return to Battle, and pay their ſolemn Addreſſes to them. When theſe Iſlanders happen to be conquer'd, they make up as many Linen Babies, as they have had Perſons killed, and bury them in their Stead. One of their Prieſteſſes offers up ſome Sacrifices for the Deceaſed, and and implores them, in a very pathetic Manner, not to favour the Enemy, or diſcover their *Rendezvous*. Formerly, the *Romans* were ſo [c] ſenſeleſs and extra-

[a] This Legiſlator inſtituted likewiſe a Kind of Communion, very much like that eſtabliſh'd by the *Engliſh* Biſhops. See Chap. vii. of *the Deſcription*.

[b] *Rechteren*, in Tom. V. of the Voyages of the Company.

[c] See the preliminary Diſſertation on *Religious Worſhip*.

vagant as to attempt to bribe, or carry away by Violence, the Gods of thoſe People with whom they were at war. Theſe Foibles proceed originally from the ſame Source.

THE Manner of taking an Oath between two Perſons, conſiſts in breaking a Straw aſunder; which [a] formal Practice, in all Probability, was taken from our antient Cuſtoms, ſince there is ſuch a manifeſt Conformity between it and them.

THE *Formoſans* [b] have a Grand Council, which conſiſts of twelve Senators, each of them about forty Years of Age, who hold their important Poſts but for two Years; and upon reſigning them, ſhave their Temples and the Crowns of their Heads. Matters of Religious Concern, likewiſe, come under their Cognizance; for they are obliged to put in Execution the Ordinances and Inſtitutions of their Prieſteſſes, and to prevent the People from the Commiſſion of all ſuch Actions as may any ways provoke or diſpleaſe the Gods. At ſuch Times as the Publick are directed to go naked, in Order to draw down the Benediction of the Gods upon their Grain, theſe Counſellors take ſpecial Care that the ſacred Injunction be ſtrictly comply'd with; and if they accidentally meet with any reſolute Offenders, they not only ſtrip them, but fine them likewiſe very ſeverely.

ANOTHER Cuſtom in Vogue amongſt them, in which they imitate the *Americans*, is that of painting their Arms, Shoulders, Breaſts, and Faces. To this might be added, the Feathers which they wear upon their Heads, eſpecially on their moſt ſolemn Feſtivals; and the Bracelets of little Shells with which they adorn both their Arms and Legs.

THE Women are not only their Prieſteſſes, but their Phyſicians likewiſe. Their Skill in Medicine, however, conſiſts principally in the Friction only of the Part affected, or that which is correſpondent to the Place where the Ailment lies. This Operation is introduced by a Sacrifice to their Idols. If both fail of Succeſs, they have Recourſe in the next Place to Magic Charms, and make their Applications to an Enchantreſs. This new Operatrix, pretending to conſult the Soul of the Patient, takes hold of his Fingers, and pulling them one after another, endeavours to make them ſnap. If ſhe ſucceeds, it is look'd upon as a propitious Omen. After this ſhe lays the Leaf of a particular Tree on the Mouth of the Patient, and ſpirts about a Spoonful of Water upon the Leaf. If by this Operation it inclines towards her, it is likewiſe accounted a very favourable Preſage. It often happens, however, that, notwithſtanding all theſe Symptoms of Succeſs, the Diſtemper rather increaſes than abates; and in ſuch Caſe they conclude that the the Patient is poſſeſſed with the Devil, and prepare accordingly to exorciſe him; but firſt make a ſolemn Sacrifice to their Idols; after which the Sor[illegible]ſs, at the Head of ſeveral Young Men, performs the Operation, one of the moſt material Ceremonies whereof, is to purſue the Devil Sword in Hand, and afterwards to throw the Holy-Water-Pot at his Head, that is to ſay, a Pot full of *Maſakaw*, which is their favourite Liquor. But we ſhall drop the Account of theſe pretended Symptoms, and the Magic Charms which precede them, to inform the Reader of the Methods a Patient muſt take, as ſoon as he is recovered. In the firſt Place he muſt offer up a Sacrifice to his Gods, and during the Performance of it, muſt diligently obſerve every Prognoſtication good and bad, and avoid the latter. He muſt likewiſe abſtain from all public Company during the *Karichang*. When the Patient is ſo dangerouſly ill that all their Incantations and Exorciſms prove ineffectual, their laſt Refuge is to recommend him to the Care and Protection of the Gods.

[a] See *Paſquier*, in his Enquiries relating to *France*, on the Original of the Proverb, *Rompre la Paille*; which ſeems to be derived from the antient Manner of taking Poſſeſſion of a Thing, or reſigning all Manner of Right and Title to it.

[b] The Miniſter *Candidius*, in his Account of *Formoſa*, Tom. V. of the Voyages of the Company, &c.

Their

Their NUPTIAL CEREMONIES, *and* FUNERAL SOLEMNITIES.

THE [a] *Formoſans* are Polygamiſts, as indeed the greateſt Part of the Idolatrous Nations are, and forſake their Wives, whenever it ſuits with their Inclinations. They don't reſide with them, but only viſit them a-nights, and in private. Thus far their Cuſtom may ſeem tolerable enough; but what follows is very particular. The Men are not allow'd to marry till they are twenty Years old; and then never approach their Wives Apartments, unleſs the laſt give them previous Notice. When they ſee them ſtanding at their Doors, if they have an Inclination to admit them, they invite them in, but if not, their poor paſſive Husbands are obliged to retire without the leaſt further Notice or Concern. This is a very whimſical Cuſtom: Our *European* Ladies, in our Opinion, would be ſo far from diſmiſſing them after this cold Manner, that they would be impatient every Moment they were abſent from them. Let a Husband be never ſo bad a Bargain, yet, for want of a better, he is always ſure of a warm Reception. In ſhort, it ſeems very extraordinary, according to the Idea we entertain of the Female Sex, that the Women of *Formoſa* ſhou'd ſuffer their Husbands to withdraw thus, without any Reluctance. *Frederic Henry*, Prince of *Orange*, uſed to ſay, That young Women think Love inſpires the Men with Courage, and makes them always bold and ready for an Attack; and the *Capuchins*, That Soldiers never have their Swords out of their Hands. This Prince was a competent Judge; but the Ladies, who have never try'd the Experiment, are not apprehenſive, that Men are ſometimes ſeiz'd with an [b] involuntary Palſy. The Miniſter *Candidius* informs us, "That the [c] Huſ-
"bands of *Formoſa* muſt lie with their Wives no oftner than every other Night; and
"moreover, continues he, thoſe Viſits muſt be paid by Stealth. The poor Husband
"muſt ſneak into his Wife's Apartment like a Thief. He muſt not preſume to come
"near the Fire, nor the Candle, nor ſpeak one ſingle Word, but go directly to
"Bed." To all outward Appearance, theſe *Formoſans* are Strangers to the Game at Gooſe, called *Petite Oye*. "If the Husband is deſirous of having ſome Tobacco,
"he muſt not preſume to ask aloud for it, but by a very faint Cough; and his
"Wife, who underſtands the Signal, goes to him, and ſupplies his Wants with all
"the Secrecy and Circumſpection imaginable. Afterwards ſhe returns, and never goes
"to Bed to her Husband, till all the Family are withdrawn". As ſoon as 'tis Day-Light, the Husband riſes, and departs with as much Privacy and Precaution, as when he came in, ſpeaks not one Word, and never preſumes to return all Day. This Manner of Living continues a long Time, ſince, according to the Report of thoſe Travellers from whom we make our Extracts, the Men never cohabit with their Wives till they are fifty Years old, and moreover, both Parties have Liberty to ſeparate from each other on the leaſt Diſtaſte. Thrice happy Freedom! which would preſerve Peace and Tranquility in many a Family, was it practiſed amongſt ſome of our politer People, as it is amongſt theſe almoſt Savage Idolaters: But in vain do we commiſerate the deplorable Caſe of Numberleſs *Chriſtian* Husbands, who are doom'd to a perpetual Martyrdom. Our Pity alas! and our Compaſſion for them, are entirely vain and uſeleſs. Although, after a Divorce, the *Formoſans* may marry again without any Manner of Reſtriction; yet their firſt Wives have an indiſputable Right and Title to whatever had been preſented them before ſuch Separation, provided they have not been guilty of Adultery, or any other enormous Tranſgreſſion.

[a] *Rechteren*, in his Voyages of the Company, Tom. V.

[b] *Funerata eſt pars illa corporis mei quâ quondam Achilles eram.* Petron. in Satyr.

[c] Voyages, &c. Tom. V. *ubi ſup.*

'Tis

'Tis look'd upon as a groſs Affront to ask a *Formoſan*, in the Preſence of any Perſon whomſoever, what Family his Wife belongs to, whether ſhe's handſome or ugly, and how ſhe is in Health.

The Women are allowed to marry as ſoon as ever they are qualified for the Embraces of a Husband. "When a young Man courts a Maid, with Intention to make "her his Wife, he prevails on his Mother, Siſter, or ſome near Relation, to wait upon "her, to offer her ſuch Preſents as he thinks proper, and to obtain her Parents or her "Relations Conſent. If the Propoſition be approv'd of, the Preſents are made," .... the whole Affair is accompliſh'd, and they proceed without any further Ceremony, or ſo much as a formal Entertainment, to Conſummation. Theſe Nuptial Preſents conſiſt either of Linen Gowns, or Skins, Gold Rings, and Bambou Bracelets.

The Wives of *Formoſa* are not ſuffered to be brought to Bed, till they are ſix or ſeven and thirty Years old. This Circumſtance ſeems highly incredible, but, we are aſſured, that the Laws of their Religion ſtrictly prohibit the contrary; and 'tis very well known, to what unreaſonable Lengths the Principles of any falſe Religion whatever will carry its Profeſſors. But be that as it will, "When the Wives of *Formoſa* find themſelves "pregnant, they are obliged to cauſe themſelves to miſcarry, and, as they are forbidden "to entertain any Ideas of natural Fondneſs and Affection, ... they immediately ap-"ply themſelves to a Prieſteſs, who acts the inhuman Midwife, and violently brings away "the *Fætus*." Such a Religious Ceremony as this ſurely was never obſerv'd by any Nation, how barbarous ſoever, beſides themſelves.

Under the Article of Phyſic we left the Patient, who was expiring, and paſt all Hopes, recommended to the Favour and Protection of his Gods. The [a] *Formoſans*, however, according to one of our Accounts, do not ſuffer him to die a natural Death. They haſten his Departure, by pouring Drink down his Throat, which ſuffocates him in an Inſtant. As ſoon as he is expired, they beat a Drum, made of the Trunk of a hollow Tree, before his Door, to give Notice of his Deceaſe. They waſh the Corpſe, adorn and dreſs it as handſomely as ever they can, lay his Arms by him, and preſent him with ſome Rice, all which lie untouch'd for two Days together; they ſacrifice, likewiſe, a Hog on his Behalf, to ſecure him a proſperous Journey to the other World. They erect a *Bambou*, with a kind of Streamer at the Top of it, before his Door, and ſet a large Tub of Water underneath it. At Night his Friends meet together, and drink the Deceaſed's Health in Bumpers of *Maſakaw*; his neareſt Relations throw themſelves upon the dead Corpſe, and ask a thouſand Queſtions about the unhappy Cauſe of his Deceaſe. We ſhall ſay nothing of their hideous Outcries, and the Tears of their hired Mourners; 'twill ſuffice to obſerve, that the *Formoſans* obſerve theſe Funeral Solemnities, as well as the *Chineſe*, and divers other Nations. Theſe hired Mourners ſay a kind of Prayer for the Deceaſed, and beg of the Gods, that his Soul may find a commodious Situation, and many Friends. At the Expiration of two Days, they waſh the Corpſe a ſecond Time, and ſometimes oftner. After this, the Deceaſed, whoſe Hands and Feet are faſtened to a Scaffold, erected about ſix or ſeven Foot high, is carried out in State, and laid before a moderate Fire; where he is left to dry and ſtink for about eight or ten Days ſucceſſively, to the no ſmall Nuiſance of his Friends and Relations, eſpecially if the Deceaſed happened to be fat, or full of groſs Humours. As ſoon as the Corpſe is dry, 'tis remov'd from the Scaffold to which it was faſtened, in order to be roll'd up in a Mat, and then convey'd back again to his own Houſe, where he is laid on another Scaffold ſtill higher than the former, lin'd with Cloth, and made in the Faſhion of a Tent. After this the Funeral Feſtival is renewed. The Corpſe very often remains here for three whole Years together.

[a] *Dapper*, in his Collection of Voyages.

At

At the Expiration of that Term, the Bones of the Deceaſed are buried in his own Houſe; this is a farther Ceremony, and attended with a new *Bacchanalian* Entertainment. If the Deceaſed was one of their Warriors, all his military Exploits are related one after another, and the Number of his Foes, which he had ſlain in Battle, particularly recounted. A *Bambou* is then hung over his Head, and as many Notches made in it as the Number he had kill'd amounted to. Some Perſon appointed for that Purpoſe, ſits up nine Days ſucceſſively to watch the Corpſe. On the Tenth they make a hideous Clutter, with their uſual Tears and Lamentations round about it, which contributes, as they imagine, towards driving away the Devil, who, they ſay, conſtantly hovers round the Deceaſed till that Ceremony be performed. If the Deceaſed was a married Man, his Widow makes her ſolemn Supplications to the Gods in his Behalf. After the Corpſe is buried, ſhe takes a Broom and throws it towards the South, ſaying, *Whoſe Houſe is this? 'Tis none of mine; and I'll have nothing to do with it any more.*

In a certain Town of this[a] Iſland, when any one is deſperately ill, and in exquiſite Torment, a ſlip Knot is faſtened round his Neck, and he is hung up ſo high as that his Feet cannot touch the Ground, after much the ſame Manner as our Hangmen diſpatch Malefactors at the Gallows. Afterwards, they either throw him down, or let him drop upon the Ground, and thus he makes his Exit, and Room at once for his Succeſſors, who no doubt take Care to have a Hand in this friendly Office.

These Iſlanders, of whom 'tis obſerv'd, that they have ſome Form of Tradition tranſmitted down from Father to Son, in Vindication of their Religion, and who imagine, as well as ſeveral others Nations more poliſhed and enlightned than themſelves, that the World was eternal; theſe Iſlanders, I ſay, acknowledge the Immortality of the Soul. When any Perſon dies, the *Formoſans* erect a little Hut, which they dreſs up with green Boughs and other Decorations, for the Reception of his Soul. Four Bandrols, or little Streamers, are planted, by way of Ornament, at each Corner. Within there is provided a Calabaſs, or Bowl full of freſh Water, and a *Bambou*, that the Soul may, without any Manner of Inconvenience, refreſh itſelf, or waſh, whenever it thinks proper. As to their Ideas relating to future Rewards and Puniſhments, they imagine that the Souls of wicked Men are tormented, and caſt headlong into a bottomleſs Pit, full of Mire and Dirt; and that thoſe of the Virtuous paſs with Pleaſure and Safety over it, upon a narrow *Bambou* Bridge, which leads directly to a gay Paradiſe, where they revel in all ſenſual Enjoyments. But when the Souls of the Vicious attempt to get over this Bridge, they ſlip on one ſide, and fall headlong into the miry Abyſs. As to the Doctrine of the Reſurrection of the Body, they have no Manner of Idea of it. So myſterious a Tenet is beyond their ſhallow Comprehenſions. Not but that the Footſteps of ſo refined a Notion may be met with amongſt ſome People, as barbarous and illiterate as they are. A very ingenious[b] *Engliſh* Gentleman has publiſhed a curious Diſſertation on this Topic.

They look on ſeveral Things, which the Law of Nature forbids, as mortal Sins; ſuch as Theft, Murder, and Lying; to which might be added, the Neglect of going naked at the Time preſcribed, Child-bearing before the Age of ſix or ſeven and thirty, *&c.*

[a] *Candidius*, in Tom. V. of his Voyages of the Company.
[b] *Humphry Hody*'s Reſurrection of the ſame Body aſſerted, *&c. London* 1694.

The RELIGION *of* JAPAN.

SOME [a] pretend, that the Inhabitants of theſe Iſlands are indebted to the *Chineſe* for the Principles of their Religion. It muſt be acknowledged, That there is a manifeſt Conformity between the idolatrous Worſhip of theſe two Nations, but 'tis almoſt the ſame between theirs and that of the [b] *Indians*. In all Probability, each of theſe have made ſome Alterations, according to the Caprice of their Prieſts, in a Doctrine built on the very ſame Foundation.

WE ſhall now give you an Extract from the beſt Narratives we can find, that have treated on the Topic before us. The [c] *Japaneſe*, according to a *Spaniſh* Hiſtorian, are divided into ſeveral Sects, which, however, may very well be reduced to two. The firſt are profeſt Atheiſts, acknowledge no other Life than that of ſenſual Enjoyments, and laugh at the Puniſhments of Vice, and the Rewards of Virtue, in a future State, as meer Chimeras. Theſe Sectarians are diſtinguiſhed by the Names of [d] *Xenxi:* They reverence, and pay a Kind of Adoration, to the Worthies of their own Country, that is, thoſe who, like the antient Heroes, were conſpicuous for their Merit and glorious Atchievements, under the illuſtrious Title of *Camis*. They offer up Sacrifices and erect Temples to their immortal Memory; ſwear by them, and make their earneſt Applications to them to proſper their Undertakings, and vouchſafe unto them all the Bleſſings of this Life. The other Sect, who are ſomething more poliſhed and refined than the former, acknowledge one [e] *Xedorius* to be their Founder, who, as his Diſciples pretend, was of Royal Extraction. This Prince had two Sons. His Wife dying, he bemoan'd the Loſs of her in the moſt affectionate Manner imaginable, aſſigned her a Place amongſt his Idols, and inſtituted Prayers to be ſaid, and Penances performed in Commemoration of her.

A THIRD Sect, according to Father *Kircher*, aſſumes the Denomination of [f] *Foquexus*, on Account, as he informs us, of a particular Book which bears that Title. This is, in ſhort, the Sect of *Xaca* or *Xequia*, of which we have already ſaid as much as is ſufficient. [g] Before he appeared, the *Japaneſe*, as we are informed, acknowledged no other good and gracious Deities, but ſome of their Kings and Heroes, under the Names of *Camis*. *Xaca* ſoon convinc'd them of their Error, and that there were ſeveral others, whom he call'd *Fotoques*, far more illuſtrious, and that *Amidas* was their Sovereign Lord and Maſter. The *Camis*, continued he, can only make Men happy in this World; but *Amidas* and the *Fotoques*, in that which is to come. We ſhall give you a more particular Account of this *Amidas* in the Sequel of this Article; but we cannot forbear remarking in the mean Time, that from what has been ſaid, we muſt conclude, that *Xaca* taught the *Japaneſe* a new Doctrine, and the Reverſe of that which he preached up at *China* and *Tonquin*, where he endeavoured to eſtabliſh Atheiſm, and a general Contempt of all Manner of Religion. And in Effect the *Japaneſe* allow, that *Xaca*, finding himſelf at the Point of Death, confeſſed, that all the Principles and Maxims which he had ad-

[a] Father *Kircher*, in his *China illuſtrated*.
[b] This Remark has been made before.
[c] Father *Lewis Guzman*, quoted by Father *Kircher*, *ubi ſup*.
[d] Theſe are the *Sintos*, mentioned in the Hiſtory of *Japan*, tranſlated into *Engliſh* from the Manuſcripts of Doctor *Kaempfer*. This Religion was likewiſe ſtiled the Religion of the *Camis*.
[e] This is the Sect of the *Xedorins*, mentioned in the Eccleſiaſtical Hiſtory of *Japan*. It will appear by the Sequel of this Diſcourſe, that this Sect was no more than a Reformation of that of *Xequia*.
[f] *Budſdo* and *Fotoke* in *Kaempfer*, *ubi ſup*. This *Budſdo* is the very ſame as *Xaca*, *Fo*, *Sommono-Codom*, *Budtu*, *Witzneu*, *Chacabout*, &c.
[g] The Eccleſiaſtical Hiſtory of *Japan*, Tom. I. pag. 34.

vanced

vanced were falſe and erroneous. But however that be, it will appear from the Sequel of this Diſcourſe, that the *Bonzes* of this Sect, in their Sermons, exhort the People to pay divine Adoration to *Amidas*, and his Superintendants, to look down with a generous Diſdain on all ſublunary Enjoyments, to have nobler Views, and live here in order to be happy hereafter, *&c.*

THERE is a fourth Sect, according to ſome of our Authors, diſtinguiſhed by the Name of [a] *Jammabos*, or *Jammabugi*. This Term *Jammabos*, ſignifies *Captain of the Mountains*, becauſe this Sect reſides ſolely in Rocks and Deſarts, where they apply themſelves to the Study of Magic. But we ſhall give a more rational Account of the etymological Senſe of the Term *Jammabos* in another Place. One Part of theſe *Monks* live on the Benevolence and charitable Contributions of the People, much like thoſe [b] Vagabonds whom we call *Egyptians* or *Bohemians*; for the *Jammabos*, like them, ſtrole about, and tell People's Fortunes. The Founders of this Sect have enjoin'd their Diſciples to go twice a Year in Pilgrimage to a certain Temple; and in all Probability the old Woman, that was converted to the Chriſtian Faith, of whom Father [c] *Froes* takes particular Notice in one of his Letters, was one of theſe *Jammabugi*. This old Woman had rambled backwards and forwards, and viſited almoſt all the Temples and Pagods throughout the whole Empire of *Japan*. She wore a kind of Paper Veſtment, whereon were repreſented all the Tranſactions of *Amidas*, which coſt this old Devotee a good round Sum of Money: But, to make Amends for the extravagant Price of her ſacred Dreſs, the *Bonzes* threw in a conſiderable Number of Indulgences and Diſpenſations, much after the [d] Manner of the *Roman Catholics*, into the Bargain. The *Bonzes* likewiſe had aſſur'd their credulous Chap-woman, *That ſhe ſhould infallibly be admitted, at her Death, into the Preſence of* Amidas, *and live amongſt the Bleſſed Spirits above, in caſe ſhe took particular Care to be interred in that ſacred Habit.*

IN the Extracts which *Purchas* has given us of ſeveral Voyages, we find there are twelve ſeveral Sects amongſt the *Japanneſe*; that ſome of them deny a Providence, and the Immortality of the Soul; that every Perſon, has three Souls, which animate ſucceſſively the human Body, and abandon it after the ſame Manner. There is ſome Conformity between this Notion and that of the Antients, who were of Opinion, that [e] there was a *Spirit* as well as a *Soul* in Man; not to mention thoſe who divided the Faculties of the Soul into ſeveral diſtinct Beings. Theſe Sectarians, at leaſt many of [f] them, look upon *Amidas* as the Saviour of Mankind, and as ſuch pay him the Tribute of divine Adoration. They believe there is a Life in the World to come, and that it will be the happy Portion of all thoſe who have been true Worſhippers of *Amidas*. This *Amidas* and *Xaca* are their two principal Deities; but the *Camis* are no more than their Miniſters, or Superintendants. To the former they make their Applications, when indiſpoſed, for the Reſtoration of their Health; to the latter for the Bleſſings of Riches, Children, *&c.* Some Hiſtorians make mention of one particular Sect, who adore the Sun and Moon, under the Form of an Idol with three Heads, which repreſent thoſe two glorious Luminaries, and their Influences or Effects; and ſome ſay, the Elements.

IN all Probability theſe various Sects which *Purchas* ſpeaks of, might be reduc'd to a ſmaller Number, and any one will readily be convinc'd of the Truth of it, who will

[a] Father *Froes*, Lib. V. *Epiſt. Japon.* calls them *Janaembugi*.
[b] Father *Lewis Guzman*, *ubi ſup.*
[c] Lib, IV. *Epiſt. Japonicar.* publiſhed in 1574.
[d] Father *Froes*, in the ſame Letter, ſays, *Eccleſiaſticos enim Ritus Dæmon effingit.*
[e] This is the ſame Doctrine as is eſtabliſhed by *Lucretius*, in his *Natura Rerum*. Turn to the Paſſage relating to the three Souls before-mentioned in the Religion of the *Tonquineſe*, who were of Opinion, that the three Souls were reunited to conſtitute the Soul of their King.
[f] That Sect particularly, call'd *Icoxuana*, in *Purchas*.

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but conſider, that, according to the Account of that ingenious Compiler, theſe various Sects are, properly ſpeaking, no more than ſo many different Orders of *Bonzes*, who partially animate the People's Zeal for their own favourite Founders, and, under that Pretence, aim at the Eſtabliſhment of their own Merit in the Opinion of the Devotees. This is a Practice to which we our ſelves are no Strangers: 'Tis very well known what Preference our Religious Orders give to their own particular Founders, tho' with leſs Regard, in all Probability, to their intrinſic Merit, than the Maintenance and honourable Support of their reſpective Orders. If to this were added the various Habits of our Monks, ſome particular Notions, ſeveral clandeſtine Practices, purſued with the utmoſt Warmth, to depreciate each other in the Opinion of their Devotees, the Superiority in Point of Miracles and Merit, which each aſcribes to his Order; were all this, I ſay, added, would it not be enough to perſuade any *Japaneſe*, that had reſided any conſiderable Time in *France*, that there is an infinite Variety of Sects amongſt us, who diſtinguiſh themſelves by particular Cuſtoms; and that St. *Francis* is the Patron and Favourite of one, St. *Bruno* of another, St. *Dominic* of a third, and ſo on? Not that they pay the ſame Tribute of Adoration to them (would he add) as to the Supreme Being, they being only their *Camis*, and regarded in all Reſpects like our own. A good Chriſtian, however, that was well grounded in the Principles of his Religion, would no doubt make this *Japoneſe* a ready Reply, and convince him of his Error.

AMONGST the various obſcure and contradictory Accounts which we meet with of this extenſive Empire, there are two Hiſtorians more accurate and perſpicuous than the reſt. The firſt traces the Footſteps of the *Jeſuits*, who, to do them juſtice, for the Generality are faithful and impartial Hiſtorians, with regard to National Cuſtoms and Manners; and even thoſe who have ungenerouſly endeavoured to depreciate and queſtion the Veracity of their Narrations, have been reduced to the Neceſſity of tranſcribing whole Paſſages from them, or introducing Fictions of their own, to give Vogue to their [a] *New Relations.*

ALTHO', according to common Computation, there are twelve diſtinct Sects, or Religions, in *Japan*, " There are three, however, ſays our [b] Author here quoted, that pre-
" vail more than all the reſt. That of the *Xenxi*, which is the firſt, acknowledges no
" other Life but this, nor any other Subſtances than what are the Objects of Senſe; that
" is to ſay, than ſuch as are material. The *Bonzes* of this Sect aſſociate themſelves
" with none but diſſolute Noblemen, and Perſons of the higheſt Rank and Diſtinction;
" ſuch, in ſhort, who make their Bellies their Gods, and whoſe Hearts are inclin'd to
" believe the gay Dictates of their own vicious Inclinations. They furniſh them with Arguments to lull their Conſciences aſleep, whenever they begin to be reſtleſs and uneaſy. The ſecond Sect is that of the *Xedoxins*, that is to ſay, *Men of God*, or of *Paradiſe*. Such as are virtuouſly inclined, and Men of Credit and Reputation, are of this Profeſſion. This Sect acknowledge a future State, and the Immortality of the Soul. *Amidas* is their favourite Deity. The *Bonzes* of this Sect go frequently thro' the Streets of *Japan*, and, by the tinkling of a little Bell, get Crowds of Devotees round about them, amongſt whom they diſtribute their Indulgences and Diſpenſations, ſinging at the ſame Time a Kind of ejaculatory Prayer, *O ever-bleſſed Amidas have Mercy on us!* In the Sequel of this Diſcourſe we ſhall ſhew you, that this is a little Church-Stratagem to alarm the Conſciences of the Faithful, and induce them to pay a handſome Price for ſuch divine Favours, and by their Liberality ſupport their Convents. In all Religions whatever, there are ſome Devotees ſo weak as to imagine, that Salvation is to be purchaſed for Money. At ſtated Hours in the Day they ring their large Bells, to give the People Notice that 'tis Prayer Time. Every one is attentive to the Sound, falls down

[a] This is the univerſal Title of all our modern Travels.
[b] The Eccleſiaſtical Hiſtory of *Japan*.

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immediately on his Knees, and prays with his Hands lifted up in a decent and devout Manner. All our Accounts agree, that the *Bonzes* of this Sect uſe their utmoſt Endeavours to heighten the Fears and Hopes, occaſioned by the Idea of a Separation of Body and Soul, after the Expiration of a determinate Number of Years; whereas thoſe of the *Xenxi* attempt utterly to baniſh and extirpate both the one and the other. Although we are fully perſuaded, that the Fictions and Artifices of the *Xodoxins* engage the Affections, and enſnare Abundance of Devotees, yet let *Bayle* ſay what he will, 'tis much better to ſee the Superſtitious adhere to Fictions, than Atheiſts make an idle Romance of all the Ideas of Religion. Among the Superſtitious there are but very few indeed who are Men of Credit and Reputation, yet to what unaccountable Confuſions and Diſorders ſhould we be expos'd, if, inſtead of thoſe [a] Clouds with which Fable and Superſtition have obſcur'd the Truth, we ſhould live here below in the impenetrable Darkneſs of Atheiſm and Irreligion? Where Truth is wanting, we muſt argue for the Neceſſity of human Inventions, and thoſe Syſtems of Superſtition which are already eſtabliſhed; but in that Caſe we ſhall always take Care to ſet their real Character in the faireſt and cleareſt Light.

THE third Sect is that which pays divine Adoration to *Xaca*, which Father *Kircher* ſtiles the *Foquexus*; who live in a conventual Manner, and one of the indiſpenſable Duties of their Function, is to meet at Midnight, in order to repeat in Publick the Prayers of *Xaca*, and to ſing ſuch Hymns as are contain'd in the Scriptures of that falſe Prophet.

THE fourth Sect is diſtinguiſhed by the Title of the *Icoxus*. "The Founder of this Sect, though in Reality a very vicious Perſon, under the Diſguiſe of a grave and modeſt Deportment, gain'd ſuch an univerſal Reputation for his Sanctity of Manners, that whenever he appear'd in Publick, the Populace in general threw themſelves proſtrate at his Feet, for the Remiſſion of their Sins. His ſuperſtitious Admirers celebrate his Feſtival every Year; and Multitudes from every Part of the extenſive Empire of *Japan*, aſſemble themſelves together on that ſolemn Occaſion. Every one fondly imagines, that he who ſets Foot firſt into his Temple, will be entitled to ſome peculiar Bleſſings; for which Reaſon there is an exceſſive Crowd at the Doors by Break of Day; and the Moment they are open'd, every one is ſo zealous to be foremoſt, that ſome Body or other is always ſmother'd..... Nay, there are ſome Bigots ſo zealous, as to lay themſelves all along in the Entrance to the Temple, on Purpoſe to be trampled on, and cruſh'd in Pieces, by ſuch as preſs forward to gain Admittance." This Act of Devotion bears a very near Affinity to that of the *Indians*, who throw themſelves, in the Warmth of their Devotion, under the Chariot-Wheels of their God *Eſwara*.

[a] *Quippe etenim quam multa tibi jam fingere poſſum*
Somnia, quæ Vitæ rationes vertere poſſint,
Fortunaſque tuas omneis turbare timore?
Et merito: nam ſi certam finem eſſe viderent
Ærumnarum homines, aliquâ ratione valerent,
Religionibus atque minis obſiſtere Vatum.
Nunc ratio nulla eſt reſtandi, nulla facultas,
Æternas quoniam pœnas in morte timendum. Lucret. Lib. i.

——— *E'en I could eaſily find*
A thouſand Stories to diſtract thy Mind,
Invent new Fears, whoſe horrid Looks ſhould fright,
And damp thy Thoughts, when eager on Delight.
And Reaſon good. But if it once appear
That after Death, there's neither Hope nor Fear,
Then Men might freely triumph, then diſdain
The Poets Tales, and ſcorn their fancied Pain.
But now we muſt ſubmit, ſince Pains we fear,
Eternal, after Death, we know not where. Creech.

THE fifth Sect, which is that of the *Negores*, derives its Original from one *Cambadoxi*, a Diſciple of *Xaca*; one of *Cambadoxi*'s Followers eſtabliſhing that Sect in Commemoration of his Maſter. This *Cambadoxi* was as audacious as he was impious, and a celebrated Magician, who boaſted, that by Virtue of ſome certain myſtical Terms, he could caſt out Devils, and oblige them to anſwer to ſuch Interrogatories as he ſhould think proper to exhibit. The *Bonzes*, his Diſciples, inſiſt, that this ſupernatural Gift of his is tranſmitted to them; they deriving it from him, in all Probability, as his immediate Succeſſors. When *Cambadoxi* perceived his Diſſolution drawing nigh, he order'd his Diſciples to convey him privately into a dark Cavern, under Pretence of repoſing himſelf there, without any Interruption, which Orders were religiouſly obey'd. Before his Deceaſe, he told his Diſciples, that he ſhould riſe again for the Confuſion of ſuch as ſhould preſume to oppoſe his Doctrine. "His Diſciples, ſays our Hiſtorian, "flatter themſelves that he did not die, but that, being weary of this troubleſome Life, "he cauſed himſelf to be ſhut up in that ſolitary Cave, into which no Perſon, how "hardy ſoever, has ſince that Time attempted to enter. A conſiderable Number of "Temples have been erected to perpetuate his Memory..... This Sect is divided into "three Claſſes. The firſt, which is not ſo numerous as the reſt, apply themſelves to "the Worſhip of the Gods, and the Performance of ſeveral other religious Ceremonies. "The ſecond, to all Manner of military Arts; and the laſt, to the making Arms for "the Service of the Publick..... Their Manner of Living is, according to Report, very "whimſical and particular. Some Hiſtorians aſſure us, that they acknowledge no ſo"vereign Power, and that no Affair of Importance can be ſettled without their una"nimous Conſent; and as that is one of the moſt difficult Things in Nature to ac"compliſh, they have no other Way to decide the Controverſy, but *Vi & Armis*; the "longeſt Sword determines the Debate, or, to ſpeak more properly, *the ſtrongeſt Ar*"*gument is the beſt.*" Other Authors aſſert, with much more Probability, "That in "Caſe there happens to be any Vote wanting, they adjourn the Aſſembly to another Day, "and continue ſo to do from Time to Time, till Matters are adjuſted, *Nemine Contradicente.* "Others again inform us, that they elect the two ſenior Members of their Corporation "to be their *Principals*, and that in all public Affairs their Sentence is definitive..... This "Sect is ſo numerous, that in about three or four Hours, by ringing only a large Bell, "which may be heard at a great Diſtance, they can raiſe an Army of thirty thouſand Men; "on which Account the Emperors of *Japan* are oblig'd to ſend them frequently very con"ſiderable Preſents, in order to keep them inviolably attach'd to their Intereſt, when "any emergent Occaſion requires their Aſſiſtance..... Theſe *Negores* have frequent "Quarrels amongſt themſelves, and then..... they fall foul on one another, and make "no Scruple to cut each other's Throats, though they look on it as a moſt flagrant "Crime, ſince 'tis abſolutely forbidden by their Law, to deſtroy ſo much as a Bird, or "the moſt contemptible Inſect whatſoever." Thus have I given you an Extract from the [a] Eccleſiaſtical Hiſtory of *Japan*, which was but lately publiſhed after a very brief, though accurate Manner. He takes no Notice at all of the Hermits, called *Aboribonzes*, nor of the *Jammabos*, as Members of any of theſe Sects. In the next Place we ſhall ſee whether the following Hiſtorian can furniſh us with a more accurate, more novel, or at leaſt a more complete Account of the Religions of *Japan*.

[b] KAEMPFER reduces all the Religions of *Japan* to theſe four, *viz.* that of *Sinto*, *Budſdo*, *Siuto*, and *Dejous*, or *Kiriſtando*. By the two laſt mentioned Denominations is intended the *Chriſtian* Religion; but there are no Advocates to plead her Cauſe at preſent; for ſhe is entirely abandon'd and extirpated throughout the whole Empire. The

[a] Written by Father *Craſſet* the Jeſuit, with Additions and Amendments, by an anonymous Author, conceal'd under the initial Letters of M. T.

[b] Hiſtory of *Japan*, tranſlated into *Engliſh* by Mr. *Scheuchzer*, printed at *London* in 1727.

Japaneſe

Japaneſe call themſelves [a] the favourite People of the Gods, which perhaps is the Reſult of their Vanity, or Superſtition, or both together. *Kaempfer* throughout his whole Hiſtory demonſtrates, that both are their Conſtitution Vices. They have generally deified, like the *Greeks*, their great Men, and antient Heroes; and, like ſeveral other idolatrous Nations, particularly the *Romans*, continue ſtill to deify even ſuch as expire before their Eyes. But we ſhall not dwell on ſuch Reſemblances, which rather demonſtrate a perpetual Uniformity of Superſtition, and ſimilar Qualities in all Mankind to receive her Impreſſions, than that the *Japaneſe* have borrowed their Ceremonies and Cuſtoms from other Nations. We have inform'd you, in the Introduction to this Article, that ſome are of Opinion, that theſe Iſlanders were indebted to the *Chineſe* for their Religion. *Kaempfer* rejects this Notion, and grounds his Arguments againſt it, on the [b] Difference of the Manners, Language, and Religion itſelf of theſe Nations. The Principles of the *Sinto's*, who are the moſt antient Sect of *Japan*, are peculiar, in his Opinion, to the People of that Empire. It is ſurprizing, that ſo intelligent an Hiſtorian ſhould ſo frankly advance this Opinion without farther Proof. That the *Japaneſe* have worſhipped no other Gods but their own Heroes and illuſtrious Perſonages, is what we ſhall readily acknowledge; but if it be allowed, that other Nations have likewiſe ador'd their favourite Heroes, not excepting the *Chineſe*, as has been fully illuſtrated under their Article, why ſhould there be any eſſential Difference admitted between the Religions of two neighbouring Nations, on Account only of their confining that worſhip to their own Gods, as the Cuſtom is among the *Chineſe* themſelves, where every diſtinct Family worſhips in a more particular Manner their reſpective Anceſtors. Now why might not they content themſelves in general with purſuing the ſame Principle in the Deification of their Heroes? To which may be added, that they might formerly perhaps have deified the ſame Perſons, although in Proceſs of Time their Poſterity may have ſwerv'd from, or forgot the primitive Names uſed by their Forefathers. Thus the *Greeks*, for Inſtance, chang'd the Names of ſeveral *Phenician* Deities; the *Romans* likewiſe thought fit to take the ſame Freedom with Reſpect to the *Grecian* Gods. But we ſhall drop the Purſuit of ſo obvious a Topic. *Kaempfer* ſeems fond of ſhewing his Reading, in maintaining that the *Japaneſe* are a much more antient People than the Hiſtorians who wrote before him ſeem willing to admit of; but as that is foreign to our preſent Purpoſe, we will take what he advances for granted, that they were the Poſterity of the primitive *Babylonians*, whom the Confuſion of Tongues diſpers'd all over the habitable Earth. The *Japaneſe*, however, trace their Original from a more glorious Head, inſiſt that they are the Offspring of the Gods, and produce two ſeveral Genealogies, or Succeſſions, as a Demonſtration of ſo momentous a Truth. Thoſe compriz'd in the firſt reign'd almoſt an infinite Number of Years in *Japan*. Theſe primitive Gods were ſpiritual Subſtances, and never united themſelves to any Bodies, how pure and perfect ſoever. Five terreſtrial Spirits, that is to ſay, illuſtrious Heroes, and conſequently not ſo ſpiritual as the former Deities, ſucceeded them, and from theſe proceeded a third Race, which, ſay they, was no Ways indebted to their immediate Predeceſſors, on Account of their Purity, or any other Perfections whatſoever. This third Race are themſelves, and they are the Iſſue of theſe Heroes. Of the ſeven Deities, whereof the firſt Race conſiſted, the four laſt were married, and had Children, but after an incomprehenſible Manner. Carnal Knowledge was the Reſult of the Curioſity of the laſt Hero of the firſt Race, who on that Account

[a] *Kaempfer*, Lib. I.

[b] Our *German* Author is not contented with alledging the pretended Difference between their Religions, but inſiſts likewiſe on the Variation of their reſpective Characters; and, moreover, lays a peculiar Streſs on the Difference which he has obſerv'd in their Conſtitutions, Cuſtoms, and Manners. But in Anſwer to all this it may be ſaid, that the like Oppoſitions are to be met with in other Places, and that ſuch as are born and live in a Country foreign to that of their Anceſtors, very frequently diſclaim every Thing that may give Strangers the leaſt Grounds to ſuſpect their original Extraction. We have ſeen frequent Inſtances of it in theſe latter Times; beſides, Men are like Plants, they retain Abundance of their native Soil. To the Climate may be added likewiſe, Imitation, and very often too Neceſſity, which is the Reſult both of the one and the other. We have treated on this Topic already in the Diſſertation which begins the firſt Volume of our Idolatrous Ceremonies.

is held in peculiar Veneration and Eſteem amongſt the *Japaneſe:* They look on him, in ſhort, as their firſt Parent. He produced the ſecond Race, of whom they pretend to be the Deſcendants. But this Hero and his Wife were ſuch perfect Strangers to Procreation, that they were indebted to a particular Bird for their better Information. The Secret once diſclos'd, they ſoon brought forth a numerous Iſſue, of a ſuperior Nature to that of their Deſcendants, though far ſhort at the ſame Time of that of the celeſtial Spirits. Without being in the leaſt repulſed by the [a] extravagant and ridiculous Chronology of the *Japaneſe*, we take it for granted, that *Adam*, *Eve*, and the *Original Tempter*, are plainly to be diſcover'd in this fabulous Succeſſion. The *Dairi* of *Japan* pretends, that he is the Deſcendant in the direct Line of the eldeſt Son of this their illuſtrious Founder, and that he is, by Conſequence, the true and rightful Sovereign of the Empire of *Japan*.

THE firſt of theſe five terreſtrial Spirits was remarkable for an infinite Number of heroic Actions, during his Reſidence here on Earth; and at his Departure he ſignaliz'd himſelf by as many Miracles. This Deity is not only worſhipped and ador'd by the *Sinto's*, but held in the higheſt Veneration and Eſteem by all the other Sects, even thoſe who are profeſs'd Libertines and Atheiſts. There are Temples and Idols erected all over the extenſive Dominions of *Japan*, in Commemoration of him; and the Devotees pay their Tribute of divine Adoration to him, in a more uniform and ſolemn Manner, than to any other Deity whatſoever. As to thoſe who firſt conſtituted the third Race, although their Merit is inferior to that of the five Heroes of the ſecond, yet the *Japaneſe* aſcribe to them a ſupernatural, and almoſt divine Power, and an Authority without the leaſt Limitation or Reſtriction. All theſe Particulars are more amply diſcourſed of in the Travels of Dr. *Kaempfer*, to whom we refer our curious Reader for farther Information.

WE ſhall have Recourſe once more to the Chronology of the *Japaneſe*, when we come to treat of the [b] ſpiritual Monarch of their Empire.

[c] THAT Religion which the *Japaneſe* call *Sinto*, is diſtinguiſhed likewiſe by the Denomination of *Kamimitſi*. *Sin* and *Kami* are Terms which we generally in our Tranſlations interpret *Idols*; but the true and genuine Signification of them is Heroes, Genii, and Demi-Gods. Such as are of this Perſuaſion, put their whole Truſt and Confidence in preſent and ſenſual Enjoyments, notwithſtanding they entertain ſome confus'd Idea of the Immortality of the Soul, and a State of Happineſs or Miſery in another Life. They acknowledge likewiſe, that there is a ſupreme Being, who dwells in the higheſt Heavens, and ſeveral other Deities ſubordinate and inferior to him, who reſide amongſt the Stars; but they pay divine Adoration to neither the one, nor the others; neither do they conſecrate ſo much as a [d] Feſtival-Day to their Honour, ſince thoſe Gods, in their Opinion, never concern themſelves with human Affairs. Although, according to this Idea, which is exactly conformable to the *Epicurean Syſtem*, the *Sintoiſts* ought never to think of, or regard thoſe Gods; yet they frequently ſwear in the moſt ſolemn Manner imaginable by them. As to divine Worſhip, they content themſelves with paying it only to ſome particular Deities, who preſide over the Elements, and the various Works

[a] What follows is an inconteſtable Proof of this Extravagancy. The firſt of the five Demi-Gods reign'd two hundred and fifty thouſand Years, and the laſt eight hundred thirty ſix thouſand and forty two. Their ſeveral Reigns, according to their Computation, amount in the whole to about two million three hundred and forty two thouſand Years. The Chronology of the *Japaneſe* is as extravagant to the full as that of the *Egyptians*, *Chaldeans*, *Chineſe*, &c.

[b] The *Dairi*.

[c] This whole Account, though not diſtinguiſh'd in the uſual Manner of Quotations, is extracted from *Kaempfer*, the curſory Remarks only excepted.

[d] *Kaempfer*, however, takes Notice of ſome of their ſolemn and religious Feſtivals. See the Sequel of this Diſcourſe.

of

of Nature, *&c.* They imagine, that, as the Employment of theſe Gods obliges them to ſojourn but at a ſmall Diſtance from Mankind, they are more ready and capable of making them feel the Effects of their Loving-Kindneſs or Diſpleaſure. Theſe are like ſo many Superintendants, or Governors of Provinces, who, as they are veſted with the Authority of Princes, can make their Subjects happy or miſerable, without the leaſt Reſtriction. The *Sintoiſts* flatter themſelves, that the Adoration and Homage which they pay to theſe Officers of the Supreme Being, is ſufficient to render them acceptable in his Sight, and that, by the Aid and Aſſiſtance of theſe ſubordinate Deities, they ſhall be rewarded according to their Merit in the World to come; from whence it may fairly be concluded, that they have at leaſt an indirect Proſpect of pleaſing the Supreme Being, in which Point they differ from the *Epicureans*, and ſuch as acknowledge no other Bounds between Good and Evil, than thoſe preſcrib'd by human Laws, for the better Preſervation of Order and Decorum amongſt Mankind.

THIS Adoration of the ſubordinate Deities was, in the primitive Times of the *Japaneſe*, a Teſtimony that the People acknowledged them as the Founders of their State, their Legiſlators, *&c.* By Degrees the ſame Honours were paid to their Warriors, and ſuch as were conſpicuouſly ſerviceable to their Country by their Wiſdom and Advice, or their profound Knowledge in the Arts and Sciences. At this very Day, the *Dairi*, whom we may look upon as their ſovereign Pontiff, preſerves, amongſt his other Privileges, that of deifying their illuſtrious Heroes, after a due and ſtrict Enquiry into their Exemplary Lives, and miraculous Atchievements. After this, the Emperor confers on each new Deity, in his Turn, ſome pompous Title, which illuſtrates his Character, and gives immediate Orders for ſeveral Temples to be erected to his Honour. If this is not always executed at the Expence of the Prince, yet, at leaſt, there is no Queſtion to be made but their Devotees are ever willing to contribute largely towards ſo pious an Undertaking: And if it happens, that in Proceſs of Time any of theſe Devotees grow rich, and ſucceed in their worldly Affairs, and there be the leaſt Appearance of a Miracle, the leaſt Odour of Sanctity exhaling from the Places which are thus but lately conſecrated, the new Deity is immediately cried up, the People flock thither from all Parts, and pay their Devotions to him, and a thouſand Statues, Temples, and Altars are devoted to his Service.

WE have already mentioned two different Claſſes of Deities, Celeſtial and Terreſtrial. Thoſe of the laſt Order wrought ſeveral ſurpriſing Miracles during the Times they flouriſhed in; the Legends of *Japan* are every where ſtuffed with Relations of Monſters ſlain and defeated, dangerous Adventures, miraculous Deliverances, Giants overcome and demoliſhed by them, *&c.* The Age of theſe Heroes deſerves to be compared with that of *Hercules*, and ſeveral other Worthies, whoſe miraculous Atchievements are recorded in *Grecian* Story. By the Aſſiſtance of but a tolerable Degree of Knowledge in Hiſtory, we may find ſome other Ages, that may ſtand in Competition with the two here mentioned. But, be that as it will, the *Japaneſe*, like the *Europeans*, have preſerved the Memory both of their Heroes, and their miraculous Exploits, by aſcribing their Names or their Actions to particular Towns and Villages, and laying up the Arms both offenſive and defenſive of theſe Heroes and Demi-Gods with Solemnity in their Temples; all which warlike Implements they ſtill believe to be animated by the Souls of their former Proprietors. The Religious Tenets of the *Sintoiſts* are ever held in the higheſt Veneration, on Account of their Antiquity, and exact Conformity with the political Cuſtoms of their Monarchy. The *Japaneſe*, like the *Chineſe*, never aboliſh or abandon their eſtabliſhed Ceremonies, but with the utmoſt Reluctance. If to this Veneration for their Tradition, we add the extraordinary Precautions and ſecret Methods which the [a] *Canuſis*, who are their ſecular Prieſts, make uſe of for the Inſtruction of their Diſciples in the Myſteries

[a] The Reader will be informed hereafter what Kind of People theſe *Canuſis* are.

of their Religion, and the Oath required of them to be taken on that Occaſion, 'tis no great Matter of Surprize, that their Perſuaſion prevails to this very Day. We are likewiſe inform'd, that ſuch as apply themſelves cloſe to the peculiar Study of their Doctrines, and who, on that Account, may be look'd upon as the Doctors of that Sect, never mention the Miracles of their Heroes, but with the utmoſt Reſerve, to the common People, eſpecially ſuch as are of another Perſuaſion. This Conduct, however, occaſioned a Revolution amongſt the *Sintoiſts*, which had like to have prov'd fatal: It was partly occaſioned, indeed, by the prodigious Progreſs of the *Budſdoiſts*; but their own Diviſions contributed very much towards it. Theſe were fomented, on one Side, by the forementioned myſterious Reſerve of their Doctors, who were afraid, in all Probability, that the miraculous Exploits of their Demi-Gods would never be able to ſtand the Teſt; and on the other, by the Deficiency, and Imperfection of their Theology, which gave their Diſciples no manner of Inſight into Nature, the Power of the Gods, or the State of the Soul after its Separation from the Body. It may boldly be aſſerted, That, conſidering the Frame and Conſtitution of the Human Species, it is abſolutely neceſſary that in all Religions there ſhould be a Variety of Subjects to awaken the Ideas, command their Attention, and at the ſame Time to ſtir up and animate a Religious Curioſity. The more diſtant any Syſtem of that Kind happens to be from its right End and principal Deſign, human Reaſon indulges itſelf the more in idle and romantic Reſearches. The Almighty has thought fit, (if I may be allowed the Expreſſion) that ſuch Part of the Chriſtian Religion as commands our Attention, and excites our Curioſity by Virtue of its myſterious Doctrines, ſhould be counterballanced by that other Part, which demands and inſiſts on the due Performance of our Duty. He requires our Acquieſcence and implicit Faith in the former; but promiſes eternal Life to ſuch as with Sincerity ſhall practice the latter; the habitual Neglect and Forgetfulneſs whereof expoſes us to a thouſand unhappy Debates and Syſtems, which have a natural Tendency to ſully and obſcure the Beauties of the *Chriſtian* Religion. But this Digreſſion has tranſported us too far from *Japan*. To reſume the Subject, therefore, it was by Virtue of thoſe Errors and Imperfections, which we have already obſerv'd in the Religion of the *Sintos*, that the Syſtem of the *Budſdoiſts* ſo eaſily prevail'd, and met with ſuch a favourable Reception amongſt the *Japaneſe*: Beſides, it boaſted all the Charms of Novelty, with which all Mankind are more or leſs allured, even thoſe who with the utmoſt Reluctance renounce the Traditions of their Forefathers; there being a certain Criſis, or Critical Minute, in which they are as eaſily captivated as other People. At ſuch a Time they blend and identify, as it were, ſuch Novelties with their old Ideas, and by that Means render their Syſtem in every Reſpect more whimſical and extravagant than it was before. The Introduction of *Budſdoiſm*, or rather the ſudden Progreſs it made, and the favourable Reception it met with from the People, divided the *Sintoiſts*, and formed a Schiſm amongſt them. Such as were [a] inviolably attach'd to *Sintoiſm*, as it was tranſmitted down to them in its Native Purity by their Forefathers, would make no Conceſſions, nor depart from the leaſt Article of their Belief, tho' of no Manner of Importance. This Branch of their Sect, which may be look'd upon as the rigidly Orthodox, are at preſent very inconſiderable; but the other, which goes under the Denomination of the *Riobus*, has attempted to reconcile *Budſdoiſm* and *Sintoiſm* together. They acknowledge the *Amidas* of the *Budſdoiſts*, and allow that his Soul animated the firſt of their Gods, or Demi-terreſtrial Deities, whom they call the Eſſence of Light, and of the Sun. It will appear by the Sequel of this Diſſertation, that *Budſdoiſm* runs through all the *Sintoiſm* of theſe *Roibus*: Nay *Kaempfer*, in his Narratives, inſinuates that ſeveral *Japaneſe* embrace the former upon their Death-Beds, notwithſtanding they profeſſed the latter all their Lives long. When they are at the Point of Expiration, they very devoutly commend themſelves into the Hands of the Prieſts of *Budſdo*, deſire to be interr'd according to the Cuſtom and religious Service of

[a] Theſe are called *Juitz*.

that

that Sect, and direct Prayers to be [a] ſung for the Comfort and Conſolation of their Souls. To give the Reader an adequate Idea of a *Japaneſe Sintoiſt*, who at his Death commends his Spirit into the Hands of *Budſdo* and his Prieſts, we muſt ſet before his Eyes an *European Spinoſiſt*, or *Epicurean*, who, after he has liv'd for forty Years together in the open Contempt of, and Rebellion againſt his Maker, takes up a ſerious Reſolution to reconcile himſelf, if poſſible, to the Deity he has ſo groſly offended, and to die the Death of the [b] Righteous. Grey Hairs, and the Terrors of the Grave, have the ſame Influence over the *Japaneſe* as other Nations.

WHAT we have aſſerted here is no Manner of Contradiction to our former Accounts. If they have any Idea of Rewards and Puniſhments in a future State, they perfectly extinguiſh it, both by their Conduct and their Syſtem. Their moſt refin'd Conceptions amount to no more than this, That the Soul, after its Separation from the Body, wings her Way towards a Kind of [c] *Elyſian Fields*, which lie, in their Opinion, beneath the three and thirtieth Heaven. The Souls of the Virtuous are admitted in a Moment into thoſe Realms of Bliſs, but thoſe of the Vicious are refus'd Admittance, and oblig'd to wander about in a diſconſolate Manner for a long Time, to make Atonement for their Sins. It is obſervable, that the Souls of the antient Pagans were ſubject to the like Misfortune, but on a very different Account. As to their Notion of Hell, *Kaempfer* aſſures us, that the *Sintoiſts* acknowledge no other, than the Torment of wandering like Vagabonds around the *Elyſian Fields*, nor any other Devil, than the deteſtable *Fox*, whom they [d] conjure in the moſt ſolemn Manner: And Abundance of the *Japaneſe* look upon that Animal as the Receptacle of the Souls of the Wicked in a future State. The odious Name which their Prieſts give to that Creature, is much the ſame with our Denomination of the *Foul Fiend*.

WE ſhall now proceed to the Morals of the *Sintoiſts*. Such as are of this Sect maintain, That in order to draw down the Benediction of the Gods upon their Souls in the Life to come, but more particularly in this, they muſt take indefatigable Pains to keep their Souls unſpotted and undefiled, religiouſly abſtain from every Thing that may poſſibly pollute them, or their Bodies, ſtrictly obſerve all Feſtivals and other Days ſet apart for the Service and Worſhip of the Gods, and make voluntary Pilgrimages to the Province of *Iſie*. This Part of their Empire is look'd upon by their Devotees as their *Holy Land*, becauſe *Iſanagi-Mikotto*, and his Wife *Iſanami*, who are the *Adam* and *Eve* of theſe Iſlanders, ſojourn'd there all their Lives long. *Ten-ſio-dai-ſin*, who was the [e] firſt of the Race of their terreſtrial Gods, and the eldeſt Son of *Iſanagi*, ſojourned likewiſe in this very Province. Such as carry their Devotion to the higheſt Pitch, add Penance and Humiliation to theſe four Precepts of *Sintoiſm*.

PURITY of Soul, according to theſe *Sintoiſts*, conſiſts in a ſtrict Obedience to the Dictates of Nature and the Voice of [f] Reaſon; in the utter Abhorrence of what they reſpectively prohibit; in the exact Obſervance of the Laws of the Realm; and the Commands of their Prince; and in the Avoidance of every Action that is inconſiſtent with both the one and the other. But *Sintoiſm*, in a more peculiar Manner, recommends to her Admirers an external Purity, to which her Devotees are inviolably attach'd, as Devotees, indeed, in all Religions generally are. This external Purity conſiſts in not de-

[a] The *Namanda*. See the Sequel of this Diſcourſe.

[b] Like the notorious *Des-Barraux*, who, according to *Bourſaut*, never believ'd there was a God, till he labour'd under a ſevere Fit of Sickneſs. Whilſt under the afflicting Hand of Providence, he wrote that celebrated Sonnet, *Grand Dieu, tes jugemens*, &c. in which he demonſtrated a brighter Genius than a ſincere and real Repentance.

[c] *Takamans-ferra*, that is to ſay, high and ſub-celeſtial Fields.

[d] *Kaempfer*, Lib. I. Ch. x.

[e] *Dai-ſin* ſignifies Almighty God, or ſovereign Spirit.

[f] According to the Idea which theſe *Epicurean Japaneſe* entertain of Reaſon.

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ſiling themſelves with Blood, in abſtaining from all Manner of Fleſh, and taking particular Care not to touch the Dead. Thoſe who either through Perverſeneſs, or Misfortune, tranſgreſs any of theſe Precepts, muſt neither preſume to viſit their holy Lands, nor enter their Pagods. The leaſt Spot of Blood renders a Man polluted for ſeven Days together. If a Carpenter, or other Labourer, by Miſchance ſhould wound himſelf as he is erecting any Pagod, he muſt abſolutely be diſcharg'd, and never ſuffer'd to touch it more. But if the Misfortune ſhould happen to any one employ'd either in the building or repairing of a Pagod conſecrated to *Ten-ſio-dai-ſin*, the Defilement and Prophanation falls alſo on the Pagod itſelf; inſomuch, that the ſacred Edifice muſt be inſtantly demoliſh'd, and laid level with the Ground. For the very ſame Reaſon, there are ſtated Times when their Women are excluded their Temples, and enjoin'd to refrain from going in Pilgrimage. The Fleſh of all Kind of four-footed Beaſts, Deer only excepted, pollutes a *Sintoiſt* for thirty Days together. To kill any Beaſt, or to be preſent when 'tis ſlaughter'd, to do any friendly Office for a dying Man, or one actually deceaſed, are look'd upon as Acts of Pollution; from whence we may conclude, that the Defilement which they contract by the Performance of their laſt religious Reſpects to their Relations, muſt be exceeding great. Such as value themſelves on their being more religious than their Neighbours, and are ambitious of being one Day canoniz'd by the *Dairi*, are extremely rigid in their Principles.* They imagine, for Inſtance, that another's Impurity may be imparted to them through thoſe different Organs, the Eyes, the Mouth, and the Ears; inſomuch, that only to ſee, or be ſeen by ſuch Perſons as are polluted, or to ſpeak to them, and hear them ſpeak, are, in the Opinion of theſe ambitious Devotees, all diſtinct Defilements. This Exceſs of Purity is repreſented in their Temples, and even in their Highways, by the Emblem of three Apes, ſitting at the Feet of *Dfyſo*; one having his Paws over his Eyes, another upon his Mouth, and the third upon his Ears.

THE Obſervance of ſolemn Feſtivals, and ſuch Days as are ſet apart for the Service of the Gods, is the third Article of *Sintoiſm*. At thoſe Times the Devotees are oblig'd to viſit their Pagods, unleſs they happen to be in a State of Impurity, or their Minds be ruffled and diſcompos'd by any inordinate Paſſions. The truly devout *Sintoiſts* are of Opinion, that they ought not to appear in the Preſence of their Gods, when their Minds are oppreſs'd with the Weight of any grievous Calamity, or too deeply engag'd in the Contemplation of paſt Enjoyments. They imagine, that ſuch Kind of Reflections are diſagreeable to thoſe pure Beings, who are unwilling to be interrupted in their moſt perfect Felicity with ſuch a Medley of Ideas. Their leſs refin'd Devotees are not indeed ſo ſcrupulous and rigid. Before the faithful *Sintoiſts* preſume to appear in the Preſence of their Gods, nay before they ſet out of their Houſes, in order to go to the [a] Temple, they firſt purify and waſh themſelves, then dreſs with Propriety and Neatneſs; and, above all, take particular Care to put on their *Kamiſiino*, which is a ceremonial Habit, and undoubtedly look'd upon as a fundamental Article of their religious Worſhip. They go to the Temple with an Air of Gravity and Sedateneſs; and as ſoon as they enter the outward Court, there is a large Conſervatory of Water, in which they are oblig'd to waſh their Hands before they proceed any farther. After this Ablution they approach the Temple with downcaſt Eyes, and an Air of Contrition; then they preſent themſelves before a Window, in which ſtands a large Looking-Glaſs, which is an Emblem of the Deity, who ſees all Things paſt, preſent, and to come, at one View, as in a Glaſs. He knows all the Secrets, all the Thoughts of his Adorers. This is the Illuſtration which the *Japaneſe* give of this Looking-Glaſs. The *Sintoiſts* fall upon their Knees, and bow down their Heads before this Window; and after having remain'd ſome few Moments in that humble Poſture, they lift up their Heads, and with

[a] The *Mia* of the *Japaneſe* may be either tranſlated their *Temple*, or their *Pagod*; for we take them for ſynonomous Terms.

Abun-

Abundance of Humility turn their Eyes towards the ſacred Mirror, as they ſay their Prayers. After this they put ſome Pieces of Silver through a Lattice into the Temple, or the Charity-Box which ſtands cloſe by the latter. This is an Oblation to the Gods, or rather an Alms to their Prieſt. After they have made this free-will Offering, they ring a Bell three Times, as a Teſtimony of their Love and Affection for the Gods, who, as they imagine, take great Delight in ſuch agreeable Sounds. And in this conſiſts the whole Ceremony of viſiting their Pagods; for 'tis attended with no ſet Forms of Prayer, or particular Leſſons of Inſtruction, no [a] Chaplets, no Ceremonies, repeated always after the ſame Manner, on ſet Days, and at certain Seaſons. Every one performs his Devotions, and makes his Addreſſes to the Gods, after ſuch a Manner as he thinks moſt convenient; but the more refin'd Devotees never pray at all, ſince the immortal Beings are fully appriz'd, in their Opinion, of all their moſt ſecret Thoughts and Deſires.

THE *Sintoiſts* look on Pilgrimage as the fourth important Article of their Religion. [b] *Kaempfer* takes Notice of three Kinds thereof, amongſt which that made to *Iſie* is, properly ſpeaking, the only one peculiar to *Sintoiſm*. We ſhall introduce the reſt under the Article of their Feſtivals and their Pilgrimages. That of *Iſie* is called [c] *Sanga*. It would be altogether needleſs, we preſume, to repeat here the Homage which the *Sintoiſts* pay to *Ten-ſio-dai-ſin*, and their Veneration for that particular Province, which was the happy Place of his Nativity. The Temple of *Iſie* bears the Name of *Dai-ſingu*; that is to ſay, *the Temple of the great God*. The Fabric is compos'd of Wood, and cover'd with Straw. They take peculiar Care to preſerve it in its native Simplicity, in order to commemorate the abject State and Condition of their Anceſtors, more particularly thoſe, who laid the firſt Foundation of their Empire. There is Nothing remarkable in this Temple, but a large brazen Looking-Glaſs curiouſly poliſhed, and ſeveral Pieces of white Paper, cut after the *Chineſe* Faſhion, which hang upon the Walls. This white Paper is a Symbol of that *Poverty* of *Spirit* which the Deity requires of all ſuch as pay their Adorations to him, as alſo of the *Sanctity* of the *Place*. The Temple is ſurrounded with a hundred little Chapels, erected in honour to ſome of the inferior Deities: Theſe are ſmall Edifices only in the Form of Temples; for they are ſo low, that a Man can ſcarcely ſtand upright in any of them: Every Chapel, however, has its peculiar Prieſt. Near to this Temple of *Dai-Singu*, and the Chapels which ſurround it, is eſtabliſh'd a religious Order, who aſſume the Title and Quality of the Miniſters and Meſſengers of the Gods, whoſe proper Province it is to accommodate with Lodgings, all the Pilgrims that reſort to that ſacred Place.

THE true *Sintoiſts* are oblig'd once a Year, or at leaſt once in their Lives, to perform the *Sanga*. This is not only a religious Duty, but a Teſtimony of their Love for their Country, and their Veneration for that God whom they acknowledge to be their *Firſt Parent*; for which Reaſon no one muſt preſume to neglect the *Sanga*. Several valuable Privileges and Advantages, which ought to influence and affect the Hearts of the Faithful, are annexed to this religious Duty; ſuch as Abſolution of their Sins, an Aſſurance of Salvation after this Life, and temporal Happineſs to all ſuch as content themſelves, if I may be allow'd the Expreſſion, with *palpable* Bleſſings. The Prieſts preſent every devout Pilgrim with an *Ofaray*, which is a Kind of Certificate, or an Abſolution, entitling him to appear before the Gods. Such as through Age, Weakneſs, or their neceſſary Avocations, cannot perſonally perform the *Sanga*, muſt at leaſt be provided with one of theſe *Ofarays* of *Iſie*.

[a] There is ſome ſeeming Contradiction in this Place. See the Sequel.
[b] Lib. III. Ch. iv.
[c] This Term ſignifies the Devotion of aſcending or going up to the Temple.

How requiſite ſoever this Pilgrimage may be to acquire the Character of a pious and good Man, ſeveral of the *Sinto's* themſelves will ſtudy plauſible Pretences to avoid it. There are Numbers of the *Japaneſe* who content themſelves with the annual Indulgencies of the Prieſts of the reſpective Places where they reſide; but in Caſe they find their Conſciences, notwithſtanding ſuch Proviſion, ſtill reſtleſs and uneaſy, they endeavour to calm them by the Aid and Aſſiſtance of the *Ofarays* of *Iſie*. There is no great Difficulty in procuring them, a large Quantity being annually diſpers'd throughout every Province of the Empire.

BESIDES, the *Sanga* may be perform'd by Deputation, and the Grandees of *Japan*, and the tributary Kings of the Monarchy, do it all by Proxy. The Emperor diſcharges himſelf of this Duty, by ſending Ambaſſadors annually to the Pagod of *Iſie*. As to thoſe who undertake this Pilgrimage themſelves, if their Circumſtances are but indifferent, they go on Foot, and the poorer Sort beg all the Way for their daily Subſiſtance. They carry for the Generality a Staff in their Hand, and wear at their Girdles a ſmall Bucket, which ſerves them not only to drink out of, but to ſtore up the charitable Preſents which are from Time to Time beſtow'd upon them. They wear likewiſe Hats made of Reeds, the Brims whereof being very broad, ſerve them to write their Names upon, and the particular Places of their Nativity, or uſual Reſidence, that in caſe of Death, or any other unforeſeen Misfortune, they may be known and challeng'd by their Friends and Relations. The Devotees, in their Return from this Pilgrimage, wear over their common Dreſs a little white Veſtment, without Sleeves, whereon their Names are embroider'd both before and behind.

AS ſoon as theſe Pilgrims ſet out for the *Sanga*, their Friends, who ſtay at Home, hang up a Cord at their Doors, and twiſt white Paper all round about it, the Intent whereof is to keep ſuch People from the Houſe as are actually in *Ima*, that is, in the higheſt Degree of Pollution. Should any Perſon in this *Ima* unhappily enter the Houſe, he would thereby expoſe the poor Pilgrim to a thouſand dreadful Calamities and perplexing Dreams. The credulous Devotees maintain, that the Truth of this Aſſertion has been confirm'd by woful Experience. There are Signals of the ſame Nature at the Entrance of ſeveral of their Pagods; ſuch prudent Precautions, however, are not ſufficient of themſelves to crown the Pilgrim's Devotion with Succeſs; for he is requir'd to live as free from all Manner of Impurity as poſſible, during his whole Journey. He muſt abſtain from all carnal Pleaſures, and even from the lawful Embraces of his own Wife; not that the Gods are offended at the due Performance of ſo natural and neceſſary a Duty, but 'tis much to be fear'd, that the Devotee, whilſt ſo agreeably amus'd, ſhould forget the Sanctity of the *Sanga* which he actually poſſeſſes, and his carnal Thoughts ſuperſede his ſpiritual ones; or, perhaps, that there would be an impure and ridiculous Medley of both the one and the other. Such Prieſts and Monks as are profeſs'd *Sintoiſts*, produce to their Diſciples ſeveral fatal Inſtances of Perſons, who, not being able to withſtand the Temptations of their legal Bed-Fellows, have profan'd at the ſame Time the Devotion of the *Sanga*.

AS ſoon as the Pilgrim arrives at *Iſie*, he makes a Viſit directly to the Prieſt to whom he is either recommended, or whom he has made choice of himſelf for his ghoſtly Father, and lodges with him all the Time he reſides at *Iſie*; and if he has not Money of his own ſufficient to gratify him for his Trouble, he pays him out of the charitable Collections he makes there. This Prieſt either conducts him himſelf, or cauſes him to be conducted to the Pagods by ſome of his inferior Miniſters, who ſhew them with Abundance of Devotion, as alſo the Gods to whom they are conſecrated, and acquaint him with their illuſtrious and awful Titles. The moſt zealous Devotees begin their pious Courſe with viſiting

viſiting the two Temples near that of *Tongu*, or *Ten-ſio-dai-ſin*, and take the little [a] Chapels which ſurround them in their Way. After this Viſitation they repair to a Cave, which they call the Country, or Region of the Heavens, becauſe *Ten-ſio-dai-ſin*, having retired therein too, depriv'd the Sun and the Stars of all their radiant Luſtre, and ſpread Darkneſs over the Face of the whole Earth, to demonſtrate that he alone was the Supreme Being, and the Source of Light. Not far from this Cave there is a Chapel, in which is to be ſeen a *Cami*, mounted on the Back of a Cow. The Term *Cami* ſignifies a Repreſentation, or rather an Emblem of the Sun. The Pilgrim performs his Devotions in this Chapel, after he has ſaid his Prayers in the Cave of *Ten-ſio-dai-ſin*. His Devotions conclude with his charitable Contributions to the Prieſts of theſe ſacred Places. After this he is conducted to the Temple of *Ten-ſio-dai-ſin*, to whom the Pilgrim opens all the Secrets of his Heart. Although what he has done before, is, indeed, very meritorious, yet 'tis but the Introduction to the true Devotion which is due to *Ten-ſio-dai-ſin*, who ſeems to be the Image of the Supreme Being, but diſfigur'd by the Fictions which the Prieſts have extracted from their Legends. At laſt, when the Devotee is ready to return, the Prieſt makes him a Preſent of an *Ofaray*, which we have already mention'd, indeed, but not ſufficiently deſcrib'd. This *Ofaray* is a little wooden Box, not perfectly ſquare, being ſomewhat longer than 'tis broad. This Box is full of little Sticks, amongſt which there are ſome of them wrapp'd up in white Paper, a Symbol, as we have above obſerv'd, of the Purity of the Heart. On one Side of the Box, the Words, *Dai-Singu*, are written in large Characters; and on the other, the Name of the officiating Prieſt, with the additional Title or Epithet of *Taiju*, that is, the *Meſſenger of the Gods*. The Pilgrim having receiv'd this little Treaſure, with all the Teſtimonies of the profoundeſt Veneration and Reſpect, hangs it for the Generality on the fore Flap of his Hat, ſo that the *Ofaray* falls juſt before his Forehead; on the hind Flap he faſtens another little Box, or a little Straw, as it were, by Way of Balance. The Prieſts who give, and the Devotees who receive this *Ofaray*, aſcribe ſeveral extraordinary Virtues to it, but with quite different Views. All its ſupernatural Qualities, indeed, are loſt within the Compaſs of a Year; but, however, 'tis ſtill preſerv'd in high Eſteem, and fix'd upon a *Tablet* in their beſt Parlour by ſome, and by others over the Street-Door, under a Penthouſe made on Purpoſe. The *Ofarays* of the Dead, and ſuch as are accidentally found in the Streets or Highways, are always conceal'd within the Trunk of ſome hollow Tree. We cannot introduce in a more proper Place the advantageous Sale which the Prieſts make of theſe *Ofarays*, eſpecially on New-Year's-Day, that being one of their moſt ſolemn Feſtivals. They underſtand full well how to make their Market to Advantage, and ſooth the good Humour, which the common People for the moſt Part are in, at that remarkable Seaſon.

We muſt not cloſe this long Article without acquainting our Readers with their Manner of expreſſing the Idea which they entertain of the *Origin of Nature*. "At "the Beginning of the Creation, the Chaos floated, as a Fiſh skims along the Surface "of a River..... From whence aroſe Something like a *Thorn* or [b] *Prickle*, which be-"ing capable of Motion and Variation, became a Soul, or Spirit." Notwithſtanding the Abſurdities of this Account, there appears Something in it of the ſame Original, which all Nations have copied after a uniform Manner enough. But be that as it will, this is the ultimate Point of Doctrine in their Theology, and what they keep the moſt carefully conceal'd.

The Sect or Religion of *Budſdo* came from *India* to *Japan*. We have already mentioned the Progreſs which this new Religion made, and the Schiſm thereby created amongſt the *Sinto's*, of whom one Party rigidly adher'd to *Sintoiſm*; the other, by

[a] The Term *Maſſia*, in the Language of the *Japaneſe*, may with Propriety be render'd by that of Chapel.
[b] This *Engliſh* Term, with a very ſmall Variation, ſignifies likewiſe, *Partem quam* Petronius *Sexum vocat*.

ſome

ſome commodious Conceſſions, found out a Method to reconcile the Opinions of the *Budſdoiſts* and thoſe of the *Sintoiſts* together. We are informed, that the literal Senſe and Signification of the Term [a] *Budſdo*, is, the *Way of foreign Idols*, that is to ſay, the Manner in which they are to be worſhipped. The Founder of this Sect, in all Probability, is the ſame with *Budhu*, *Siaka*, or *Xaquia*, *Sommona-Codom*, &c. The *Japaneſe* aſſert, That he was a Native of that Country, where he is worſhipped under the Denomination of *Budhu* and *Sommona-Codom*, and are of Opinion, he was born in the Reign of one of the Emperors of *China*, who lived about a thouſand Years before the Nativity of *Jeſus Chriſt*. Without perplexing ourſelves here about the true and genuine Name of this Founder of *Budſdoiſm*, and without making any Enquiry whether he be the ſame with thoſe juſt before-mentioned, or any other, we ſhall always, for the future, in Conformity to *Kaempfer*, call him *Siaka*. The Reader, we are ſenſible, may juſtly charge us with ſome Tautologies, but they are abſolutely neceſſary, to give him an adequate Idea of this Sect of *Japan*.

SIAKA was the Son of one of the King's of [b] *Ceylan*. When he was but nineteen Years of Age, he not only abandoned all the Pomps and Vanities of the World, but his Wife too and only Son, to become the Diſciple of a celebrated Anchoret. Under this great Maſter he made a very conſiderable Progreſs in the State of Contemplation; and the more effectually to wean his Thoughts from all external Objects, he habituated himſelf to ſit in ſuch a Poſture, as, according to the Diſciples of *Siaka*, engages the Mind ſo intenſively, that a Man thereby deſcends, as it were, into himſelf, and is wholly wrapped up in his own Ideas. We are obliged to make uſe of theſe formal Terms, to give you the Energy and full Force of their enthuſiaſtic Expreſſions. *Siaka*'s Poſture abovementioned, was this. He ſat with his Legs a-croſs directly under him, and his Hands laid one over another, in ſuch a Manner as that the Tip of his Thumbs met cloſe together. The Reader might reaſonably expect to have ſeen him in a more painful Attitude; 'twas in this Situation, however, that the Divine Truths were revealed to this Enthuſiaſt; that he penetrated into the moſt hidden Myſteries of Religion, and diſcovered the Exiſtence both of Heaven and of Hell; that he entertained an adequate Idea of the State of Souls after their Separation from the Bodies which they animated, and all their various Tranſmigrations; that he was fully appris'd of their Rewards and Puniſhments in another Life; together with the Omnipotence of the Gods, and their Divine Providence, *&c.* On this Revelation he grounded his Syſtem, and in Proceſs of Time confirmed his Diſciples in the ſtedfaſt Belief of it. What follows is a more particular Account of his Doctrine.

THE Souls of Men and Beaſts are equally immortal, and of one and the ſame Subſtance: All the Difference lies in the Bodies which they reſpectively animate. As ſoon as the Soul is ſeparated from the Body, ſhe enters immediately into a State of Happineſs or Miſery, there to be rewarded or puniſhed according to her Deportment whilſt united to the Body. This State of Bliſs is called by a Name which ſignifies, *The Seat of everlaſting Happineſs*; and altho' there be different Degrees of Pleaſure in this Paradiſe, and all are rewarded in Proportion only to their reſpective Merits; yet every Inhabitant is ſo fully contented, that he eſteems himſelf more happy than his Neighbour, and his utmoſt Ambition extends no farther than to enjoy to all Eternity that Share of Happineſs which he already poſſeſſes. *Amidas* is the ſovereign Lord, and abſolute Ruler of this Paradiſe: He is the Protector of all human Souls, the Father and God of all thoſe who are made Partakers of the Delights of this Paradiſe; he, in ſhort, is the Mediator and Saviour of Mankind. 'Tis through his Interceſſion that

[a] The Way of Foreign Idols. *Budhu*, *Budſdo*, and *Pout*, are but the ſame Term differently pronounced, and ſignify, *Idol*; but 'tis aſcrib'd, by Way of Eminence, to one particular Deity.

[b] King of *Magattakokf*, in the *Tenſick*, that is, according to *Kaempfer*, the Celeſtial Regions. The *Japaneſe* beſtow that grand Title on the Coaſt of *Malabar*, and *Coromondel*, on *Ceilan*, and the Kingdom of *Siam*, &c.

Souls

Souls obtain a Remiſſion of their Sins, and are accounted worthy of eternal Life. To live uprightly, and to obſerve ſtrictly all the Commandments of *Siaka*, are the two fundamental Points capable of rendering them acceptable in the Sight of *Amidas*. The Commandments of *Siaka* conſiſted originally only of five Articles unanimouſly received by the *Siameſe*, and moſt of their Neighbours. In Proceſs of Time theſe five Commandments were divided into ten, for a clearer Illuſtration of the Senſe of them, or rather to extend the Practice of them farther than *Siaka* at firſt propoſed. Others, ſtill more refined, attempted afterwards to make new Subdiviſions, and executed their Project ſo artfully, that, in ſhort, they multiplied the ten Articles into five hundred. This has been the Caſe of ſeveral other People, who were able to practiſe with more Exactneſs the Duties of Morality, and to inform themſelves infinitely better than the *Japaneſe*, of whatever was requiſite to be known, and yet have been deluded and bewildred by too much Refining, rendering thoſe Things obſcure and almoſt unintelligible, which in their natural and ſimple Dreſs were very eaſy to be underſtood. This has been brought about by the Aſſiſtance of Gloſſes, Paraphraſes, and Commentaries; from whence ſuch Controverſies have aroſe, that Fire and Sword have not been able to put an End to them. But we ſhall not venture to expatiate on ſo nice and tender a Topic; 'tis much more ſafe to confine ourſelves to the People before us. The Practice of five hundred Articles is too extenſive not to be attended with Abundance of Difficulties. There are but few, who are able to perform all the Duties which are there required of a Devotee. He muſt aſpire to the higheſt Pitch of Holineſs, who reſolves to be conſtant in the Practice of them all, and to undergo that ſtrict Diſcipline, and to comply with all thoſe ſevere Penances, to which ſuch Zealots are for ever ſubject and expoſed.

As there are Degrees of Pleaſure in Paradiſe, ſo there are Degrees likewiſe of Pain in Hell. *Jemma* is the Judge of the Wicked, and the grim Monarch of this Place of Torments. He beholds in a large Looking-Glaſs all the moſt ſecret Tranſactions of Mankind: But notwithſtanding he is almoſt inexorable; yet, if the Prieſts make Interceſſion to *Amidas* for the Sinner, and the Relations of the Deceaſed contribute by their liberal Oblations towards the Efficacy of the Prayers of the Prieſts, *Amidas* ſollicits this ſtern Judge in ſuch prevailing Terms, that he not only mitigates the Tranſgreſſor's Pains, but frequently diſcharges him, and ſends him into the World again, before the Term allotted for his Chaſtiſement is fully expired.

After the Souls of Men have made an Attonement for their Crimes in Hell, by undergoing thoſe Torments which *Jemma* thinks fit to inflict upon them, they return into this World, and animate the Bodies of ſuch unclean Beaſts, as are moſt ſuitable to the vicious Inclinations that led them aſtray in their former State. As for Inſtance, one takes up her Reſidence in a Toad, another in a Serpent, *&c.* From theſe impure Animals, they tranſmigrate into others not ſo odious and contemptible; and ſo inſenſibly return in Proceſs of Time to human Bodies; in which if they behave after the ſame profligate Manner as they did before, they expoſe themſelves after Death to new and inexpreſſible Torments.

After the Death of *Siaka*, two of his favourite Diſciples made a Collection of his Maxims, and all his Manuſcripts, which were written with his own Hands on the Leaves of a certain Tree. The Whole was contained in one Volume, which the *Japaneſe*, by Way of Eminence, call *Kio*, that is, *The Book*. They call it likewiſe *Toke-kio*, that is to ſay, *The Book of Fine Flowers*. The two Compilers of *Siaka*'s Manuſcripts were honoured with Deification. They are for the Generality plac'd in the Temples of their Maſter; one on his Right Hand, and the other on his Left.

ACCORDING to the Chronology of the *Japaneſe* as reduced to our own, the Doctrine of *Siaka* was brought to *Japan* in the Year of our Lord ſixty three. He that introduced it ſoon procured a Licence to erect a Pagod, and dedicate it to *Siaka*. If *Budſdoiſm* was favourably received by the *Sintoiſts*, and gained Ground through the Controverſies that aroſe in a Religion which had degenerated from its native Simplicity, it met on the other Hand with abundance of Oppoſition from the Doctrine of *Confucius*. His Philoſophy was already ſo firmly eſtabliſhed at *Japan*, that it was able for a long Time to maintain its Ground againſt *Budſdoiſm*, which prevail'd but by very ſlow Degrees. It made the greateſt Progreſs, however, about the Year of our Lord five hundred and eighteen. At that Time a certain *Darma* came from the *Indies* to *Japan*, a Man of ſuch an extraordinary Character, that it was eaſy for him to captivate the Minds of the People, and convince them of the Truth of his Miſſion. He gained an univerſal Reputation, by his pretended Sanctity, auſtere Life, ardent Devotion, and conſtant Practice of Contemplation, which he carried to ſuch a Pitch, that one Day he cut off his *Eye-Lids*, becauſe he had the Misfortune to fall aſleep in one of his profound Meditations; All theſe Qualifications, I ſay, put together, ſoon procured him a Multitude of Admirers. By theſe outward Appearances of the ſtricteſt Virtue, he confirmed all thoſe Principles of *Budſdoiſm*, which relate to the worſhipping of Idols, and the Immortality of the Soul, *&c.* But theſe Impoſtures, however, were not alone ſufficient to eſtabliſh his Doctrine: There was an abſolute Neceſſity that ſome Miracles ſhould be wrought to accompliſh his Deſign. An Image accordingly of *Amidas*, in a miraculous Manner, tranſported itſelf from [a] *Fakuſay* into a Province of *Japan*, where it made its firſt Appearance, crowned with Rays of Light. A Temple was immediately erected to its Honour, which at this very Day is inferior to none throughout the whole Empire. *Amidas*, in ſhort, became very remarkable there by his miraculous Performances.

A NEW Miſſionary of *Budſdoiſm*, one *Sotoktai*, flouriſhed ſometime after. Several Prodigies preceded and attended his Birth. A Voice, which the Mother of this Impoſtor heard in her Sleep, foretold he ſhould be born (or rather reborn) to inſtruct all Nations. *Sotoktai* was conceived that very Moment. He ſpake when his Mother had been pregnant but eight Months. We ſhall paſs over the other Miracles of his Life. One would be apt to think that the firſt Incidents thereof were copied from the Life of *Jeſus Chriſt*, or his Forerunner, St. *John* the *Baptiſt*. This *Sotoktay* was but four Years old when he received in a miraculous Manner the Relics of *Siaka*. Such an important Miſſionary muſt needs contribute very much towards the happy Eſtabliſhment of his Maſter's Doctrine. The Prieſts and Monks, who were Diſciples of *Siaka*, reſorted from all Parts to *Japan*. There was a prodigious Increaſe of Idols, Sculptures, Pagods, and other pious Inventions, to ſupport the Credit of this Supperſtition. The *Japaneſe* Chronology, which *Kaempfer* has extracted from one of their Hiſtorians, gives a particular Account of the various Miracles which the Gods of the *Budſdoiſts* wrought from Time to Time, in Order to animate and quicken the Zeal of their Devotees: And here we muſt not omit the Apparitions of the Gods themſelves, contained in this Chronology.

'TIS pretended, that the Religion of *Sinto*, is rather a Kind of Atheiſm, than any real Religion. The Term *Sinto*, according to *Kaempfer*, ſignifies, *The Method of the Philoſophers*. Such as are Members of this Sect obſerve no Manner of Religious Worſhip whatſoever. The inward Satisfaction that ariſes from the Practice of Virtue for her own Sake, is, in their Opinion, the higheſt Degree of Perfection, and Man's ſupreme Felicity. We lie under an Obligation to be Virtuous, as we are rational Creatures. 'Tis Virtue alone which diſtinguiſhes the Human Species from the Brutal. But notwithſtanding all theſe fine

[a] *Corea*, or *China*.

Max-

Maxims, they acknowledge no Rewards or Puniſhments in a future State. *Kaempfer* is of Opinion, that [a] *Confucius* ought to be look'd upon as the Founder of this Sect, which very nearly reſembles that of the *Chineſe Literati*. For to lead a regular and ſober Life, to be juſt and honeſt, to be affable and courteous, to be impartial in the Adminiſtration of all State Affairs, and, in ſhort, to act ſo uprightly, as to preſerve a pure Heart, and a Conſcience void of Offence, is the Sum Total of the Doctrine of *Sinto*. From whence 'tis manifeſt, that there is no Difference between the *Sinto's* and the *Chineſe* Sects of *Confucius*. They deny the Metempſychoſis, but acknowledge the Soul of the World, that is to ſay, an Univerſal Spirit, which diffuſes itſelf over the Face of the whole Earth, animates and penetrates all Beings, receives, or, to ſpeak more properly, attracts to itſelf the Souls of all Living Creatures, much after the ſame Manner as the Ocean does the Floods and Rivers into her capacious Boſom. This Univerſal Soul ſends particular ones into ſuch Bodies as ſhe thinks proper. This Syſtem, however, amounts in the Main to a Kind of Metempſychoſis; and we are inclined to ſuppoſe, that theſe Philoſophers by the Soul of the World, underſtand the Supreme Being, the firſt Mover of Matter; of whom, notwithſtanding, they have but very confuſed and imperfect Ideas. This Being has the abſolute Diſpoſal of all Souls. He ſends them forth, and recalls them at his Pleaſure. Such as are the moſt refined amongſt the *Sinto's*, admit of a Spiritual Intelligence, which is not the Author of Nature, but only rules and directs her in all her Operations. They allow the World to be eternal, and that all Things were produced by the Elements, according to the *Chineſe* Syſtem. We have already obſerv'd, That theſe *Sinto's* have no Manner of Religious Worſhip, whence it follows, of Courſe, that they have no ſolemn Feſtivals or Temples: They conform themſelves, however, to the eſtabliſhed Religion of the Empire, in all Probability to avoid the ſcandalous Imputation of being openly impious and profane. We purpoſely avoid making uſe of the Term *Atheiſm*, becauſe, notwithſtanding the Principles of the *Sinto's* are notoriouſly abſurd and incongruous, they do not deſerve in our Opinion to be branded in all Reſpects with the ignominious Character of profeſt Atheiſts. This ſort of *Disbelief*, if we may be allowed the Expreſſion, is ſo contrary to the Dignity of Human Nature, and the Light of Reaſon, that there is no Man whoſe Heart will not contradict his Tongue, whatever Streſs he may lay upon the Arguments he advances in its Vindication. And ſurely a People ſo inviolably attach'd to the Duties of Morality, as they ſeem to be, ought not to be treated as Athieſts taking the Term without any Reſtriction. They carry not the Point ſo far in Practice as in Speculation: But let that paſs; what we have here ſaid is only by the Way: And, in ſhort, 'tis much to be fear'd, that the Want of ſufficient Arguments may give all we have here urged in their Favour, too much the Air of a Declamation. Beſides, we are not in this Place to inſiſt on the Exiſtence of one ſupreme, immaterial Being, who exiſts as ſuch alone without admitting any other independent Beings, and is the Creator of the World, the Duration of which is bounded by and wholly dependant on him; ſince theſe three Points are very much conteſted by all the *Indian* Sects in general.

Let us now enquire a little into the real Practice of theſe *Sinto's*. They revere their Anceſtors, in the very ſame Manner as the *Chineſe Literati* do theirs: But they worſhip the Gods of the Country, as we have before obſerv'd, only out of a political View; and as the ſtrict Practice of Virtue, a Conſcience void of Offence, and a cheerful Obedience to the Dictates of Nature, make up the Eſſentials of their Morality, ſuch refined Principles ſeem to border on the *Chriſtian* Syſtem; and yet after the Deſtruction of Chriſtianity all the *Sinto's* were enjoined to liſt themſelves, at leaſt to all outward Appearance, under the Banner of Idolatry, and to ſet up in their reſpective Houſes a tutelar Deity, with a Veſſel fill'd with Flowers and Perfumes before it, according to the Cuſtom of the Country. Chriſtianity, indeed, ſhewed an utter Abhorrence to all Hypocriſy, but the *Sinto's* preferred a paſſive Obedience to the Prince on the

[a] Becauſe he was the firſt who maintained that the *Summum Bonum* conſiſted in the Practice of Virtue.

Throne,

Throne. The *Sinto's*, according to *Kaempfer*, for the Generality, make Choice of *Quanwon* or *Amidas* for their Houſhold God. This and all their other tutelar or domeſtic Deities, which are ſet up in their Chimney-Corners, according to the Cuſtom of their Country, as well as divers other Nations, bear great Affinity to the *Lares* of the antient Pagans. The Image of *Confucius* is erected in all the Schools of the *Sinto's*: But the total Extirpation of Chriſtianity amongſt them has ſo far depreciated the Sect in general, that at preſent 'tis look'd on as an Act of Preſumption to read the Works of their moſt celebrated Philoſophers. 'Tis not only a pretended Reſemblance to Chriſtianity that renders them Criminal; but the Uſe of Reaſon, which they inculcate to their Diſciples, and which enables them to diſcern the Folly of the eſtabliſh'd Syſtems; together with the villainous Artifices of the Prieſts, help to make out the Charge againſt them, and render them odious. All the World over there is a perpetual War between right Reaſon and the Religion of the Prieſts: The Malady is ſo inveterate that 'tis become incurable. *Kaempfer* tells the Story of a Tributary Prince of *Japan*, who, being ambitious to revive the Doctrine of *Confucius*, invited all the moſt learned Men that could be met with, to come and ſettle in his Dominions. His whole Aim was to enlarge his Subjects Ideas, and to encourage them in the free Exerciſe of their rational Faculties. By this generous Indulgence, they ſoon diſcover'd a thouſand Errors and Impoſtures: So that the very Foundations of Superſtition ſhook; and her Agents ſenſibly perceiv'd their Revenues diminiſh: But this Prince was ſoon complained of, in the warmeſt Terms, to the Emperor; and, in order to ſave his Life, was obliged to reſign his Throne to his Son. After ſo illuſtrious an Example of religious Precaution as this, ought we not to applaud the Wiſdom of ſome other States, who have thought fit likewiſe to proſcribe ſeveral of the moſt conſiderable Branches of the Sciences? A diſſolute debauch'd Fellow is a much more tractable Creature in the Hands of a *Bonze*, or a *Derviſe*, than a Free-Thinker. The former, for the Generality, ſubmits through Weakneſs, and Want of Underſtanding; the latter will never acquieſce but on the moſt ſolid Aſſurances, whoſe Force is irreſiſtable: for nothing but Demonſtration can convince him. It is ſomething odd, that Men of this Turn can never be perſuaded, that to act according to the Dictates of Reaſon, is to rebel againſt their Maker.

HERE concludes our Extract from *Kaempfer* relating to the various Religions of *Japan*.

The GODS *of* JAPAN, *and their* PAGODS. *&c.*

A CERTAIN Number of Prodigies and Wonders, duly prepared and uſhered in by the Artifice and Subtilty of Prieſts and their Agents, are the very Foundations of Superſtition in general. The whole Superſtructure is erected after an extravagant and romantic Manner, as every one muſt readily acknowledge; and yet 'tis a dangerous Enterprize to encounter it. The Fabric is ſupported on one Side by Civil Laws and Human Policy; on the other, by Ignorance, and ſome particular Ties or Cements of Truth, not eaſily to be diſcerned. On account of which Ties, ſeveral have frequently undertook to juſtify the Meaſures which the Advocates for Superſtition take to defend and ſupport it. Such Men never fail to lay a peculiar Streſs upon this almoſt imperceptible Intermixture of Truth, which authoriſes them to exclaim againſt all thoſe who oppoſe the Superſtructure, as Enemies to the Government, and the eſtabliſh'd Religion where it prevails. It muſt be acknowledged, however, that the declared Enemies of Superſtition, are too often over warm, and carry their Reſentment farther than they ought. In order to demoliſh it, they violently oppoſe even thoſe Truths to which it remains united, under the Pretence that they have been corrupted by Superſtition. But the Reader may very juſtly ask, What Relation has this Digreſſion to *Japan*? Why,

more

more than perhaps at firſt may be imagined: For their Practice, with Reſpect to religious Concerns, is the very Copy of what is obſerv'd in other Countries. The Fabric is erected on the very ſame Foundations, and the ſame Methods have been always taken, and the ſame Arguments made uſe of, to ſupport or oppoſe it. Throughout all the Kingdoms of *Aſia* there is not one, in which this Sort of Conduct has been attended with more remarkable Circumſtances than in *Japan*; and accordingly it is much more dangerous to attack Superſtition there, than any other Country whatſoever. The firſt vigorous Onſet was made by the Diſciples of *Confucius*. The Blows, indeed, were dangerous, but as they were irregular, ſhe defended her ſelf ſo well, as to oblige them to retreat. So far was ſhe from being totally routed, that ſhe was only ſtartled and ſurpriſed for a while, and in Proceſs of Time became more firmly eſtabliſh'd. Chriſtianity, indeed, would have effectually extirpated it, if thoſe who gave the Attack had been better united: For the Chriſtian Religion ſoon made way for her Tenets; ſhe triumphed in the midſt of her new Enemies, and, what is moſt aſtoniſhing, ſhe defeated, beyond Retrieve, thoſe very People who had all the Means in their own Hands that were requiſite for her Deſtruction. The very Thoughts and Remembrance of ſo formidable a Religion, ſhock the *Japaneſe* to this very Day, who obſerve a ſtated annual Cuſtom, which they call the [a] *Jefumi*, out of an inveterate Enmity to, and an Abhorrence of Chriſtianity. This *Jefumi* conſiſts in obliging the People to trample under Foot a Crucifix, and an Image of the Virgin *Mary*, the Mother of our bleſſed Saviour, or that of ſome other *Chriſtian* Saint. This impious and abominable Ceremony is performed in the following Manner: Towards the Cloſe of the Year, the Officers of the *Inquiſition* go from Houſe to Houſe, in order to enter the Names of all the Inhabitants in their Books; after which they oblige every individual Perſon, without Diſtinction of Age or Quality, in each reſpective Family, to appear before them, and trample under Foot a caſt Crucifix, and the Image of the bleſſed Virgin *Mary*, as a Demonſtration that they are no *Chriſtians*. The Inquiſitors perform the ſame Ceremony amongſt themſelves, after the reſt have complied with it, and mutually give the neceſſary Demonſtrations of their Contempt and Averſion for the *Chriſtian* Religion. As to Particulars, a Liſt or Inventory of every Family is given in, under the Seal of theſe Officers, and ſent to the Governor of the Place. *Kaempfer* adds, that this Ceremony is obſerved only at *Nagaſaki*, in the Diſtrict of *Omura*, and in the Province of *Bungo*, where Chriſtianity had gained more Ground than in any other Parts.

The Precautions of their *Inquiſition* have extended ſtill farther. As the *Japaneſe* could not poſſibly be long ignorant of the Progreſs which Chriſtianity had made at *China*, they were afraid that the *Chineſe* who traded to *Japan*, or ſome of their *Chriſtian* Miſſionaries in Diſguiſe, and under the Pretence of Commerce, might attempt to re-eſtabliſh the *Chriſtian* Religion among [b] them. Theſe Fears and Jealouſies of the Inquiſitors make them treat the *Chineſe* as ſeverely as they do the *Dutch* Traders, whom they confine in a Kind of Priſon at *Deſima*, without permitting them, as knowing they are *Chriſtians*, to ſhew the leaſt external Mark of their Religion. Theſe diſtruſtful *Japaneſe* could not be prevailed on to treat the *Chineſe* with more Indulgence and Humanity, but confined them likewiſe, and ſet as ſtrict a Guard over the one as the other. This *Inquiſition* examines with the utmoſt Precaution all their Books, and will not permit one of them to be ſold, till two *Cenſors*, one a Prieſt, the other a Layman of the Sect of *Sinto*, have firſt peruſed them.

'Tis by theſe extraordinary Precautions that the eſtabliſhed Religion ſupports itſelf againſt thoſe which might otherwiſe be injurious and prejudicial to it. It is eaſy [c] to

[a] Figure-treading. *Kaempfer*, Lib. IV. Ch. iii.
[b] *Kaempfer, ubi ſup.* Lib. IV. Ch. ix.
[c] *Kaempfer*, Lib. V. Ch. iii.

form an Idea of the prevailing Power of Idolatry amongſt them from the prodigious Number of their Temples, and Prieſts who ſerve or belong to them; ſince there are in *Miaco* and the Parts adjacent three thouſand eight hundred and ninety three [a] *Tira's*, and two thouſand one hundred and twenty ſeven [b] *Mia's*. The latter have nine thouſand and three *Neges* belonging to them, who are an Order of ſecular Prieſts, beſides ſix thouſand and ſeventy three *Jammabos*; and the former thirty ſeven thouſand and ninety three Prieſts. The Number of Eccleſiaſtics, according to the Liſt given us by *Kaempfer*, amounts to fifty two thouſand belonging to *Miaco* only. Theſe Temples are for the Generality built on high Places; or at leaſt particular Care muſt be taken to erect them on a commodious Spot of Ground, as diſtant as poſſible from ſuch Places as are expoſed to any Manner of Naſtineſs whatſoever; in which Particular they are much more careful than the *Chriſtians*, who are very incurious in that Reſpect, ſince their Churches are frequently ſurrounded with Filth and Dirt. Beſides this Advantage of the Ground, and the agreeable Proſpect which naturally attends a high Situation, their Temples are, moreover, always built near ſome purling Stream and ſhady Grotto. The Prieſts aſſert, That the Gods take delight in a gay Habitation. They might have added, that they themſelves take as much Pleaſure in them as their Gods, which is the Character of the Clergy in general, who are every where juſtly charged with being very ſolicitous about the advantageous Situation of their Houſes, both for Proſpect and for Air; add likewiſe the Liberty they have of receiving temporal Rewards in Exchange for their ſpiritual Bleſſings, and you take in their whole *Summum Bonum*. They have not always Idols in their *Mias's*. When they have, they are placed on an Altar, in the Middle of the Temple. The Idol has a large Sconce, full of perfumed Candles, always ſtanding before it. They make uſe of the choiceſt Fir-Trees to build the *Mia's* with. A pleaſant ſpacious Walk leads up to the *Mia*, and at the Entrance of it there is a handſome Gate, on which the Name of the [c] God, to whom the *Mia* is conſecrated, is written in large Characters of Gold. This Walk leads up to the Temple, the Simplicity and Plainneſs whereof is ſomewhat ſurpriſing; ſince, for the Generality, 'tis no more than a very mean wooden Edifice, built very low, and choak'd up, if I may be allowed the Expreſſion, by the numerous Trees and Buſhes that ſurround it. We have already obſerved, that there is nothing to be ſeen in theſe *Mia's*, but a Looking-Glaſs, which, according to their Notion, is an Hieroglyphic of the Deity, and ſome white Paper, cut in ſeveral Forms, which they take for an Emblem of the Purity of the Heart. The Doors are likewiſe embelliſhed with white Paper. When any one comes to pay his Devotions to the Idol, he never preſumes to enter into the Temple, but ſtands without, and, whilſt he ſays his Prayers, looks only into it through a Lattice-Window. There is a wooden Scaffold, for the generality, erected round the Temple, much like that of the Pagod of *Tenſio*. *Kaempfer*, or he who tranſlated thoſe Manuſcripts which that Traveller left behind him relating to *Japan*, gives this Scaffold the Denomination of a Gallery.

THE Term *Mia*, which the *Japaneſe* make uſe of to expreſs their Temples, ſignifies the Habitation of their *Cami*, or *immortal Soul*. But this Term, however, can be applied to nothing elſe but their Temples, properly ſo called; when they would expreſs their Temple with all its Appurtenances, they call it *Jaſiiro*. The Souls, or *Genii*, which are adored therein, and which for the Generality are diſtinguiſhed by the Name of *Cami*, are likewiſe called *Sin* and *Fotogi*. This naturally leads us to the Deſcription of the Gods of *Japan*; and as to what relates further to their Temples, we ſhall refer the Reader to the Article treating of thoſe, who ſerve in and belong to them.

[a] This is the uſual Name of the Pagods of the *Budſdoiſts*.
[b] This is a *Japaneſe* Term, which ſignifies likewiſe a Temple or Pagod.
[c] The *Cami*.

THE

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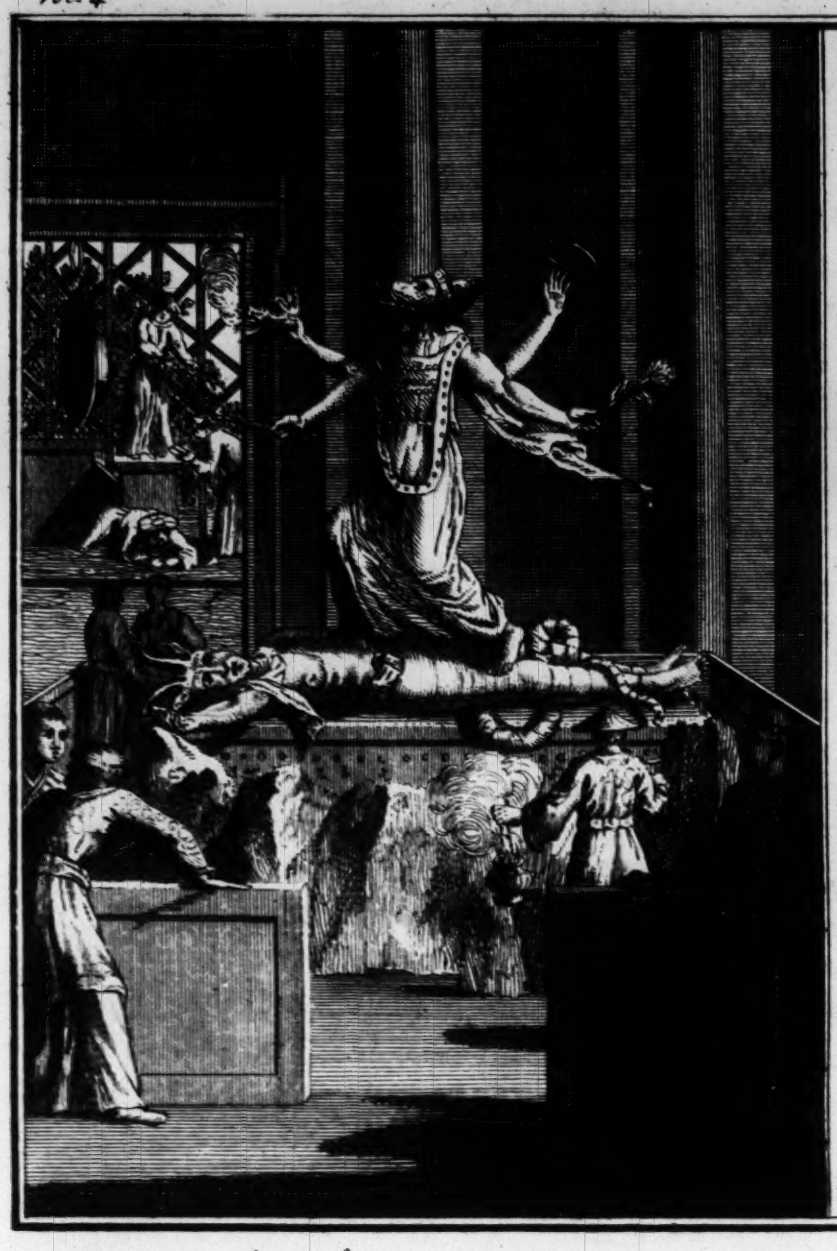
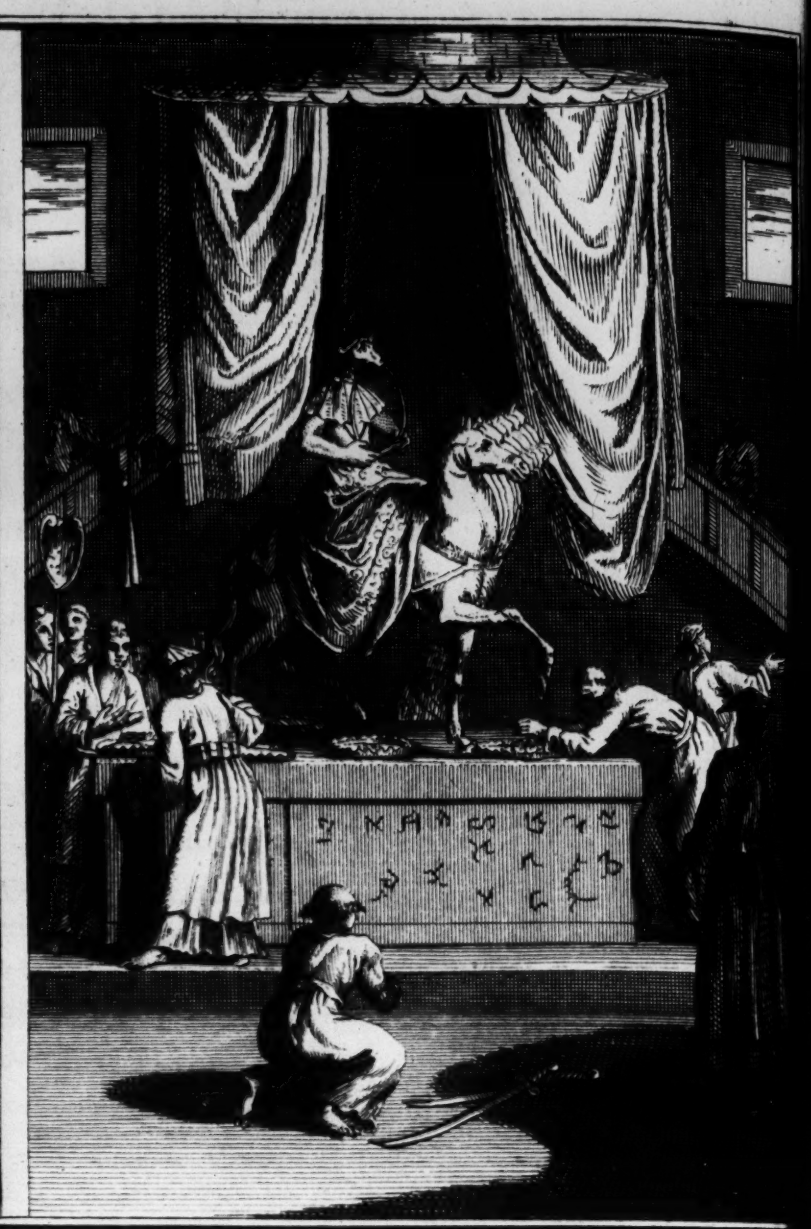


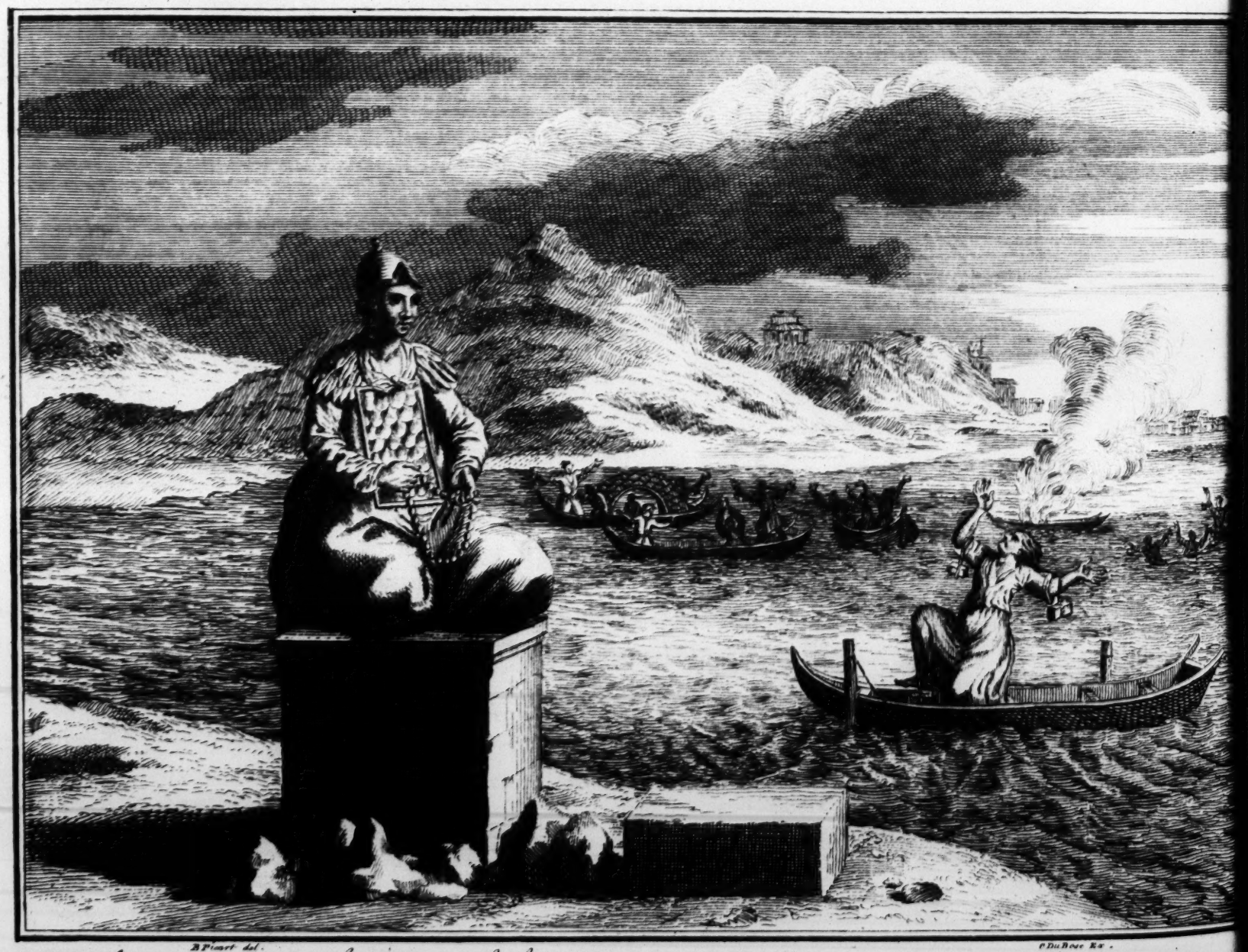
TIEDEBAIK a Japaneſe DEITY.



TIEDEBAIK DIVINITE du JAPON.

AMIDA, another DEITY of JAPAN.

AMIDA DIVINITE du JAPON.



B. Picart del.

P. Du Bosc Ex.

Another Repreſentation of AMIDA with their divers ways of drowning themſelves to his honour.

Autre repreſentation d'AMIDA, et diverſes manieres de ſe NOYER a ſon honneur

THEIR Squares and Highways are always honoured with the Preſence of ſome Idol, which is erected there either with a View to kindle Flames of Devotion in the Souls of Travellers; or with an Intent only to ſupport and protect the Place. There are Idols erected likewiſe near their Bridges, and round about their Temples, Chapels, and Convents. The People purchaſe either the Pictures or Images of theſe Idols. The former are for the Generality drawn on a Sheet, or half a Sheet of Paper. They are paſted like Bills or Advertiſements, upon the Gates of their Cities, and other public Buildings, or on Poſts at the Corner of their Bridges and Streets. The People, however, are not obliged, as they paſs by, to proſtrate themſelves, or bow the Knee before them. They have generally likewiſe an Image of their Domeſtic and Tutelar Gods before the Doors of their Houſes. [a] *Giwon* is the particular Idol which is moſt commonly repreſented by theſe Images. They call him likewiſe *God-ſu-ten-oo*, the literal Signification whereof is, *The Prince of the Heavens with the Head of an Ox.* The *Japaneſe* aſcribe to him the Power of protecting them from all Manner of Diſtempers; particularly the Small-Pox, and from other Caſualties incident to Mankind. Others, ſtill more ſuperſtitious, or rather more whimſical and extravagant, imagine, that they ſhall always be healthy and happy, provided the Doors of their Apartments be but decorated with the almoſt monſtrous Figure of a Savage of *Jeſſo*, who is hairy all over, and armed with a Cutlaſs, which he holds in both Hands, and with which, according to their Notion, this Savage denies Admittance to all Caſualties and Diſtempers whatſoever. Sometimes the Door is ſecured by the monſtrous Head of ſome Devil, or the tremendous Figure of a Dragon. This laſt Cuſtom is likewiſe obſerved amongſt the *Chineſe*. Sometimes they content themſelves with adorning the Door, after the Manner of a Feſtoon, with the Boughs of ſome particular Trees, or with the Plant called *Liver-wort*. In ſhort, they frequently place their *Offarays* over the Doors of their Apartments; and 'tis highly probable, that throughout the whole there is a great Conformity to the *Amulets* of the Antients, and the *Taliſmans* of the *Arabians*.

ALL the Gods of *Japan* are repreſented in a gigantic or monſtrous Form, ſitting on the Flower of a Plant which the Botaniſts call *Nymphæ*, or ..... and the *Japaneſe Tarate*. The Form and Attitude of theſe Gods, and their Seat, if the Flower may be properly called ſo, on which they are repreſented, are for the moſt part the very ſame amongſt all the idolatrous *Indians*, and their Neighbours. Theſe Idols are all gilt, and their Heads encircled with Rays, like our Saints; or with a Crown, a Garland, or a Kind of Mitre, or elſe with a Cap, or Hat made in the *Chineſe* Faſhion.

AMIDAS, whom Travellers ſometimes call *Omyto*, is the God and Guardian of Souls, who preſerves them, and ſaves them from thoſe Puniſhments which by their Sins and Iniquities they have deſerved. 'Tis to this God the Devotees ſay their *Namanda*, which is a ſhort ejaculatory Prayer, conſiſting of three Words only, that ſignify [b] *ever-bleſſed Amidas have Mercy on us.* He is here repreſented upon an Altar, and mounted on a Horſe with ſeven Heads, which are Hieroglyphics of ſeven thouſand Ages, each Head repreſenting one thouſand. *Amidas* is repreſented with a Dog's-Head, inſtead of a Human Face; he holds in his Hands a Gold Ring, or Circle, which he bites. This may be ſaid to bear a very near Affinity to the *Egyptian* Circle, which was look'd upon as the Emblem of Time. At leaſt it demonſtrates, that this God is an Hieroglyphic of the Revolution of Ages, or rather of Eternity itſelf. *Amidas*, as he is repreſented in the Print hereunto annexed, is dreſſed in a very rich Robe, adorned with Pearls and precious Stones. Altho' this God has only the ſecond Place in the Print, he notwithſtanding is intended more immediately than any other to repreſent the Supreme Being. A certain *Tiedebaik* is very injudiciouſly placed before him. This laſt is an Idol

[a] Turn to the Print towards the End of this Article.

[b] *Namu, Amida, Buth.*

which

which the [a] *Dutch* Ambaſſadors ſaw at *Oſacca*. It was covered with Gold and precious Stones, had the Head of a wild Boar deck'd with a Golden Crown, ſet round with precious Stones: And in order to compleat its monſtrous Figure, it had four Hands, one holding a Sceptre, another a Ring, the third the Head of a Dragon, and the fourth a Flower: Under his Feet lay a frightful Figure of a Monſter, whom we may very reaſonably imagine to be the Devil, on Account of his inexpreſſible Deformity. The Print of *Tiedebaik*, and that which repreſents *Amidas*, ſhew the different Manners in which the People adore them, and preſent their Oblations and Perfumes unto them.

AMIDAS, who is the Protector of their Souls, and their Saviour, is revered after a very ſignal and meritorious Manner by ſome particular Devotees, who voluntarily ſacrifice their Lives in Honour to this Idol, and drown themſelves in his Preſence. This Act of Devotion is performed divers Ways, and 'tis highly reaſonable to ſuppoſe it ſhould be ſo, ſince any Devotee, who thinks he has found out ſomething novel, imagines, that he ſhall on that Account be more acceptable in his Sight than all others, who are his Rivals. The Effect of this Notion is very viſible both in the Words and Actions of [b] Devotees in all Countries. The Compiler of the *Embaſſies to Japan* informs us, that frequently Deſpair, incurable Diſtempers, and the Torments of Poverty prevail on the *Japaneſe* to throw themſelves headlong into the Water, in honour to *Amidas*, under the Colour and Diſguiſe of Devotion: But however that be, the Ceremony conſiſts principally in entring into a pretty little Boat, for the generality gilt, and adorned with ſeveral ſilken Streamers; and in tying a conſiderable Quantity of Stones to the Neck, Waiſt, and Legs. But the deſtin'd Victim firſt takes a Dance, and frisks about to the Sound of *Gongums*, and other inſtrumental Muſic. After that he throws himſelf headlong into the River. On this ſolemn Occaſion he is attended by a numerous Train of his Friends and Relations, and ſeveral *Bonzes*. This voluntary Cataſtrophe is preceded by an intimate Converſe for two Days between him and his God. It will not, we hope, be thought amiſs, to make here this curſory Obſervation, that there were ſeveral Devotees amongſt the antient *Germans* who drowned themſelves after the very ſame Manner in honour of their Deities.

SOME of theſe Enthuſiaſtic *Japaneſe* prepare themſelves a conſiderable Time beforehand for this Self-Offering, which is to introduce them into the Paradiſe of *Amidas*. [c] One of them preaches for ſeveral Days together on the Contempt of Life, and the Vanity of all ſublunary Enjoyments, in order to perſuade and prevail on the reſt, by the Energy and Power of his Exhortations, to devote themſelves to Death after his pious Example. On the laſt Day of this Preparation, he who performs the Function of Preacher, once more repeats and enforces his earneſt Admonitions to his Companions. After this they enter the Boat with one Accord, and there drink together, are gay and merry, and afterwards throw themſelves into the Sea or the River, thro' the Aid and Aſſiſtance of thoſe devout Prayers wherewith they are ſufficiently provided, and which introduce them in a Moment to their wiſh'd-for Paradiſe. Others bore a Hole thro' the Keel of their Boat, and ſo ſink her to the Bottom. What we have here related, with Reſpect to this Conſecration of themſelves to *Amidas*, is, by [d] others aſcribed to the God *Canon*, *Quanon*, alias *Quanwon*, which two, in all Probability, are but one and the ſame Deity.

OTHERS again undergo another Sort of Martyrdom, in order to be made worthy of the Paradiſe of *Amidas*. They confine themſelves within a narrow Cavern, built in the Form of a Sepulchre, in which there is ſcarce room to ſit down. This they cauſe to be walled all round about, reſerving only a little Air-Hole. In this Grot the Enthuſiaſtic

[a] Embaſſies of the *Dutch* to *Japan*, in Folio.
[b] Falſe Devotees and Enthuſiaſts. Theſe are the only Perſons meant here, and on all ſuch Occaſions.
[c] Extracts of Voyages in *Purchas*.
[d] The Embaſſies of the *Dutch*, &c. The Eccleſiaſtical Hiſtory of *Japan*.

Martyr

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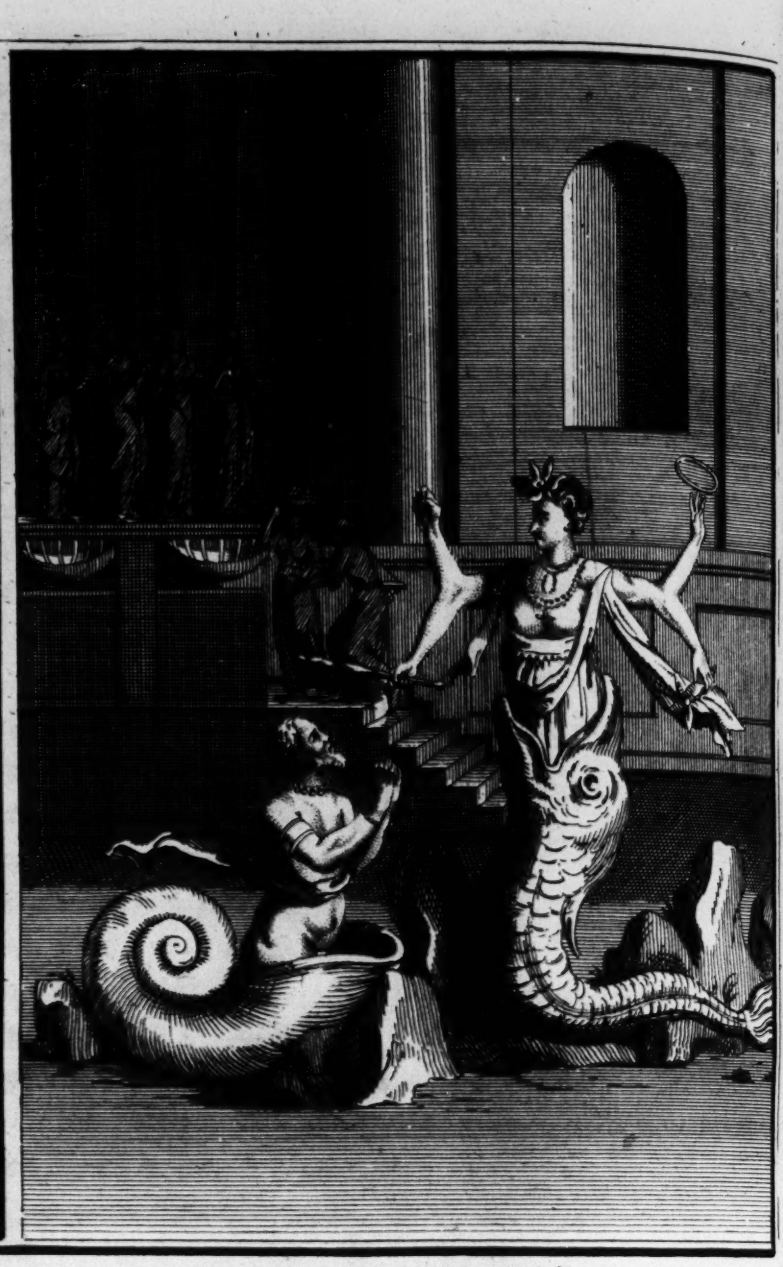
A PAGOD of CANON. | *PAGODE de CANON.*



CANON a GOD of JAPAN. | *CANON DIVINITE du JAPON*

B Viart del.

Another IDOL of CANON. | *Autre representation de CANON.*

C Du Bosc Ex.

XANTAI a Japanese DEITY. | *XANTAI DIVINITE du JAPO*

Martyr calls upon his God *Amidas* without Intermiſſion, till the Moment he expires. The Superſtitious conſecrate Chapels to his Honour, and the Wits, to immortalize his Memory, write his Elegy and Epitaph. This Exceſs of Devotion is owing to the Doctrine of the Immortality of the Soul, maintained by the *Budſdoiſts*, and to the Joys of that Paradiſe which they expect from *Amidas*, as the promiſed Rewards of their virtuous and holy Lives. 'Twas through the very ſame Principles that the celebrated *Cato* of *Utica*, and ſeveral antient *Greeks*, had Reſolution enough to be their own Executioners.

THAT *Amidas* is in their Opinion the Supreme Being, is undeniably evident from the Deſcription which his Diſciples give of him; for, ſay [a] they, he is an inviſible, incorporeal, and immutable Subſtance, diſtinct from all the Elements, exiſted before Nature, is the Fountain and Foundation of all Good, without Beginning or Ending: He created, in ſhort, the Univerſe, and is infinite and immenſe. They likewiſe add, That he governs the Univerſe without the leaſt Trouble or Care imaginable; whereby they muſt either mean an abſolute Order, which the Supreme Being has eſtabliſhed from the Beginning, by Virtue whereof all things are diſpoſed in ſuch a Manner that Nature indiſpenſably obeys it; or ſimply, that the Providence of God governs every Thing he has created, according to his own Good-will and Pleaſure, without the leaſt Trouble. However that be, if they acknowledge that *Amidas* governs the Univerſe, they own by Conſequence his Providence. We have one Thing more to obſerve relating to *Amidas*. [b] In ſome Places he is repreſented under the Figure of a naked Youth, or elſe reſembling a young Woman in the Face, with Holes in his Ears; in others, he appears with three Heads, each covered with a Bonnet like a Collegian's Cap, and with three Beards, which meet together upon his Shoulders: Beſides the Temples and Altars which are erected to his Honour throughout the whole Empire of *Japan*, a great Number of Convents are conſecrated to him, in which ſeveral Monks and Nuns reſide, who are for ever deſtined to a ſingle State on Pain of Death.

[c] CANON, called by ſome Travellers, the Son of *Amidas*, preſides over the Waters, and the Fiſh. He is the Creator of the Sun and the Moon. This Idol, according to the Repreſentation of him, has four Arms, like his Father, is ſwallowed up by a Fiſh, as far as his Middle, and is crowned with Flowers. He has a Sceptre in one Hand, a Flower in another, and a Ring in the third; the fourth is cloſed, and the Arm extended. Over-againſt him, there is a Figure of an humble Devotee, one half of whoſe Body lies concealed within a Shell. There are four other Figures at a little Diſtance on an Altar, each of them with their Hands cloſed like humble Suppliants, from whence, as from ſo many Fountains, flow Streams of Water. This God *Canon*, and the five Idols here mentioned, are all to be ſeen in the Temple of *Oſacca*. There is no Difference, with Reſpect to the Structure, between this Fabric and the *Mia's*, according to the Deſcription which *Kaempfer* has given us of them. It has three Stories, and the Stairs thereof are pretty high. The Windows are all latticed for the Service of the Devotees, who have the Privilege only of looking into them, as they pay their ſolemn Vows, and make their Supplications to the Idol. The Walls are adorned with Idols; and there is a very agreeable Grotto adjoining to the Temple, which ſtands in the midſt of a large Encloſure. *Canon* is ſometimes repreſented, (as for Inſtance in the Temple of a thouſand Idols,) with ſeven Heads upon his Breaſt, and thirty Hands all armed with Arrows.

XANTAI is a Deity of the moſt modern Date, and no other than the Emperor *Nobumanga*, who, in his Life-Time, conſtituted himſelf a God. There are ſo many Inſtances of the like Extravagance amongſt the Antients, that we need not diſpute the

[a] Father *Lewis Froes*, quoted by Father *Kircher* in his *China* illuſtrated. He mentions *Amidas* under the Name of *Fombum*.

[b] Eccleſiaſtical Hiſtory of *Japan*. Father *Lewis Froes* and others.

[c] Embaſſies of the *Dutch* to *Japan*.

Veracity of this. But, however, if the Author of the Eccleſiaſtical Hiſtory of *Japan* may be depended on, this [a] modern God was ſo fully perſuaded that the Chriſtian Religion was the trueſt, that he always treated the Deities of his own Empire with the utmoſt Contempt. His Intention was, in all Probability, to increaſe the Fear and Veneration of his Subjects, and oblige them to pay him ſuch Honours as he was conſcious could not be aſcribed to a mortal Man. *Nobumanga*, thus determined to aſſume the Godhead, erected a magnificent Temple for himſelf, upon a Hill. In order to attract the People's Devotion to himſelf, he cauſed the moſt celebrated Idols of his Empire to be taken down, and advanced his own Image upon a lofty Pedeſtal above them all, and publiſhed an Edict, whereby he prohibited the Adoration of any other Deity. In this Edict he ſtiled himſelf the Lord of the Univerſe, the Creator of Nature, and the only true God. After this he publiſh'd a ſecond Edict, which commanded his Subjects in general to commemorate his Birth-Day, by the religious Worſhip of his Idol, ſolemnly declaring that all ſuch as were poor ſhould become rich and great; the Sick ſhould be healed, and thoſe who were at the Point of Death ſhould be reſtored to Life, *&c.* in caſe they obeyed his Injunctions. Theſe Promiſes were attended with awful Menaces, and ſevere Penalties, to be inflicted on all ſuch as ſhould preſume to neglect the Adoration of him. The religious Dread which was inſpired by theſe Menaces ſoon procured him an infinite Number of Devotees; inſomuch that in a very ſhort Time this modern God had the ſecret Satisfaction to ſee himſelf rever'd without Controul, and his Subjects all trembling at his Altars. His Son was the firſt that paid him divine Honours. The Court and all the Nobility followed his royal Example. The Ceremony was performed before the Idol, in the Manner here deſcribed. Some Time after he was oppoſed by his Subjects, who form'd a Conſpiracy to take away his Life, and burnt him accordingly in his own Palace.

HERE likewiſe you ſee the Idol *Toranga* and his Pagod. This Hero of *Japan* was formerly a Huntſman. He took Poſſeſſion of the Empire ſoon after its firſt Eſtabliſhment, and by his extraordinary Merit, in Proceſs of Time, was rever'd as one of their *Camis*, and by Conſequence was ranged among the Gods. He deliver'd *Japan* from a Tyrant, who, with eight Kings of the Country, his Confederates and Allies, laid the Empire waſte; upon which Account it was thought proper to repreſent him with eight Arms, and in each Hand ſome Weapon of Defence. *Toranga* defeated them with a Hatchet only, and, during the Combat, trod under Foot a monſtrous and formidable Serpent, which in all Probability is look'd upon as an Hieroglyphic at *Japan*, as well as it is with us. His *Mia*, which is ſituated in the Province or Kingdom of *Vacata*, is remarkable for the four Oxen which are gilt all over, and fixed, by Way of Decoration, on the four Corners of the Roof that projects on all Sides, according to the Cuſtom obſerved in the Erection of all their *Mia's*. The Wall of this *Mia*, is, moreover, embelliſh'd with the Figures of ſeveral antient *Camis*, or Demi-Gods of *Japan*, and the whole Structure is raiſed after the ſame Model with the reſt. Several Vagrants and Beggars aſſemble before the Doors of this Temple; and, as they ſing the Praiſes of their Heroes, beg the Charity and Benevolence of the Public.

THERE is a Pagod at *Miaco*, conſecrated to a hieroglyphic Bull, which is placed, as in the Print hereunto annexed, on a large ſquare Altar, and compos'd of ſolid Gold: His Neck is adorned with a very coſtly Collar; but that, indeed, is not the principal Object that commands our Attention. The moſt remarkable Thing is, the Egg, which he puſhes with his Horns, as he gripes it between his Fore-Feet. This Bull is plac'd on the Summit of a Rock, and the Egg floats in ſome Water, which is encloſed within the hollow Space of it. The Egg repreſents the *Chaos*; and what follows is the Illu-

[a] Hiſtory of *Japan*, Lib. III.

ſtration

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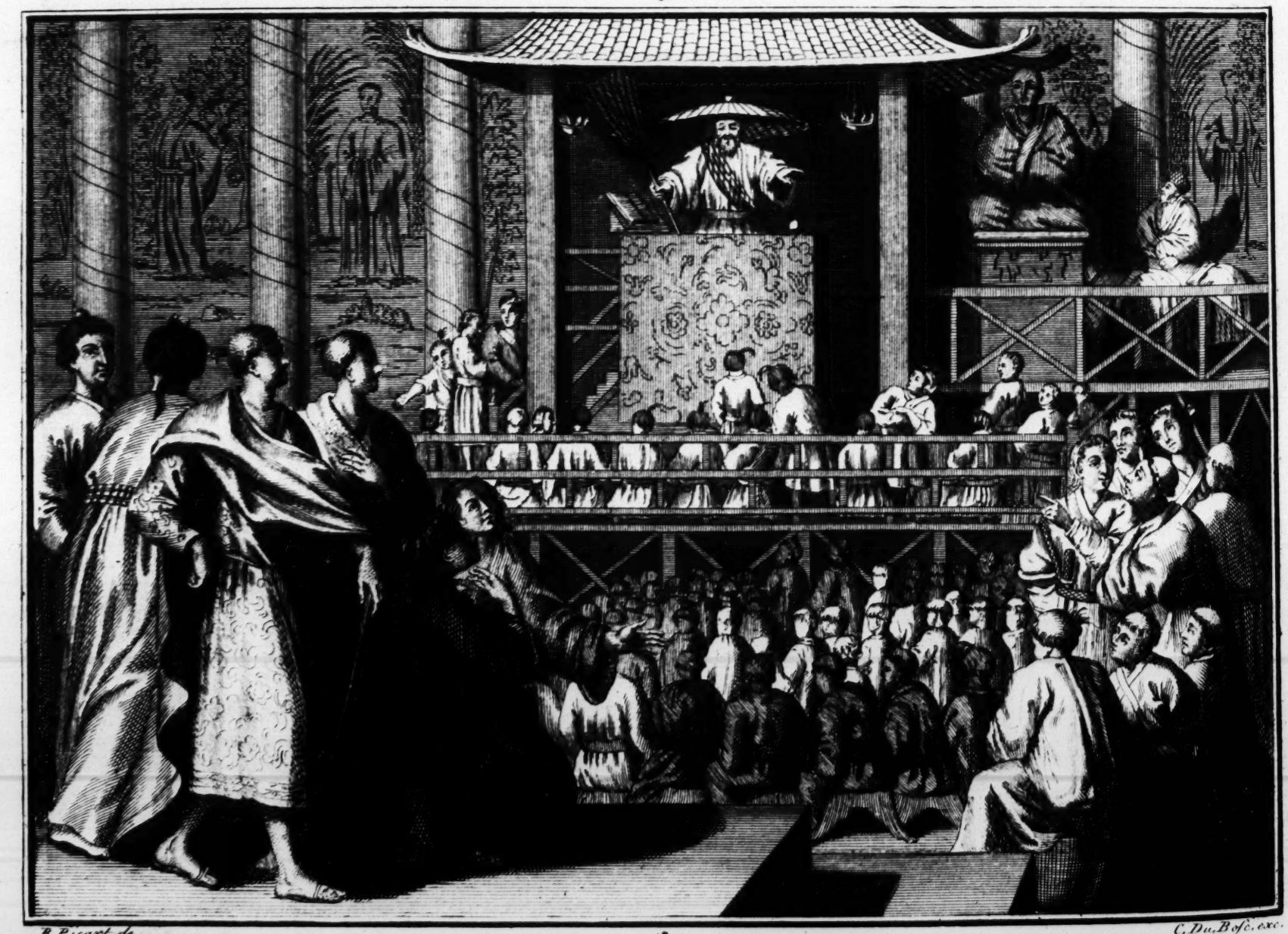
The SUPREME DEITY who according to ȳ JAPANESE created ȳ WORLD.

La DIVINITE SUPREME qui a CREE le monde suivant les Japonois.

XACA another Deity of JAPAN.

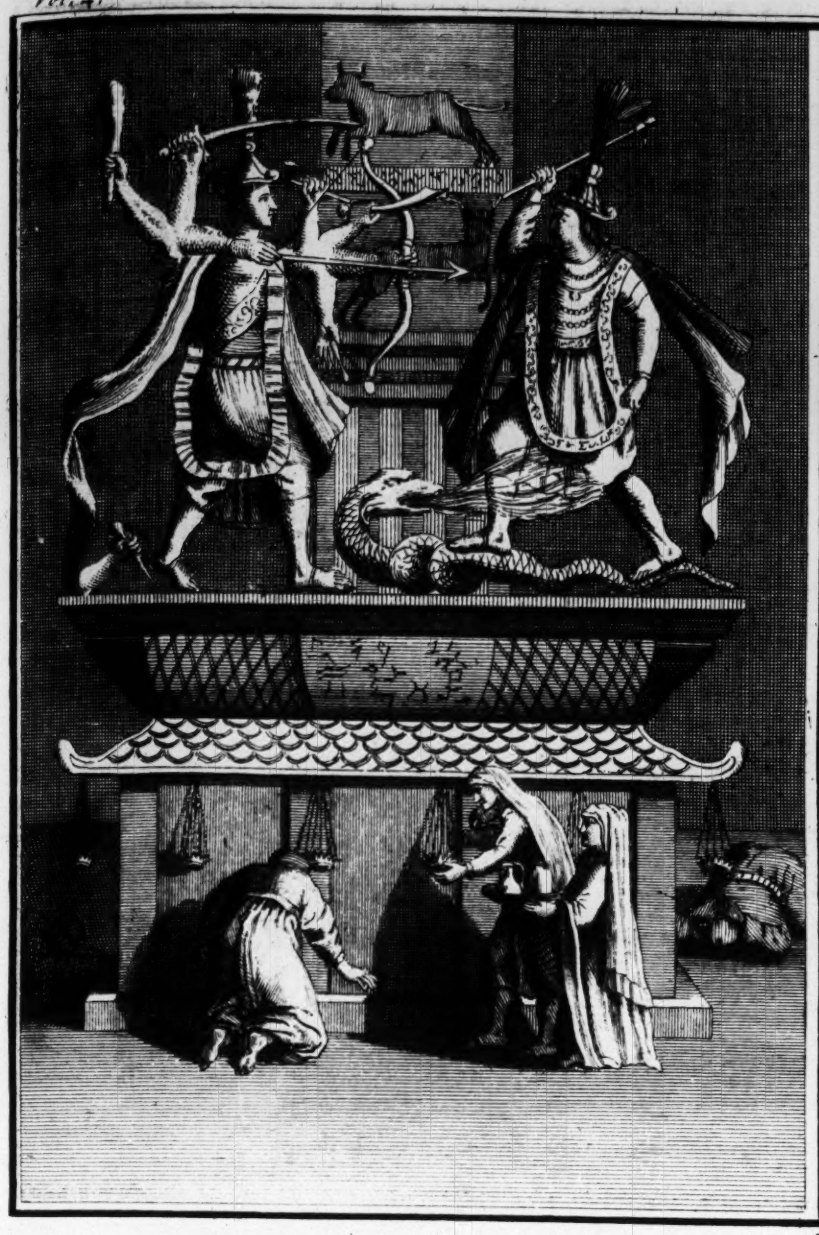
XACA autre DIVINITÉ du JAPON.



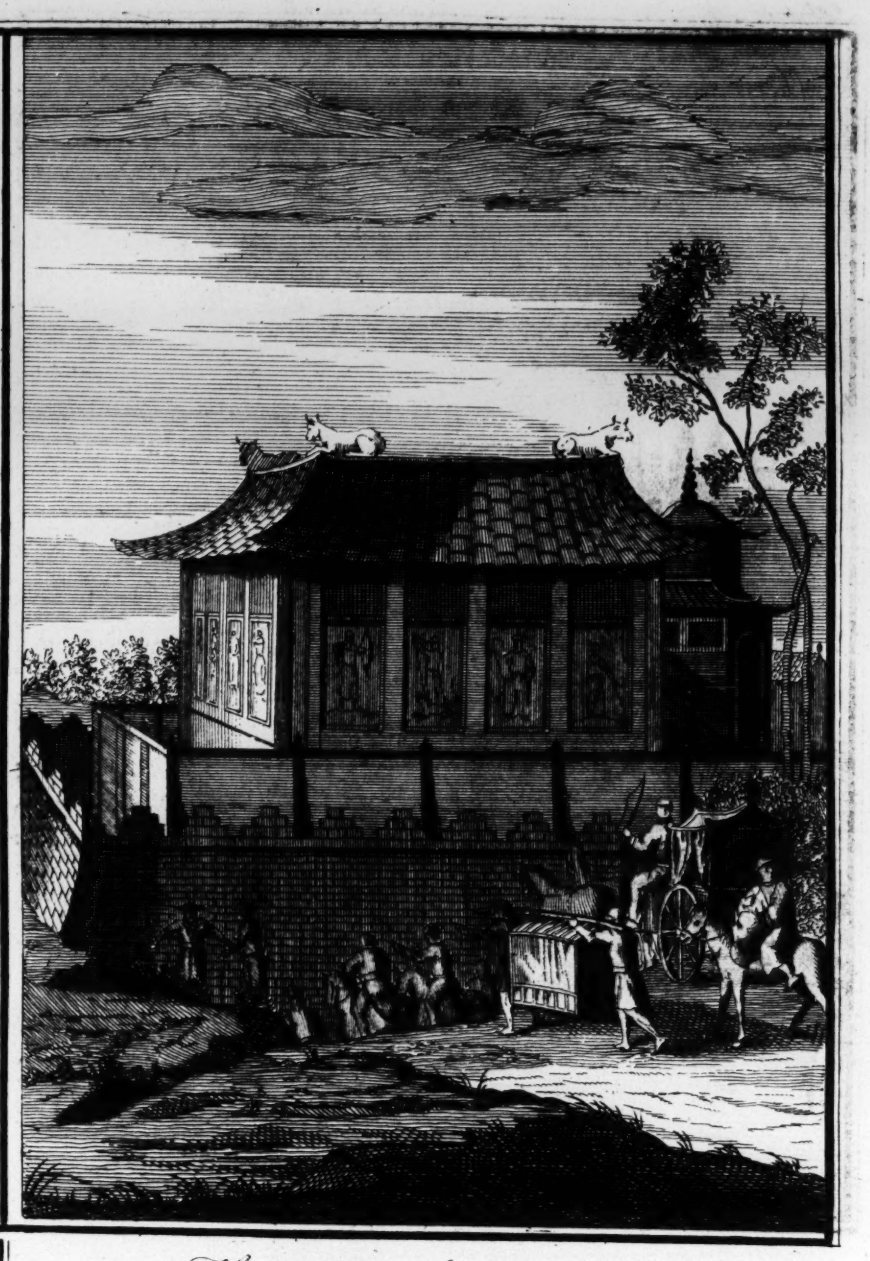
B. Picart. de. *C. Du. Bosc. exc.*

A Japanese Preacher.

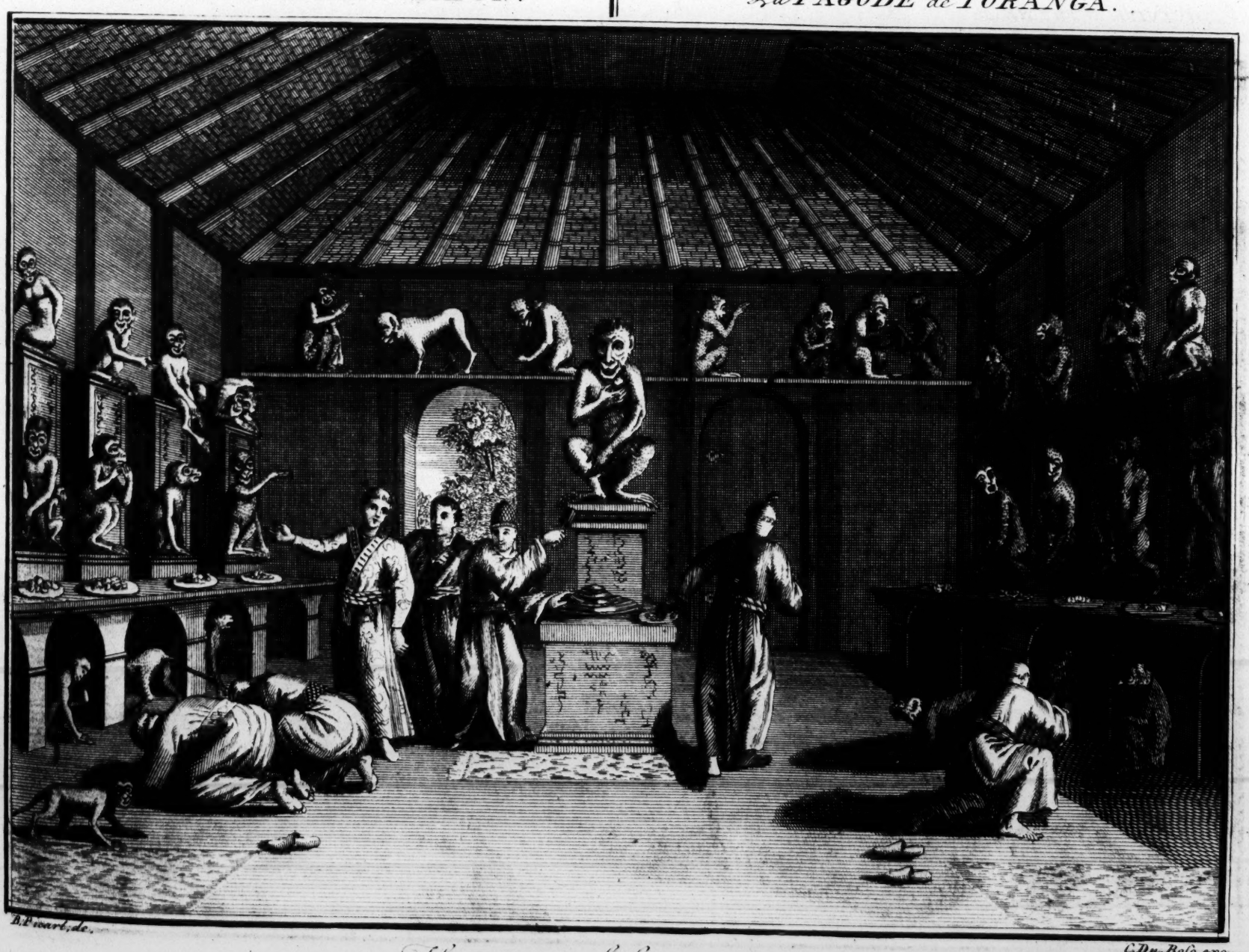
PREDICATEUR Japonois.



TORANGA a Deity of JAPAN.
TORANGA DIVINITÉ du JAPON.



The PAGOD of TORANGA.
La PAGODE de TORANGA.



B. Picart, &c.

C. Du Bosc. exc.

The PAGOD of the MONKIES.
La PAGODE des SINGES.

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ſtration which the Doctors of *Japan* have given of this Hieroglyphic. [a] The whole World, at the Time of the *Chaos*, was incloſed within this Egg, which ſwam upon the Surface of the Waters. The Moon, by Virtue of her Light and her other Influences, attracted from the Bottom of theſe Waters a terreſtrial Subſtance, which was inſenſibly converted to a Rock, and by that means the Egg reſted upon it. The Bull obſerving this Egg, broke the Shell of it, by goring it with his Horns, and ſo created the World, and by his Breath form'd the human Species. This Fable may in ſome Meaſure be reconciled with Truth, by ſuppoſing that an antient Tradition had preſerved amongſt the *Japaneſe* ſome Idea of the Creation of the World; but that being led into an Error, in Proceſs of Time, by the ambiguous Meaning of the Name of the Bull, which in the *Hebrew* Language is attributed to the Deity, they aſcribed the Creation of the World to this Animal, inſtead of the Supreme Being. With Reſpect to the Egg, the *Egyptians*, and the *Indians* after them, have alſo made it a Symbol of the Univerſe. The former, to denote the Creation, repreſented an Egg as proceeding half Way out of the Mouth of the Deity; and the latter aſſert, that the Deity ſhot forth, out of a Trunk an Egg of a moderate Size at firſt; but which immediately fomented to that Degree, that it became the World in which we now reſide. This is the moſt rational and exact Account we can give of this Matter, which is liable, indeed, to Abundance of Abſurdities, by being under the Management of idolatrous Nations.

WHAT follows is another Emblem of the Creation, which repreſents [b] the Creator of the Univerſe, ſeated on twelve Cuſhions, (after the Manner of the *Japaneſe*,) placed upon the Top of the Trunk of a large Tree, which is fix'd on the Back of a Tortoiſe. This Tortoiſe as well as the Bull, is to be ſeen at *Miaco*. It is placed on the Surface of ſome Water, encloſed within a Conſervatory, the Borders whereof are raiſed about ſeven Foot above the Ground. The Creator is as black as a Moor, and has a Crown upon his Head, which runs up a conſiderable Length into a Point. His Breaſt is bare, and his Hair woolly, like a Negro's. He has four Arms and Hands, with a Ring in one, a Scepter in another, a Flower in a third, and in the fourth a Veſſel or little Fountain; all which are, doubtleſs, emblematical. Theſe are all made of Gold, as is likewiſe the Trunk on which the God is ſeated. The Drapery of the Idol is cover'd with precious Stones. 'Tis from the Trunk of this Tree, (in the Opinion of the *Japaneſe* Divines,) which the Tortoiſe carries on his Back, that God the Creator extracted the primitive Subſtance of all material Things. A Serpent of a monſtrous Size wreaths himſelf twice round this Trunk. Two Devils, or, to ſpeak more properly, two tremendous Figures, one of them having the Head of a Dog, the other the Horns of a Stag, lay hold of the Serpent's Head, and two Kings of *Japan*, and a *Sin*, that is, a Hero, or a Demi-God, take hold of his Tail. The two Devils, ſworn Enemies to the Creator, would have obſtructed, if poſſible, the Creation of the World. The *Japaneſe*, being fully perſuaded of the inveterate Malice of thoſe evil Beings, make their Oblations to them, in order to prevent them from deſtroying the Products of the Earth. The two Kings, one of whom has four Faces, and the *Sin*, in Conjunction with them, unanimouſly conſented to the wicked Projects of the two Devils. We are informed, that the four Faces of one of theſe Kings ſignify the four thouſand Years during which he lived. From the Bottom of the Waters, on which the Tortoiſe ſeems to lie immoveable, appears a Sun half riſen, under the Form of a middle-aged Man, with a moderate Beard, (as in the Print,) and crown'd with Rays. With his Right Hand he ſeems to goad the Tortoiſe forwards, and holds divers Goads in his Left. If the *Japaneſe* Preachers have any Taſte for Allegory, what an inexhauſtible Fund of Matter are they not furniſh'd with, by Virtue of a Religion ſo plentifully ſtored with ſhining Emblems, Types, and Figures? They

[a] Embaſſies of the *Dutch* to *Japan* in Folio.
[b] Embaſſies, *&c. ubi ſup.*

muſt

muſt, doubtleſs, produce a large Variety of moſt curious Sermons, as 'tis natural to conclude from what happens in other Countries.

[a] APES and Monkeys likewiſe, though one would ſcarcely believe it, are worſhipped, and have their Pagods here; but theſe, no doubt, are as allegorical as the former. In the Middle of their Pagod, there is an Ape, erected on a Pedeſtal which ſtands on an Altar, capacious enough, not only to contain both the one and the other, but the Oblations of the Devotees likewiſe, together with a braſs Veſſel, on which a *Bonze* drums, who ſtands cloſe by the Altar, in order, by this ſolemn Sound, to ſtir up the People's Devotion, and remind them of their religious Duties. Under the vaulted Roofs, and in the Walls of the Pagod, there are Numbers of Apes of all kinds in various Attitudes; and ſtill deeper in are ſeveral Pedeſtals, like that on the Altar, with their reſpective Apes upon them. Oppoſite to theſe Pedeſtals there are other Apes, with the Oblations of their Devotees before them. It will not be improper to obſerve here, that the antient *Babylonians* worſhipped Apes as well as the *Indians*, of which *Hanuman* was a pregnant Inſtance. But, at the ſame Time, it muſt be acknowledged in both their Favours, that theſe Animals were formerly, and are at this Day worſhipped only as Hieroglyphics. They were frequently look'd upon as devoted to the Service of ſome Deity, and, under that Pretence, Part of the divine Adoration, which was due to him alone, was paid to them. Enthuſiaſm is ſo habituated to Exceſs, that ſhe is for ever afraid of being cold and remiſs in her Duty; for which Reaſon, ſuch Devotees as are naturally timorous, proceed from the Object deified to the Veſtment that covers him; and from that, gradually on, to every the moſt contemptible and inſignificant Thing, that does but ſo much as indirectly appertain to him. But to return to the Apes that are worſhipped at *Japan:* There is one Thing to be offered, which will in ſome Meaſure palliate, if not juſtify, this Act of Devotion; and that is their Notion that the Bodies of theſe Animals, ſo nearly reſembling the human Species, are animated by human Souls, even thoſe of the Grandees and Princes of the Empire. The univerſal [b] Charity and Indulgence of the Monks of *Camſana* in *Japan*, to the brute Creation, muſt be entirely aſcrib'd to this receiv'd Opinion. There is a Hill not far from their Convent, with an agreeable Wood upon it, well ſtored with all Manner of living Creatures. Theſe Monks never fail to ſupply them, once at leaſt every Day, with Food convenient for them. Their Providitor-General calls them all together by the tinkling of a little Bell, and diſmiſſes them with the ſame Formality, as ſoon as they have finiſh'd their Collation. Theſe Creatures, ſay the charitable *Bonzes*, are animated by the Souls of illuſtrious Noblemen and Heroes. When we read this Account, 'tis almoſt impoſſible to refrain from thinking of that pompous Train of Animals, which were enchanted or metamorphoſed by *Circe*, [c] and were the Pride and Glory of her Court. Theſe Creatures but juſt before were all gay Gentlemen, and Perſons of the higheſt Rank and Diſtinction. But the Reader, perhaps, may be apt to imagine, that this Reflection is a little forced, and not truly applicable to thoſe Animals which the *Bonzes* are ſo liberal and indulgent to.

IF the Stag be not really the Object of Adoration among the Devotees of *Japan*, that Creature, however, is at leaſt look'd upon with ſo great Veneration and Reſpect, [d] that no one is permitted to make an Attempt upon its Life. Stags are to be ſeen as common, according to Father *Froes*, in the Streets and Towns of *Japan*, as Dogs are in *Spain*. Mean while no one preſumes to moleſt them, and in caſe any Perſon ſhould accidentally hurt one of them, it would coſt him extravagantly dear, if not his Life, to

[a] Embaſſies, &c. *ubi ſup.*
[b] A Quotation in the Embaſſies to *Japan.*
[c] ——————————— *Ferarum*
Agmen adulantûm mediâ procedit ab aulâ
Mille Lupi, miſtæque Lupis, Urſæque, Leæque, &c. Ovid. Metam. Lib. XIV.
[d] Father *Lewis Froes*, in *Epiſt. Jap.*

make

make Attonement for the Miſdemeanor. Should the Stag happen to die, with the Wound he had receiv'd, the whole Street, where the Fact was committed, would be demoliſh'd, and the Effects of all the Inhabitants ſeiz'd upon, and forfeited to the public Treaſury. Their extraordinary Veneration for this particular Animal, bears a very near Affinity to that Homage and Reſpect which the *Siameſe* and *Peguans* pay to the Elephant, eſpecially the white one. We cannot forbear making a curſory Reflection, as we go along, on the unaccountable Weakneſs of ſeveral other People, who grant uncommon Privileges to ſome favourite Animals; ſome to Swans, others to Birds, and others again to Dogs and Lions. But the Caprice would appear ſtill more glaring, ſhould we deſcend into the Particulars of this Folly, and too partial Preference given to ſome Part of the brutal Species, even by Chriſtians themſelves.

THE Value and Regard which the *Japaneſe* have for their Dogs, is of the moſt modern Date. The Emperor who ſat on the Throne when *Kaempfer* reſided in *Japan*, was ſo extravagantly [a] fond of them, that there has been a greater Number of them in that Kingdom ever ſince his Reign, if we may depend on the Veracity of this Traveller, than in any other Nation in the whole World. Every Street is obliged to maintain a fix'd and determinate Number of them. They are quarter'd upon the Inhabitants, and, in caſe of Sickneſs, they are obliged to nurſe and attend them. When they die, they are obliged to inter them in a decent Manner, in the Mountains and Hills peculiarly appropriated for the Interment of the People. It is look'd upon as a capital Crime not only to kill them, but barely to inſult and treat them ill; and no one but the legal Proprietor is allowed ſo much as to correct any of them. All this Reverence and Reſpect is owing to a celeſtial Conſtellation, which the *Japaneſe* call the *Dog*, under the Influence whereof the aforeſaid Emperor of *Japan* was born. Hiſtorians have been defective, in not informing us, whether the peculiar Regard which the Emperor *Auguſtus* had for the *Ram*, was not owing to the like Influence of the Sign in the Zodiac, to which we give that particular Appellation. But be that as it will, a certain *Japaneſe*, whom the Privileges granted to Dogs had obliged to bury one of theſe Animals in a diſtant Mountain, was addreſs'd, by Way of Conſolation, pleaſantly enough by one of his Companions. "Be of good Chear, Friend, ſaid he, and thank God the Emperor "was not born under the [b] Sign of the *Horſe*; for then the Burthen had then been "much more inſupportable than 'tis at preſent."

THERE is an unaccountable Contraſt runs throughout their whole Syſtem, which indeed is the inevitable Conſequence of Superſtition every where. Of this, however, we ſhall only produce one Inſtance, in the very Words of Father *Froes*. [c] Not far from a certain Pagod there is a River, ſo plentifully ſtor'd with Fiſh, that they perfectly thruſt one another upon the Shore. Notwithſtanding this, they remain in perfect Security, through the ſuperſtitious Fear and Folly of the *Bonzes* and Devotees, who are apprehenſive of immediately becoming Lepers, ſhould they preſume to make an Attempt upon their Lives. 'Tis, in their Opinion, a mortal Sin to eat one of them: They are look'd upon as ſacred; and this Impreſſion is ſo ſtrong, that the *Bonzes* themſelves are afraid to taſte them; and yet, if we may credit Father *Froes*, theſe very *Bonzes*, and the Devotees, never ſtartle at the Guilt of Homicide, Fraud, and Oppreſſion.

'TIS proper to introduce here what [d] *Kaempfer* calls the *Chimera's* of *Japan*. The Engraver has made choice of four Hints, or Inſtances, as being more ſingular and re-

[a] Hiſtory of *Japan*, Lib. I. Chap. x. and Lib. IV. Chap. i.
[b] The *Japaneſe* make the *Horſe*, likewiſe, one of the twelve Signs of the Zodiac.
[c] In *Epiſt. Jap.*
[d] Hiſtory of *Japan*, Tom. I. p. 124.

markable than any of the reſt. The *Kirin*, in the firſt Figure, (we are told) is not only an Animal of an excellent good natural Diſpoſition, but very virtuous and holy. It is never ſeen, therefore, but at the Appearance of a particular Conſtellation, and at the Nativity of ſome worthy *Seſin*; a Title which the *Japaneſe* confer on none but Perſons of uncommon Merit; who diſtinguiſh themſelves by their Bounty and Benevolence to their Fellow-Creatures, and by their profound Penetration into the moſt ſublime Myſteries. The firſt *Kirin* here exhibited belongs to *China*, the ſecond to *Japan*. The *Tats* is the Dragon, which reſides, ſay they, at the Bottom of the Sea. The Dragon of *Japan* has three Claws, that at *China* five. The *Tats-Mackiis* is another Dragon, which, according to the *Japaneſe*, is the Cauſe of the *Trombes*, whenever he ſprings out of the Water, with Intent to fly into the Air. The *Foo* is the *Phœnix* of the Antients. The firſt is the *Foo* of *China*, the ſecond of *Japan*. *Foo*, like the *Kirin*, never appears but at the Birth of a *Seſin*, or in order to be the Forerunner of ſome other extraordinary Event.

THE Dragon is the Bearing of the Prince, and is painted on every Thing belonging to his Royal Service, holding in the Claws of his Right Paw a Pearl, or Jewel, of ineſtimable Value. 'Tis obſervable, by the Way, that this fabulous Animal was look'd upon as the Emblem of Induſtry and Prudence by the Antients. The *Athenians* repreſented *Minerva* with a Dragon always attending her. A painted or carved Dragon was likewiſe placed at the Gates of their Temples, and thoſe ſacred Places where they receiv'd the Anſwers of their Gods. Sometimes the *Japaneſe* paint him with Hands, and in ſeveral other Shapes ſtill more extravagant and romantic; ſuch was the [a] Dragon which reſided in a certain Lake, and deſtroy'd a monſtrous Serpent that infeſted the Inhabitants of the Country. A Temple was erected in Honour to this gracious and indulgent Animal.

[b] JEMMA-O, the Judge, or, more properly ſpeaking, the grim Tyrant of the infernal Regions, has a Pagod conſecrated to him ſome ſmall Diſtance from *Miaco*, ſituate, according to the Idea which Father *Froes* has given us of it, in a very delightful Grotto; in which likewiſe there is a [c] Convent, where the Nobility, whoſe Circumſtances are but narrow, and their Families large, ſettle, as often happens with us, their younger Children, whom they cannot with any Convenience ſupport, in a Manner ſuitable to their Character and Grandeur. In the ſame Place ſtands likewiſe [d] a Pagod of that infernal Judge, whom our *Dutch* Compiler calls the *King of the Devils*. There are two large Devils on each Side of him, and as for himſelf, his Figure is as monſtrous and formidable as is ſuitable to his Function, and his gloomy Habitation. One of theſe Devils acts as his Secretary, and regiſters in a Book, kept for that particular Purpoſe, all the Offences and Tranſgreſſions of Mankind; the Province of the other is to read them diſtinctly over, or rather to dictate what the Secretary is to enter. The Walls are embelliſhed with frightful Pictures of all the inexpreſſible Tortures, which the Wicked undergo in the Regions of Hell. This Pagod is prodigiouſly crowded by the People, who reſort to it from all Parts, with Oblations and Money in their Hands, to redeem their Souls from the Torments of ſo formidable a Judge.

[e] DAI-BOTH, or *Dai-but*, is one of the principal Deities of the Empire. The etymological Signification of his Name is, *the great God*, or *great Deity*. In all Probability, therefore, he may be the ſame as *Amidas*, or the Supreme Being conſidered under ſome of his particular Attributes; or elſe he may be *Budh* ...m whom

[a] *Kaempfer, ubi ſup.* Lib. V. Chap. x.
[b] *Kaempfer, ubi ſup.* Lib. III. Chap. vi. We have taken notice of this already.
[c] Father *Froes, ubi ſup.*
[d] Embaſſies of the *Dutch* to *Japan*, in Folio, p. 138.
[e] The Term *Dai* ſignifies *Great*. See *Kaempfer, ubi ſup.* Lib. III. Chap. iv.

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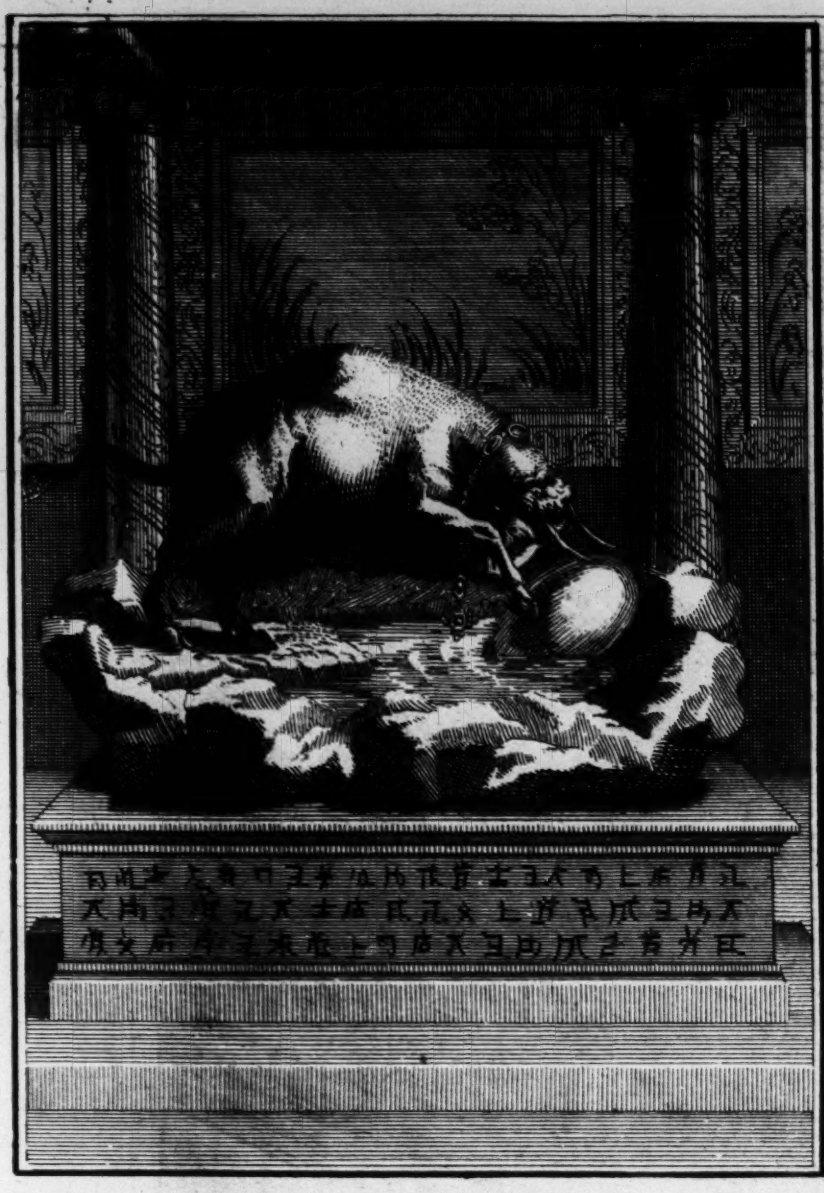
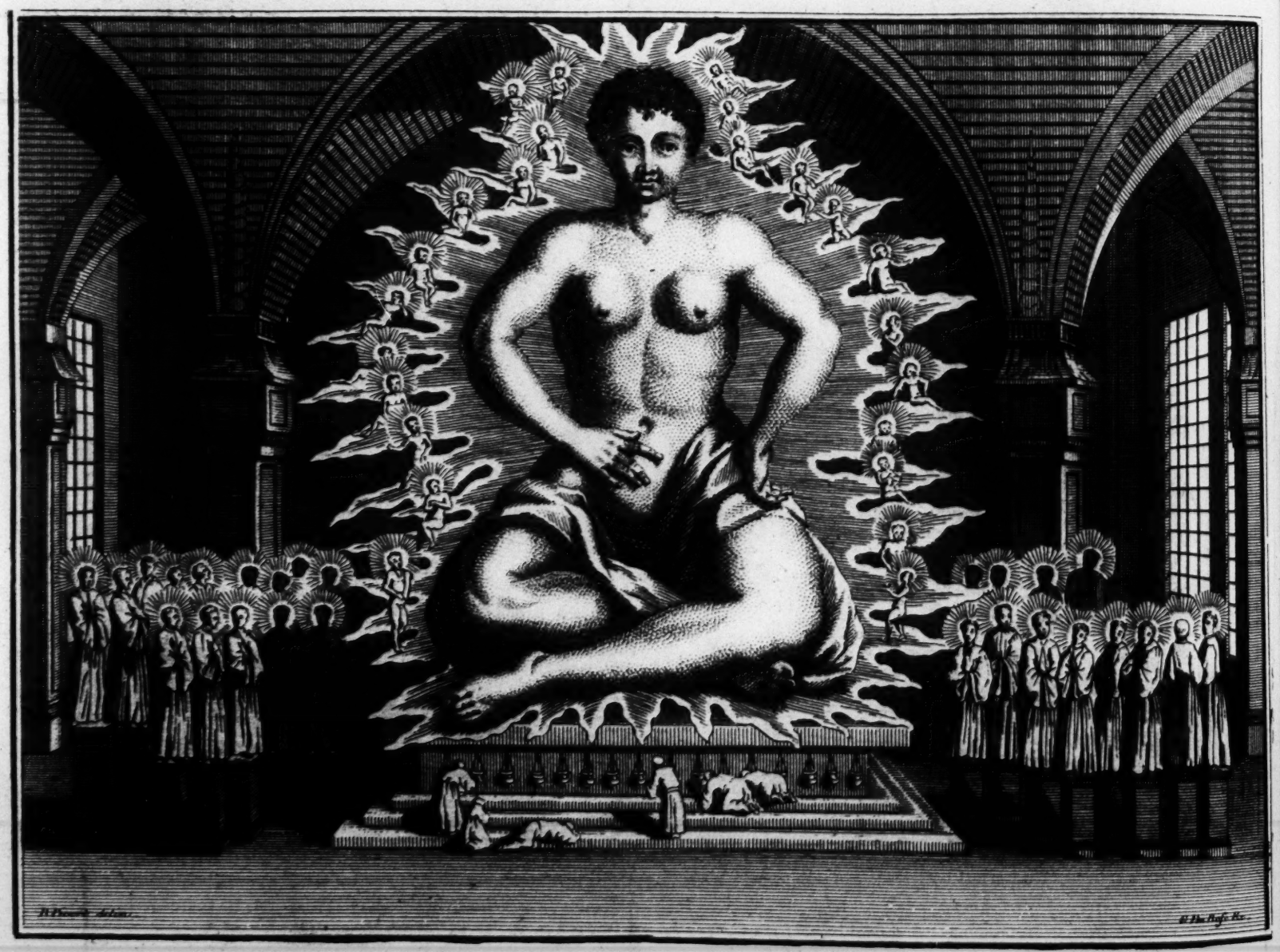


La PAGODE du TAUREAU.

La PAGODE de DAYBOT.



DAYBOT Divinité Japonoise.

蛟

螭

TATS DRAGONS of China and Japan.
TATS DRAGONS des Chinois et des Japonois.

獅

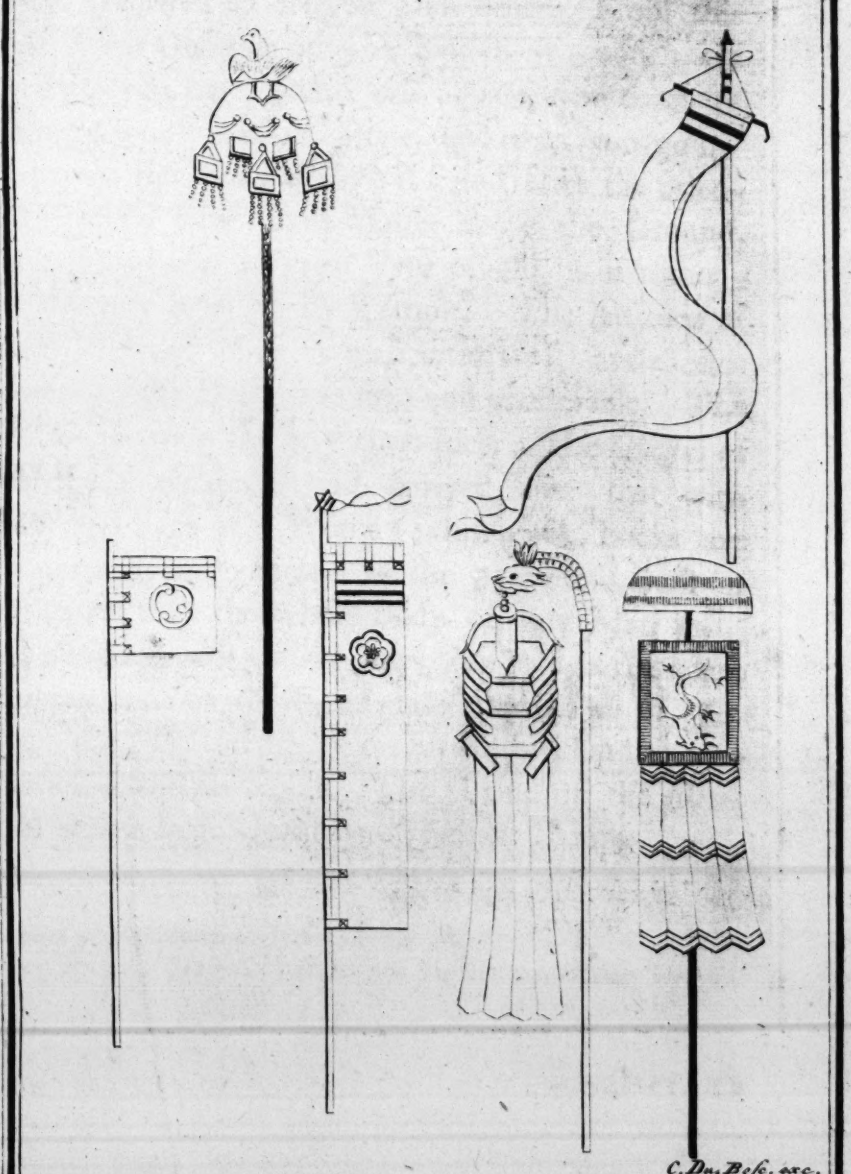
麒麟 其之一

A. KIRIN of CHINA. B. KIRIN of JAPAN.
A. KIRIN des Chinois. B. KIRIN des Japonois.

鳳 A

鳳凰 B

A. FOO or the Phoenix of China
B. FOO or the Phoenix of Japan
A. FOO ou PHOENIX des Chinois
B. FOO ou PHOENIX des Japonois



C. Du. Besc. exc.

Imperial STANDARDS or Marks of HONOUR conferr'd by the EMPEROR on persons of DISTINCTION.
BANIERES Imperiales et MARQUES d'Honneur que l'EMPEREUR accorde aux GRANS.

after y^e Originals of Japan

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the *Budſdoiſts* derive their Denomination. But be that as it will, this Idol is ſet up in a very remarkable Pagod at *Miaco*. We cannot forbear obſerving here how Travellers, who peremptorily aſſert they have both ſeen and carefully examin'd all the Particulars which they inſert in their reſpective Narratives of foreign Countries, are to be regarded, when they relate the very ſame Stories quite different from one another, and conſequently impoſe upon their Readers juſt what they think proper, for Matters of Fact. Whence they muſt for ever expect, that when a Traveller ſhall treat of what is tranſacted at *China* or *Japan*, they ſhall never fail to be entertain'd with ſomething novel, though it muſt tend to diſcredit the Veracity of Hiſtory; but they can't be ſo deluded by a Traveller that writes the Hiſtory of *France* or *Germany*, ſince his Ignorance, or his marvellous Fictions, would appear too barefac'd, and be too eaſily confuted. In reality, if a Traveller, juſt arriv'd, as it were, from another World, for Inſtance *Japan*, where he was look'd upon by the Inhabitants as quite another, or at leaſt a very different Creature from themſelves, is able to deſcribe all the Temples and all the Idols of *Miaco*, and the religious Ceremonies and religious Cuſtoms of ſo extenſive an Empire as *Japan*, after reſiding there but a Month or two, would it not be reaſonable to expect, that he ſhould with equal Artifice and Addreſs give a tolerable Account of the Town of *Paris*, where he had reſided for a much longer Term? And would he not be able to deſcribe, with all the neceſſary Embelliſhments, the Cuſtoms and Religions of the *French*, their Palaces, Buildings, theatrical Amuſements, the Genius and Character of the Natives, all their Churches in their Metropolitan City, *Verſailles*, *Marli*, &c. No not in the leaſt. This is practicable with Regard to *Japan* only, and other Countries ſo far diſtant, that but very few amongſt us are able to contradict the Narration. After this ſhort Digreſſion, which we hope is neither uſeleſs nor impertinent, we ſhall give you an Extract from two of the moſt authentic Accounts we can meet with, relating to the Temple conſecrated to the Idol *Dai-both*. [a] Before you come to the Temple itſelf, you paſs through a kind of a Gate, on each Side whereof are erected two monſtrous Figures, with ſeveral Arms, fraught with Arrows, Swords, and other offenſive Weapons. Theſe two Monſters ſtand in a Poſture of Defence, and ſeem prepared to combat each other. From this Gate you proceed to a large Quadrangle, with Galleries on each Side of it, which are ſupported by Pillars of [b] Free-Stone. After you have croſſed this Square, you come to another Gate, embelliſhed with two large Lions [c] made of Stone, and then you go directly into the Pagod, in the Center whereof the Idol *Dai-both* is ſeated, after the oriental Faſhion, on an Altar-table, which is raiſed ſome ſmall Matter above the Ground. This Idol, notwithſtanding you ſee him ſeated like the great *Jove* of old, is of a monſtrous Height; for his Head touches the very Roof of his Temple. The Attitude of *Jupiter* was juſtified by the ſymbolical Intention of it, which intimated, ſays a celebrated antient Author, that the Power of the Deity was firm and unalterable. The *Japaneſe* and *Indians*, in all Probability, entertain the very ſame Idea. The *Coloſſus* of *Dai-both*, though compoſed of Wood, is plaiſter'd and covered over that with gilded Braſs. This Idol has the Breaſt and Face of a Woman; his black Locks are woolly, and curl'd like a Negro's. One may form ſome Idea of the prodigious Bulk of this *Coloſſus* by his Hands, which are bigger than the whole Body of any Man of a moderate Stature. He is encircled on all Sides with gilded Rays, in which there are placed Abundance of Images, repreſenting ſome of the *Cami's* and *Demi-Gods* of *Japan*. There are ſeveral others in a ſtanding Poſture, both on his Right Hand and on his Left, all crown'd with Rays, like our Chriſtian Saints. The Table of the Altar, whereon the Idol is ſitting, is furniſh'd with a large Quantity of lighted Lamps.

[a] Embaſſies of the *Dutch* to *Japan* in Folio.

[b] *Arduin Steen*, if literally tranſlated, ſignifies hard or blue Stone.

[c] The Engraver has here thought proper to repreſent the *Dutch* Ambaſſador and his Retinue, entring into the Temple of *Dai-both*.

[a] KAEMPFER's Deſcription of this Temple is vaſtly different from that of the Collector of the *Embaſſies* to *Japan*. Before the Court of the Temple, ſays he, there is a riſing Ground, whereon is erected a ſtone Monument, which the *Japaneſe* call the *Sepulchre of Ears*. *Teiko*, one of the antient Heroes of *Japan*, after he had his Ears cut off in waging War againſt *Jeſſo*, came and buried them upon this Hill. The Court of this Temple, which is likewiſe ſituated on a riſing Ground, is encloſed by a Wall, made of large Free-Stone. As to the Gallery which bounds the Place within the Wall, 'tis open on the Side fronting the Temple, and ſupported round about by a double Range of Pillars, which are all painted red, and amount in the whole to the Number of four hundred. An Aſcent of eight Steps leads farther on to a great Gate, embelliſhed with two gigantic [b] Figures, in a Poſture of Defence, and engag'd, as it were, with each other in ſingle Combat. Theſe Idols, according to *Kaempfer*, are almoſt black, or at leaſt of a very dark red, and almoſt naked, having nothing but a Linen Cloth, or a kind of looſe Scarf girded about their Loins. As to their Features, they very much reſemble thoſe of a Lion. That which is plac'd on the Left-Hand, at the Entrance, has his Jaws wide open, and one of his Arms extended; the other on the Right, whoſe Mouth is ſhut, holds a long Quarter-Staff in one of his Hands, preſs'd cloſe to his Body, and falls back in ſuch a Manner, as that one half of both his Body and the Staff are withdrawn. This Poſture, which needs no great Matter of Illuſtration, is the Symbol or Repreſentation of the two fundamental Principles of Nature, generally call'd *the Active* and *the Paſſive*. At leaſt this is the Explication which the *Japaneſe* give of it. From this Gate you come to a very agreeable Spot of Ground, embelliſh'd on each Side with ſixteen ſtone Pillars, on which, upon ſome ſolemn Occaſions, they hang up a large Number of lighted Lamps. In the ſame Place there is a large Vaſe, wherein ſuch as go to pay their Devotions there, always waſh themſelves. As to the Temple of *Dai-both* itſelf, it is ſupported by ſeveral wooden Pillars, which are prodigiouſly large, erected without the leaſt Regard to the Rules or Beauties of Architecture, ſeparate moſt of them being nothing more than the Trunks of Trees; and the reſt conſiſting only of a large Parcel of them laid cloſe together. The Timber-Work of the Temple is all painted red. On the Right Hand of this Temple there is a little Chapel, which is very dark, and varniſhed without all over. Our *German* Traveller aſſures us, that this Temple is the moſt pompous and magnificent Building in the whole Kingdom of *Japan*, and much more lofty than any Edifice whatever in *Miaco*. He might have added, that the Structure of it is very particular and whimſical; for how can any Fabric be deem'd better, which has two Roofs, laid one over the other; the uppermoſt whereof is only ſupported by large Blocks of Timber, and ſeveral Pillars, remarkable for nothing but their being painted red, and ſome ſmall Variety obſerv'd by the Undertakers. This Temple has ſeveral Doors, the Tops whereof reach to the nethermoſt Roof; and yet it is ſo very dark, that ſcarce any Thing can be diſcerned within it, but *Dai-both* ſitting on a *Nymphæa*, which is laid upon another Flower, the Leaves whereof ſurround it, and thereby form what the *Botaniſts* call a *Calix* or *Cup*. As to the Idol itſelf, which we may properly call monſtrous, on Account of its prodigious Height and immoderate Bulk, 'tis gilt all over; its Ears are very large, and its Hair curl'd; there is a Crown upon its Head, and a large Stain or Speck on its Forehead; its Arms and Breaſt are all naked. *Dai-both*'s Right-Hand is extended, pointing to the Hollow of his Left, which he reſts upon his Belly. This is a much better Symbol of the two Principles of Nature, and demonſtrates that the *Japaneſe* by this Deity have deſcrib'd Nature herſelf. What our *Dutch* Author calls *a Circle of Rays*, the *German* ſtiles *a flat oval Decoration*, which is placed behind the Idol, and is ſo large, that it takes up the Circumference of four Pillars. It is to be obſerved, that theſe Pillars muſt be a conſiderable Diſtance one from the other, ſince the monſtrous Statue of *Dai-both*

[a] Hiſtory of *Japan*, Lib. V. Chap. xiii. and xv.
[b] *Kaempfer* calls theſe *Heroes Demi-Gods*.

touches

touches but two of them with his Shoulders. Within this Oval there are a conſiderable Quantity of ſmall Deities, all repreſented in a human Form, and ſitting on their reſpective *Nymphæa*'s.

We have ſo often mention'd *Xaca*, in the preceding Articles, that it may be thought tedious to ſay any Thing more about him; we ſhall endeavour, as much as poſſible, to avoid Tautology in what we have further to offer on that Topic. *Xaca*, or *Siaka*, is, among the *Japaneſe*, ſometimes repreſented with [a] three Heads; but in the Print before us, with but one, and in the uſual Figure of a Man, ſitting according to the *Japaneſe* Faſhion, and extending his Hands like a Devotee or a Doctor. He has a Chain of Gold Shells, ſet with precious Stones, about his Neck; ſeveral Ribbons, at the End whereof hang ſome little Ornaments like Tufts or Taſſels, upon his Arms, and a Silk Girdle about his Loins. Behind and before him are hung Golden Scales. The Table whereon *Xaca* ſits, is adorned with Cenſers hanging round about it by Gold Chains. They burn Incenſe in them Night and Day, in honour of the Deity. This *Xaca*, as well as all the reſt of the Pagan Deities, may boaſt of Devotees, who delight in the moſt extravagant Expreſſions of their Veneration for him, [b] ſince we are informed that they will even ſtarve themſelves to be deemed his Martyrs.

Xaca is frequently diſtinguiſhed, amongſt the *Japaneſe*, by the Appellation of *Fotoge*, without any farther Reſtriction, in the ſame Manner as we ſay the *Lord*, when we ſpeak of God Almighty: And to this Cuſtom we muſt aſcribe the Miſtake of ſome [c] Travellers, who imagine *Fotoge* to be a diſtinct Idol. Sometimes he is ſtiled *Si-Tſun*, that is to ſay, *Illuſtrious Saint*. *Xaca* is not a true God, in the Opinion even of moſt of thoſe People, who pay him divine Adoration under various Titles; for they acknowledge (if we may venture to repeat the ſame Thing over again) one only Supreme Being; who is God the inviſible Creator, and to whom, in all probability, they pay no external Worſhip by Reaſon of his Spiritual Eſſence; of which they can entertain no adequate Idea to ſtrike the Senſe, or which can make any Impreſſion on the Organs, like ſenſible Objects. *Xaca* therefore is no more than a Saint, or rather, if we would expreſs ourſelves after the Oriental Manner, an illuſtrious and extraordinary [d] *Cami*, who having been ſeated for above twenty thouſand Years on his *Nymphæa*, the uſual Throne of the *Chineſe* as well as the *Japaneſe* Idols, there invokes, praiſes, and bleſſes the Supreme Being, without the leaſt Intermiſſion. This Multitude of Ages aſcribed to him contradicts in a great Meaſure the Hiſtory of *Fo*, the diminutive Appellation of *Fotoge*, and of all the Idols of *Xaca*, ador'd in the Eaſtern Parts of *Aſia* under divers other Denominations. But we ſhall for ever go aſtray, as *Kaempfer* juſtly obſerves, if, when we endeavour to reconcile theſe ſeeming Abſurdities, we do not recollect, that in the *Indian* Mythology the ſame Being is generally multiplied, by being conſider'd in different Lights, according to his various Attributes, and the Diſcharge of his reſpective Functions. Every Body knows there is the very ſame Obſcurity in the Mythology of the *Egyptians* and the *Greeks*. However, we very readily ſubſcribe to our *German*'s Conjecture, who is of Opinion, that there have been ſeveral *Xaca's*, and that new Doctors, or Legiſlators, who ſucceeded him, were they honoured with the ſame Appellation, have been confounded with the antient *Xaca*.

This Conjecture of *Kaempfer* gives us an Opportunity to make a ſhort Digreſſion, which we flatter our ſelves the Reader will neither think impertinent nor diſagreeable: Tho' this Author has given it us as his own Obſervation, it may be ſaid to be much more antient than he himſelf; for *Kircher* advanced the ſame Notion before him, and even he was not

[a] Embaſſies to *Japan*.
[b] Embaſſies, &c. *ubi ſup.*
[c] Turn to *Purchas*'s Extracts.
[d] *Kaempfer*'s Hiſtory of *Japan*, Lib. I. Chap. ii.

the original Author: What follows, however, is an Extract from [a] *Kaempfer*. " In all prob-
" ability, neither *Prah*, (which Name denotes *Sommona-Codom* among the *Siameſe*) nor (as
" he is otherwiſe call'd) *Siaka*, was an *Indian*, nor ſo much as a Native of any Part of *Aſia*.
" He was no doubt an *Egyptian* Prieſt of *Memphis*, who, having been baniſhed with ſeveral
" other Brother Prieſts, from his native Country, eſtabliſhed his own Religion amongſt the
" *Indians*..... This Conjecture is grounded on the Conformity we meet with between
" the Religions of *Egypt* and thoſe Countries which are generally known by the Name
" of the *Eaſt-Indies*. Both the one and the other pay divine Adoration to, and
" repreſent their Gods, in the Form of various living Creatures, and ſometimes of mon-
" ſtrous Figures: Whereas the *Perſians*, *Arabians*, *Chaldeans*, and for the generality all
" the Natives of the Weſtern Parts of *Aſia*, worſhipped the Stars; but principally that
" glorious Luminary the Sun, and the Fire, as being the moſt advantageous, moſt ex-
" cellent Productions of Nature, and which ſtrike the Senſes in the moſt agreeable
" Manner."

WE beg leave to add, that if there are any Objects in Nature, that can com-
mand, (as ſuperior Intelligences,) the Attention of ſuch People as have no Knowledge
of the true God, they muſt be thoſe two above-mentioned Beings. " The Foot-
" ſteps even of this laſt mentioned Worſhip are ſtill to be ſeen in *Japan*, and ſeveral
" other Countries. Nothing, however, illuſtrates the Conformity, which there is be-
" tween the Idolatry of the *Indians* and the *Egyptians*, better than the Doctrine of the
" *Metempſychoſis*, or Tranſmigration of Souls, and the Veneration which the *Indians*
" have for their Cows. It may be juſtly aſſerted, that theſe were the two fundamental
" Tenets of the *Egyptian* Religion. And it is obſervable, that thoſe *Indians*, who are
" the neareſt Neighbours to *Egypt*, are much more reſpectful and indulgent to theſe
" Animals, than thoſe who live at a greater Diſtance. Thus the *Indians*, who live on
" this Side the *Ganges*, not only refuſe to eat the Fleſh of Cows or Oxen, but even pay
" them divine Adoration; not to mention their peculiar Regard and Affection for the
" *Metempſychoſis*, which induce them to preſerve, with the utmoſt Indulgence, the Life
" of the meaneſt Inſect; whereas ſuch as live on the other Side the ſame River, give
" no Quarter to any of thoſe noxious Reptiles which the *Bonzes* treat with ſo much
" Humanity; and the Prieſts of *Siam*, *&c.* make no Scruple to eat the Fleſh of Cows
" or Oxen, provided they were neither conſcious of, nor acceſſary to their Slaughter.

" THERE is another Reaſon to be aſſigned in Favour of the Conjecture, which inſinuates
" that the Religion of the *Egyptians* was transferr'd to the *Indians*; and that is, the Con-
" formity which there is between the ſacred *Epocha* of the *Siameſe*, *viz.* the Death of *Som-*
" *mona-Codom*, and the total Subverſion of the *Egyptian* Religion by *Cambyſes* King of *Per-*
" *ſia*. Theſe two remarkable Occurrences happened about [b] five hundred and thirty ſix
" Years before the Nativity of our bleſſed Saviour. It is then highly probable, as we have al-
" ready obſerved, that ſome *Egyptian* Prieſt, who [c] fled for Refuge at that Time in-
" to the *Indies*, having given them a Specimen of his Religion, by ſuch ſignal Teſti-
" monies as he well knew how to produce of his pretended Miſſion, they conferr'd
" on him the illuſtrious Title of *Prah*, *Budhu*, and *Siaka*. To conclude, the deep Black
" of this God, or Demi-God, is alone an undeniable Demonſtration that he was an
" *African* by Nation": But this would prove him to be a *Negro* or *Ethiopian* rather than
an *Egyptian*; not to mention that that Colour is peculiar to *Sommona-Codom* only.

[a] *Kaempfer* makes uſe of *Budhu*; but we have already prov'd that *Budhu* is the ſame as *Xaca*.

[b] There is a ſmall Difference of about eight Years, becauſe, according to the Computation of the *Siameſe*, 'tis 2233 Years ſince the Death of *Sommona-Codom*.

[c] It is a difficult Task to reconcile this Conjecture with what our *German* Traveller aſſerts, in Lib. II. Chap. i. that *Siaka* was born in the *Indies*, in the Reign of *Soowoo* Emperor of *Japan*, 1027 Years before *Jeſus Chriſt*. It muſt be acknowledged, that *Kaempfer* talks conformable to the *Japaneſe* Chronology in this laſt Particular.

WE

We ſhall now enter upon another Article which Travellers vary in alſo, without, however, deciding in Favour of any of their Opinion. There is a Town near *Miaco*, which is peculiarly remarkable for the Number and Magnificence of its Pagods; one in particular, according to *Kaempfer* including [a] thirty three thouſand three hundred and thirty three Idols; or, according to the Compiler of the Embaſſies to *Japan*, one thouſand only. The Reader will be able to form a Judgment, whether the Pagod, of which theſe two Authors have given us ſo contradictory an Account, be one and the ſame, or not, by their ſeveral Deſcriptions. [b] In the Middle of the Temple there is a gigantic Figure of an Idol, that has his Ears bor'd, his Head bald, and Chin ſhav'd, much like a *Bramin*; over his Head, and under the Canopy that covers him, hang five or ſix little Bells. On each Side of him, that is, on the Right and the Left-Side of the Throne on which this Deity is ſitting, there are ſeveral Statues of armed Men, Moors dancing, Wizards, Magicians, and Devils. There are likewiſe ſeveral Repreſentations of Thunder and the Winds. Round about the Walls of the Temple, on the Right Hand and on the Left, are a thouſand Idols all reſembling *Canon*. Each Idol is crowned, has thirty Arms, and ſeven Heads upon his Breaſt. They are all made of ſolid Gold; every individual Decoration belonging to them, as alſo to the Temple, is likewiſe of the ſame precious Metal. Were all the Idols, in ſhort, that are therein, to be number'd, the Sum Total would [c] no doubt amount much higher than a Thouſand. The *Dutch* Compiler, who in this Place has tranſcribed his Accounr either from Father *Froes* or *Purchas*'s Extracts, does not inform us as thoſe Travellers do, that the principal Idol is that of *Amidas*, and that the others are the Repreſentations of his Son *Canon*. We now proceed to give you *Kaempfer*'s Deſcription of it. [d] In the Middle of the Pagod ſits a prodigious large Idol, which has ſix and forty Arms and Hands. Sixteen black Demi-Gods, of gigantic Stature, are planted round about him. At ſome conſiderable Diſtance there are two Rows of other Idols, one on the Right Hand, and the other on the Left, which are all gilt and all ſtanding. Each Idol has ſeveral Arms. It is neceſſary to remark here, that the Multiplicity of Arms and Hand expreſſes, or is a Symbol of the Power of the Idol. Some have a Kind of Shepherd's Crooks in their Hands, others Garlands, and all of them one Implement or another. Their Heads are ſurrounded with Rays, and there are ſeven other Figures over them, the Middlemoſt whereof is leſs than the reſt. In this *Pantheon* there are likewiſe ten or a dozen Rows of other Idols, about the common Stature of a Man, ſet very cloſe together, and diſpoſed in ſuch a Manner that they gradually aſcend, in Order that all of them may be equally conſpicuous, and attract the Eyes of the Devotees. Now, if theſe two Pagods be in reality one and the ſame, it muſt be acknowledged, that either there has been a ſtrange Metamorphoſis there ſince Father *Froes*'s Time, or that the *German* was far more quick-ſighted than the *Jeſuit* or his Succeſſors, tho' theſe laſt themſelves did probably no more than tranſcribe, or at moſt paraphraſe on the *Jeſuit*'s Narration.

The Reaſons which might induce one to believe that the Compiler of the Embaſſies to *Japan*, and the above-mentioned *German* Traveller, have deſcribed the very ſame Temple, are as follow: *Dapper* ſpeaks of it as a Temple conſecrated to *Canon*, the Son of *Amidas*, and the [e] *German* aſſerts, that 'tis a Pagod dedicated to *Quanwon*. Now there is ſo near a Reſemblance between theſe two Apellations, that we may very reaſonably ſuppoſe them to be the ſame. This, methinks, is a very fair Caution for us, not to depend too much on the Veracity of Travellers, who, in general, it muſt be allowed, ſtudy more the Diverſion than the Improvement of their Readers. And what is

[a] *Lewis Guzman*, quoted by Father *Kircher*, in his *China illuſtrated*, ſpeaking of the *Japaneſe* Idol with three Heads and forty Arms, ſays 'tis ſurrounded by above fifteen hundred Idols all gilt, and diſpoſed in nine Rows, like the nine Choirs of Angels. Each Idol is bigger than the Life.

[b] Embaſſies, *&c.* Page 115. of the Folio Edition.

[c] Turn to our Remarks under the Article of *Pegu*, p. 37. relating to the 120000 Idols, which are ſaid to be in one Pagod there.

[d] Li. V. Chap. xiii.

[e] *Kaempfer*, Lib. V. Page 554. and Page 602. of the Hiſtory of *Japan*.

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the Reaſon of it? Why, becauſe they are always ambitious to ſet themſelves above thoſe Perſons who have wrote before them, and, in order to ſuperſede all Accounts of older Date, are obliged to embelliſh their own with ſome new Amuſements, and pretend they have ſeen in four and twenty Hours, what others never could meet with for ten Years together.

THERE is a great Conformity between *Quanwon* and *Puzza*, tho' they are not indeed the ſame Deity. The former is delineated in the Print, according to [a] *Kaempfer*'s Account of him, with [b] ſeveral Arms, having young Children in two of them, which are extended above his Head, in ſuch a Manner as that they appear to be much longer than any of the others. Moreover, ſix other little Infants ſurround the Head of this *Quanwon*, and form a Kind of Crown, or Circle of Rays around it. There are beſides one Child ſtanding and another ſitting over the Idol's Head. The Deity himſelf is ſeated on a very ſpacious *Tarate*. The Print illuſtrates every Implement which that Idol holds in his Hands. *Kaempfer* is of Opinion, and we agree with him, that this Image repreſents the various Shapes in which *Amidas* has made his Appearance at different Times; as alſo the manifold Bleſſings which Mankind enjoy, either through his Intereſt or Invention.

WE proceed now to give you a compendious Deſcription of ſome other Gods or *Sins* of *Japan*. Here, as in other Nations, particular Trades, and diſtinct Families, and all ſuch as are conſcious of their Enjoyment of any Bleſſings, which they cannot be ſo preſumptuous as to aſcribe to their own Merit, nor to the Favour or Indulgence of a Being who condeſcends to be preſent with, or converſant among them, have Idols peculiar to themſelves, to whom they pay the Tribute of divine Adoration. There is an eternal Struggle between the Vanity of Mankind in general, and the Conſciouſneſs of their own Frailties and Imperfections. But this Reflection would carry us beyond our Mark, were we to dwell too long upon it; we ſhall therefore confine it to the *Bonzes*, of whom we now treat. The *Japaneſe* Merchants pay their Devotions to the four following Deities: [c] *Jebis*, or *Jebiſu*, who is the Brother of *Tenſio-dai-ſin*, is their *Neptune*, who being out of Favour, and having loſt the Eſteem which his elder Brother had once for him, was baniſhed, and confined to a certain Iſland; which Circumſtance ſeems to intimate ſome Conformity between this [d] *Neptune* and that of the antient Heathens. The Fiſhermen as well as the Merchants worſhip this particular Deity; for which Reaſon, he is repreſented as ſitting on a Rock near the Sea-Shore, with an Angling-Rod or Line in one Hand, and a Fiſh in the other. *Daikoku* is the ſecond Deity, to whom they look upon themſelves indebted for all the Riches they enjoy. This Idol is ſeated on a Bale or Sack of Rice, after the *Japaneſe* Mode, and ſtrikes, with his Hammer, ſuch Things as he thinks proper, and wherever the Stroke falls 'tis attended with univerſal Plenty, ſuch as immenſe Riches, gay Habits, all the Conveniencies of Life, *&c.* He is here repreſented ſtriking the Forepart of the Bale or Barrel he ſits upon. The Bale of Rice is, according to the Oriental Taſte, an Emblem of Plenty. *Toſſitoku* is another God, who preſides over the good or ill Fortune of Mankind. The *Japaneſe* pay their Adorations to him, particularly on every New-Year's-Day, with the agreeable Hopes and Expectations that he'll prove indulgent, and crown their future Undertakings with Succeſs. This Idol ſtands upon a Rock. His Make is whimſical and irregular. He holds a Fan in his Hand, and wears a large Robe, the Sleeves whereof are very long, and too large in Proportion to the whole. His Beard is long, and looks as if it ſeldom was comb'd; his Ears are unmercifully large, and every Lineament of his Face moſt ghaſtly and deform'd. *Fottei* preſides over all their Diver-

[a] *Kaempfer*, Lib. V. Chap. xv. Page 595.
[b] *Kaempfer*, Lib. IV. Chap. viii. of his Hiſtory of *Japan*, calls him the Hundred-handed Idol.
[c] *Kaempfer*'s Hiſtory of *Japan*, Lib. III. Chap. iii.
[d] See *Ovid*'s Fifth Book of his *Metamorphoſes*.

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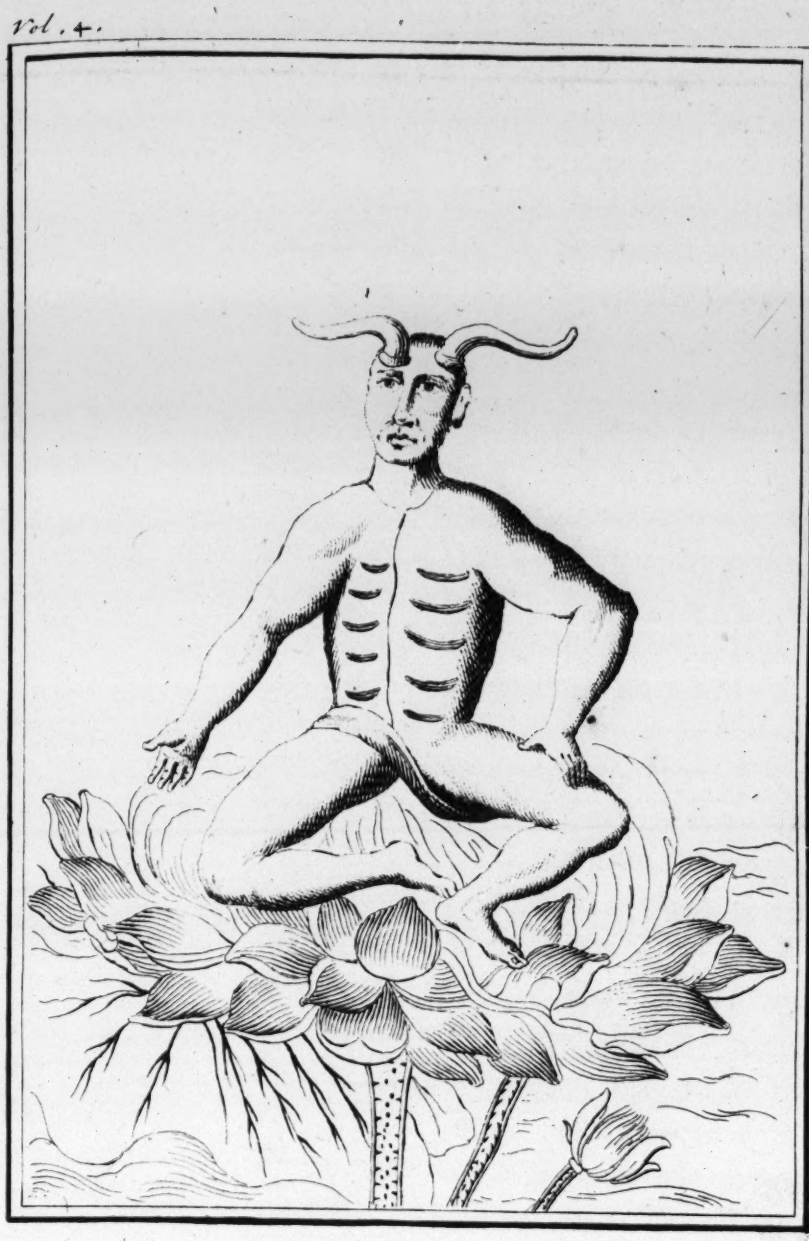
C. Du. B. sc, axe.

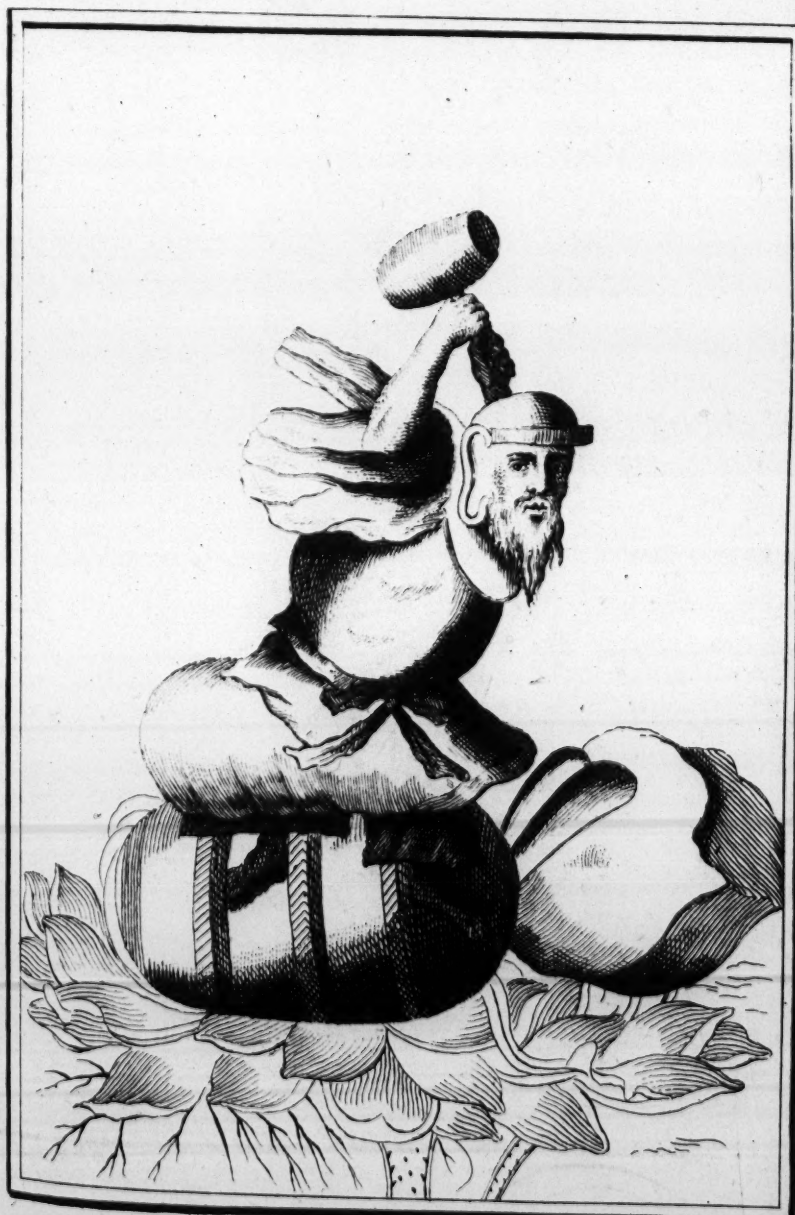
QUANWON.

after y^e designings of the Japanese



Giwon — ‖ GIWON.

Jebis y.e Neptune of y.e Japanese ‖ **JEBIS** *Neptune des* **JAPONOIS.**



DAIKOKU *the Pluto of* **JAPAN.**
DAIKOKU *le Plutus de* **JAPONOIS.**
After the designings of Japan

C. Du. Bosc. ax.

TOSSITOKU *the Deity which rules their* **FORTUNE.**
TOSSITOKU *Divinite qui preside a la* **FORTUNE.**

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ſions; in which Reſpect he bears a great Affinity to *Vitek*, or *Ninifo*, [a] the Deity, who, amongſt the *Chineſe*, takes on himſelf the very ſame Province or Employment. The *Japaneſe* look upon themſelves indebted to this *Fottei*, not only for the Pleaſures and Amuſements of Life, but for their Health, Children, *&c. Giwon*, whom we have already mentioned, is the fourth Deity repreſented in the Print. He is their Houſhold God, and preſerves them from ſome particular Misfortunes incident to human Life; ſuch as, for Inſtance, the Small-Pox, which is a very fatal Diſtemper in *Japan*.

It may ſuffice to obſerve in general, that *Suwa* is the God and Patron of their Huntſmen, and that they have a Deity or Spirit who preſides over their Foxes. They tell us of one *Jaſiiro* by Name, who perform'd ſeveral very wonderful Exploits, and in particular ſlew a formidable Dragon: Now if Conjectures may be allowed, why may not we take this *Jaſiiro* for [b] *Jiſu*, whoſe Province, as we are informed, is (as *Mercury*'s was amongſt the Antients) to tranſport Souls to the infernal Regions. On the Road from *Oſacca* to *Sorungo*, ſtands the *Coloſſus*, ſays our [b] Author quoted below, of one *Dabis* (which in all probability is the ſame as *Dia-both*) made of Braſs, to whom they make an Offering every Month of a ſpotleſs Virgin; who is inſtructed to ask the God ſuch and ſuch particular Queſtions; to which the Idol itſelf, or the Devil, or perhaps ſome *Bonze*, (as the Image is hollow,) condeſcends to give her ſuch an Anſwer as he thinks proper. The ſacred Interpreter of this Deity never fails to impart to the inquiſitive Virgin that happy Qualification which makes a Maid a Woman, as a Demonſtration of the Appearance of his God in human Shape. An [c] *Egyptian* Prieſt of *Saturn* formerly carried on an Impoſture of this Kind for ſome Time, with abundance of Succeſs. He inform'd the Male Devotees, who came thither to pay their Vows, and make their Supplications to the Idol, that the Deity expected a perſonal Interview with their Spouſes, out of which he always pitch'd upon one of the handſomeſt for his Favourite. Such a glorious Cuckoldom was ſo far from being thought ignominious, that they boaſted without doubt of ſo divine an Indulgence. The Dame, thus honoured, was conducted into the Temple. The Prieſt, after he had ſhut her in, convey'd himſelf, through a private ſubterraneous Paſſage, into the Belly of the Idol, and from the Mouth of it asked his pretty Devotee ſome particular Queſtions, which always ended in their mutual Embraces: But before they came to Conſummation, the amorous Prieſt of *Saturn* took Care always to put the Candles out.

[d] Fatzman, or *Faciman*, is the *Mars* of the *Japaneſe*. *Jakuti* is their *Apollo* or *Eſculapius*, and we may very eaſily imagine that he has Votaries in abundance, ſince, doubtleſs, no Vows or Prayers are more ſincere than thoſe which are made in Sickneſs, and on the Death-Bed. The *Japaneſe* are of Opinion, that all the Diſtempers to which they are expoſed, are owing to the Malice of *Jekire*, an evil Spirit, which they expel by Exorciſms; for we cannot recollect a more proper Term [f] to expreſs a certain Ceremony, of which *Kaempfer* has given us a particular Deſcription. This Traveller, in one of his Voyages, met with a Veſſel full of Penitents, who all roar'd out *Namanda* as loud as they could ſtretch their Throats, in order to procure Relief to their afflicted Townſmen, who were viſited with a malignant Fever. At the ſame Time they had Recourſe to their grand [g] Chaplet, which, in Time of public Diſtreſs, they always ſay ſitting, young and old promiſcuouſly together in a Circle. The Chaplet ſlides apace

[a] See the Print that repreſents *Ninifo*, p. 221. *Fottei* is called, in the *Chineſe* Language, *Fo-teck*. *Dapper*, in his Collection of Voyages to *China*, has corrupted the Term, and alter'd it to *Viteck*.

[b] *Purchas*'s Extracts of Voyages.

[c] In Hiſtory he is called *Tyrannus*.

[d] *Purchas*'s Extracts of Voyages.

[e] *Kaempfer*'s Hiſtory of *Japan*, Lib. III. Chap. iii. informs us, that he was the Brother of *Tenſio-dai-ſin*, and the ſixteenth Emperor,, or King of *Japan*.

[f] *Kaempfer*'s Hiſtory of *Japan*, Lib. V. Ch. xi.

[g] *Fiak-manben*. *Kaempfer* tranſlates this Term, One hundred Thouſand.

through the Fingers of the Devotees, and at every great Bead each of them hollows out *Namanda*, with all the external Teſtimonies of unfeigned Sorrow, and ſincere Repentance. If, notwithſtanding theſe their pious Endeavours, the Contagion ſpreads farther, the ſame divine Service and Humiliation is appointed to be performed in all their Pagods. There are ſeveral other Gods, whom *Purchas* and other Authors mention indeed, but give no Deſcription of; but they may poſſibly be the ſame Deities we have been ſpeaking of, differing only under various Appellations. They fix their *Eolus*, or God of the Winds, upon one of the higheſt Mountains in the whole Kingdom of *Japan*, to which the Devotees very frequently reſort. We have already mentioned a certain *Sin*, called *Darma*, reputed the firſt Inventor of Tea. The Story is thus recorded in the *Japaneſe* Legend: [a] *Darma*, the Son of an *Indian* King, was in his Life-Time a very illuſtrious Saint, and the moſt abſtemious and auſtere Perſon that ever was heard of: He is look'd upon as the twenty eighth Succeſſor of *Siaka*, and ſuppoſed to live in the Year of our Lord 519. It was much about that Time that he preached his Doctrine to the *Chineſe*, as the only way to attain true Happineſs; and, the better to confirm the Truth of his Tenets, he lived in the conſtant Practice of the moſt painful Penances, and Acts of Self-Denial. His Diet was nothing but Herbs and Roots. The Supreme Being was the ſole Object of his Contemplation Night and Day; and as Devotion, in Saints of this Stamp, for the generality diſorders the Brain, he was not long before he felt the fatal Effects of it: This immoderate and inceſſant Contemplation was ſoon the Occaſion of a raſh and inconſiderate Action, inferior to none recorded in the Legends. *Darma* would never ſuffer his Body to take the leaſt Repoſe; but on the contrary, redoubled every Day the Anxieties and Torments of that *Priſon of his Soul*; in order that his nobler Part might be ſacred, and devoted with ſtill greater Perfection to the Deity. He made a ſolemn Vow, therefore, that he would never go to ſleep: But, after he had reſiſted the Temptation for a long Time, Nature prevail'd, and he dropt into a Slumber: When he awoke, he was convinc'd, to his Sorrow, of the reſiſtleſs Power of Nature, and the Weakneſs of thoſe Efforts which are made to defeat and overthrow her Laws. This total Deſtruction of Nature is the general Aim of all enthuſiaſtic Devotees. 'Tis not ſufficient the Body and Soul ſhould be check'd, and kept ſtrictly within due Bounds; but out of an ardent Love for the Deity, they muſt be diſſolved and diſunited. *Darma*, ſorely incenſed againſt himſelf for his Compliance with the Dictates of Nature, in the Heat of his Reſentment cut off both his Eye-Lids, and threw away, with Diſdain, the Inſtruments, or, to ſpeak more properly, deceitful Miniſters of his imaginary Crime; and for that Reaſon he is repreſented without them in the Print. The Day following, as he was accidentally paſſing by the Place where this Act of Mortification was committed, he found his Eye-Lids were miraculouſly transformed into two young Shrubs with Tea-Leaves upon them; Plants that had never been diſcover'd till that very Moment. *Darma* taſted the Leaves, and found to his Surpriſe, that they made him gay and lively; that they fortified the Brain, and prompted him to Study and Contemplation. He communicated this happy Diſcovery to his Diſciples, and thenceforward this Plant inſenſibly became valued and eſteemed all over the whole World. He is repreſented in the Print with a Reed lying under his Feet, in the Middle of ſome Water, alluding to what the Legend tells us, that by the Help of that only he croſs'd over Seas and Rivers as he thought proper.

We ſhall treat hereafter of the God of their Doctors and Wiſe Men, as alſo of a certain *Jene*, and a *Signani*, who are the Gods of the Dead. Mean while we ſhall cloſe our Account of the other Gods, *Genii*, and Saints of *Japan*, with *Ingen*, who was a Native of *China*. This is one of their moſt Modern [c] Deities, and lived but about the Year of our Lord 1650. In 1653. his Zeal and Ambition to fortify the Religion of *Siaka*

[a] *Kaempfer*, Lib. V. Chap. xv.
[b] *Kaempfer's* Appendix to the Hiſtory of *Japan*.

againſt

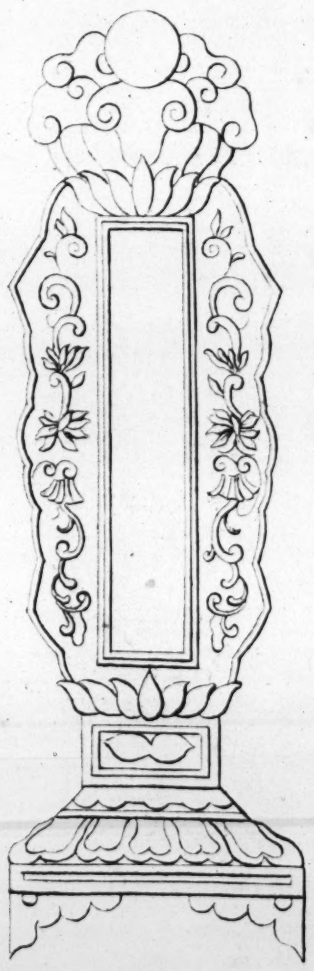
A Chaplet belonging to the Sect of Teodosyu.

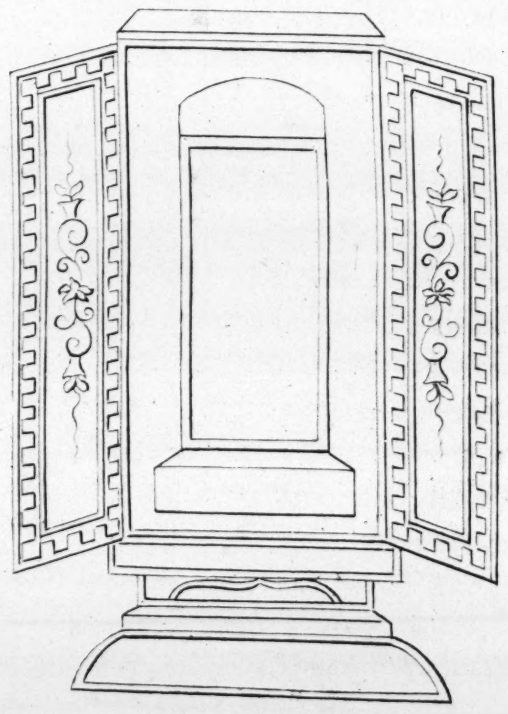
a Chaplet of the Sensjues.

A Chaplet of the Sect of Jkosyu

A Chaplet call'd Fiakmanben

DARMA a saint of JAPAN. | DARMA saint du JAPON.





TABLETTES for the DEAD | TABLETTES pour les MORTS | BIOSJU or | BIOSJU ou

after y designings of the Japanese

C. Du. Bosc. exc.

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againſt the Attacks of Chriſtianity, and all the other Sects that oppoſed *Budſdoiſm*, obliged him to travel to *Japan*. He was received there with all the Teſtimonies of the moſt profound Reſpect, and with all the Prepoſſeſſions that were requiſite to make him be look'd upon as an illuſtrious Saint. At that Juncture a tedious and exceſſive Drought fell out very fortunately to confirm the partial Opinion which they already entertained in his Favour. The People therefore made their earneſt Applications to him, to repeat a *Kitoo* in order to avert the Judgment: This *Kitoo* is a particular Prayer, which is always made uſe of in Times of public Diſtreſs. *Ingen* modeſtly replied, that it was not in his Power to command the Rain to deſcend upon their Fields, and that he would not promiſe them that his *Kitoo* ſhould prove ſucceſsful. He undertook, however, the important Task at their repeated Sollicitations, and, having promiſed to perform it, aſcended into a high Mountain, and there ſaid his *Kitoo*. The Day following the Rain poured down in ſuch mighty Torrents, that the Waters carried away the very Bridges of *Miaco*. The Wits of *Japan*, with a Sneer, were pleaſed to ſay that the Miracle was carried too far.

Their FESTIVALS, PILGRIMAGES, *and other* Superſtitious Cuſtoms, *&c.*

WE have only ſpoke in general of the ſolemn Feſtivals of the *Sinto's*: We ſhall now deſcend to Particulars; but ſhall avoid, however, making any Repetitions relating to the Pilgrimage of *Iſie*, which is one of their Religious Ceremonies. To viſit, as often as poſſible, the Temples conſecrated to the Gods, and the Souls of ſuch Saints as in their Lives were conſpicuous for their Merit, is one of the fundamental Principles of *Sintoiſm*. This Act of Devotion, indeed, is always commendable; but muſt be neglected, on no Account, at ſuch Times as are ſet apart for divine Service.

[a] THE Feſtivals of the *Sinto's* are all fixed and immoveable: Some are monthly, others annual. There are three in every Month; that is, at the Increaſe, Full, and Decreaſe of the Moon. As to the firſt, 'tis a Day rather devoted to Converſation, and other innocent Amuſements amongſt Friends, than to the Service of the Gods. The laſt is ſet apart likewiſe for much the ſame Purpoſes. But the fifteenth Day of the Month is, properly ſpeaking, a ſolemn Feſtival, and ſpent in Acts of Devotion. The *Sinto's* have, moreover, five annual Feſtivals, which are immoveable alſo; that is to ſay, New-Year's-Day, the third Day of the third Month, the fifth of the fifth, the ſeventh of the ſeventh, and the ninth of the ninth Month. The Reaſon of this over-curious Choice of unequal Numbers, is, that they fall upon unfortunate Days, and that the uſual Rejoicings on ſuch Feſtivals, are, in the Opinion of the *Sinto's*, acceptable to the Gods, and avert thoſe Evils and Misfortunes which would otherwiſe infallibly fall out on thoſe unlucky Days. 'Tis an eſtabliſh'd Notion of the *Sintoiſts*, that the Gods take Delight in the various Recreations which conſtantly attend their Feſtivals; and that the innocent Amuſements of thoſe who honour them by ſuch public Demonſtrations of their Joy, can never offend them. New-Year's-Day is always ſpent in paying Reſpects, viſiting, and ſending Preſents to their Friends and Relations. Their New-Year's Gifts for the moſt part conſiſt of mutual Preſents of *Awabi*, that is, a Sort of Shell-Fiſh, which, in Days of Yore, were the firſt Suſtenance and Support of the Natives of *Japan*; as Acorns were formerly, according to our Hiſtorians, the primitive Diet of the Inhabitants of *Europe*. This *Awabi* is an Emblem, or rather Memorial, of the Frugality of their Forefathers. The ſecond Feſtival is celebrated at the Opening of the Spring. All the People indulge and recreate themſelves at this chearful Seaſon; but more eſpecially the young Laſſes. Their Parents

[a] *Kaempfer*, Lib. III. Chap. iv.

make

make them a formal Entertainment, to which they invite their Relations, Friends, and Acquaintance. One of their Rooms is then embelliſhed with Puppets, and very rich jointed Babies, which repreſent the Court of the *Dairi*. Theſe Puppets are entertained in an elegant Manner, and ſeveral Diſhes, dreſs'd after the *Japaneſe* Mode, are ſet before them, together with a ſufficient Quantity of Mugwort: Each Puppet has a ſeparate Table. The young Women entertain their Gueſts with the very ſame Courſes, with the additional Diſh of what they call *Saki*. And as this Feſtival may be look'd upon as a Day devoted to the innocent Amuſement of the young Women, ſo the enſuing Feſtival may properly be called the young Men's Holiday. The Doors of their Houſes are then adorned with Mugwort, and all the Youth aſſemble together, and divert themſelves upon the Water, particularly at *Nangueſacque*. This Holiday is not, however, ſo entirely devoted to their juvenile Paſtimes as to exclude thoſe of riper Years from ſharing in them: For it is uſual for ſuch as have the utmoſt Regard for their Character, to partake of their Pleaſure. [a] *Pierun* is frequently called upon in the midſt of theſe Amuſements, as a Teſtimony of their profound Veneration for him; and this Mention of his Name will naturally enough introduce here the original Hiſtory of this Feſtival. *Peirun* was formerly King of a neighbouring Iſland of *Formoſa*, the Inhabitants whereof were very conſiderable Traders in Porcelain Clay; but, through their Riches and Succeſs in their Dealings, they ſoon grew ſo abandon'd to all Manner of Vice, ſo abominably wicked and profane, that the Gods determined to drown them and their whole Iſland together. But as this good King ſaw with Abhorrence and Deteſtation the evil Practices of his diſſolute Subjects, and entirely devoted himſelf to the Service of the Gods, they graciouſly decreed at the ſame Time to ſave him and his Family. They forewarn'd him accordingly, in a Dream, of the impending Judgment; and aſſured him that he ſhould ſee a more than uſual Redneſs on the Cheeks of two particular Idols, ſome ſhort Time before the total Deſtruction of his Kingdom, as a timely Notice to prepare himſelf againſt the Execution of their Vengeance; commanding him to imbark himſelf with all his Family on the firſt Appearance of that Signal. *Peirun*, in the moſt publick and ſolemn Manner, advertis'd his Subjects of the Gods Diſpleaſure; but they received his Admonitions with Scorn and Deriſion. One of theſe Atheiſtical Libertines, in order to ridicule this pious Declaration of the King, went privately in the Night, and dawb'd the Faces of two Idols all over with red; which impious Project was the very Signal intended. The King, as ſoon as ever the important News had reached his Ears, imbark'd with all his Family; he put on board likewiſe all his moſt valuable Effects, and with great Indulgence admitted all ſuch as were inclined to accompany him. Scarce had he ſet Sail, before the Iſland, with all its impious Inhabitants, ſunk down to the Bottom of the Sea; and ſome time after the good King, with his whole Retinue, landed ſafely on the Coaſt of *China*. In this fabulous Narrative there are ſome viſible Footſteps of the ſacred Story of [b] pious *Lot*; and 'tis very poſſible, that in a long Series of Ages, that remarkable Judgment might be diſguiſed, and ſet by theſe idolatrous People in another Light. But be that as it will, an annual Feſtival is inſtituted and ſtrictly obſerved, particularly in the Southern Provinces of *China*, in Commemoration of this fatal Occurrence. On this Occaſion they make their Sallies out upon the Water, and every now and then, with a loud Voice, repeat the Name of *Peirun*. From *China* this Feſtival was tranſmitted to *Japan*, and in all probability to *Pegu* too, where they likewiſe celebrate the *Feaſt of Waters*. There is nothing remarkable in their fourth annual Feſtival, except it be, that the young Scholars on that Day paſte up ſeveral Copies of Verſes, of their own Compoſition, upon ſeveral Convenient Poſts, that the Public may form ſome Judgment of the Progreſs they have made in their reſpective Studies. The fifth annual Feſtival is a kind of *Bacchanal*. At that Time they not only revel and drink to Exceſs themſelves, but ſtop every Stranger that paſſes by, and oblige him to

[a] *Kaempfer's* Appendix to the Hiſtory of *Japan*.

[b] This Hiſtory of *Lot* has been diſguiſed after another Manner by the *Greeks*, in their Fable of old *Hyrieus*. *Vide* Ovid. Faſtor. Lib. V.

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be as diſſolute and debauch'd as themſelves. This Feſtival laſts ſeveral Days, during which Time the Neighbours are every where very extravagant in their mutual Entertainments, eſpecially at *Nangueſacque*, where 'tis perfectly riotous, becauſe they celebrate that of *Suwa*, who is the God or Protector of their Huntſmen, at the ſame Time. The *Japaneſe* Calendar abounds with ſeveral other Feſtivals, but they are neither ſo univerſal, nor ſo antient, as the five above mentioned; for Inſtance, ſuch as were inſtituted either to celebrate the Apparitions of ſome illuſtrious *Sins*, or to commemorate ſome wonderful Deliverance and glorious Victory, or to tranſmit ſome particular Miracles down to lateſt Poſterity. There are two Feſtivals which are celebrated in Commemoration of *Suwa*, whom we have already taken Notice of; one of which is obſerv'd on the ninth Day of every Month in the Year; and at that Time the Huntſmen in particular teſtify their Gratitude and Devotion to their favourite Deity. The other Feſtival is annual, and always kept on the ninth Day of the ſixth Month. All that reſort to the Pagod of *Suwa*, to pay him their Tribute of divine Adoration, are obliged to paſs through a *Hoop* made of *Bambou*, with a Linen Cloth twiſted round about it. This Ceremony is practiſed in Commemoration of an unhappy Accident (ſay they) that once befel their *Suwa*, but our *German* Traveller has not apprized us wherein it conſiſted. As *Nangueſacque* is under the immediate Protection of this Deity, he is worſhipped with more Fervency of Devotion there than in any other Province. The Feſtivals of *Tenſio-dai-ſin* are remarkable for nothing but the Proceſſions which are then made in honour to him.

We ſhall here add a Word or two relating to the Nature of theſe ſolemn Feſtivals. Several of them are obſerv'd by all the *Japaneſe* in general, of what Sect or Perſuaſion ſoever they be; and for that Reaſon the bare Mention of them is ſufficient, as having been already treated of under the Article of the *Sinto's*. 'Tis not ſo much, if we are rightly inform'd, their [a] Zeal for the Worſhip of the Gods, that diſtinguiſhes theſe Days from the reſt, as the Recreations and Amuſements which attend them. How grave and venerable ſoever the Object may be that is commemorated on a Holiday, it muſt be allowed, that the Diverſions cuſtomary on ſuch Occaſions will effectually remove all Manner of Seriouſneſs. The *Japaneſe* are not the only People who are conſcious of the Truth of this Diſcovery; public Joy and Rejoicings attend annual Devotions in all Countries, and have been their diſtinguiſhing Characteriſtics in all Ages. In former Times, the Devotees, after the Celebration of their divine Myſteries, even of ſuch as were the moſt ſolemn and ſorrowful, partook of the Remains of their Sacrifices, with which they rather made a profane than religious Entertainment; ſince they then gave a full Looſe to all the Mirth and Gaiety that their Hearts could deviſe. At thoſe Times they were not allow'd to be dull or melancholy, or ſay any Thing that might be deem'd ominous. [b] Tho' their Joy aroſe from the ſorrowful State of the Object commemorated, yet 'tis no Matter of Surprize, being what always happens on ſuch Occaſions.

We come now to their Proceſſions. The *Japaneſe* go in Proceſſion with their Gods, after the ſame Manner as the antient *Egyptians* did, and almoſt in the ſame Order as in *Apuleius*'s Deſcription of that pompous Ceremony in his *Mileſiacs*, which, indeed, with a very little Variation, may ſerve for any other Proceſſions whatſoever. [c] On a particular Feſtival, which the *Bonzes* annually celebrate at *Freienojama*, they march arm'd in Form, and carry ſeven Chairs upon their Backs, into ſeven ſeveral *Mias*; in which Proceſſions the Idols march by the Light of Lanthorns, of which the Devotees carry Numbers both before and behind them. Theſe Lanthorns are covered with Linen Cloths, ſo fine, that the Light of the Candles may be ſeen through them, as alſo the Name of the

[a] *Kaempfer*, Lib. III. Chap. iii. Hiſt. &c.
[b] *Etiam lugentes videbant*, ſays *Petronius*.
[c] *Aloiſius Froes, in Epiſt. Japonic.*

Idol which is written upon them. Theſe Proceſſions are combin'd in Alliance, if I may be allow'd the Expreſſion, with all Manner of Sports, public Entertainments, Farces, and Buffooneries, going under the general Denomination of the [a] *Matſuri*. That obſerv'd on one of the Feſtivals of *Suwa*, which we pitch upon, to give our Readers ſome Idea of their pious Follies, opens with a Concert of *Japaneſe* Muſic, perform'd by the Youth of *Nangueſacque*, for the Entertainment of the God. When the Muſic is over, the Proceſſion begins with two Sumpter-Horſes, as white as Snow, but very lean. Whether there is any Thing emblematical in their Colour, or their being lean, as our Authors are ſilent in both thoſe Particulars, we are at a Loſs to determine. After theſe Sumpter-Horſes, come ſeveral Banners, Standards, and Colours, which are Symbols or Hieroglyphics, denoting both the Feſtival, and the God in honour of whom 'tis ſolemniz'd. After theſe follow Devices of another kind; as for Inſtance, a ſhort and broad Lance, gilt all over; a Pair of large Shoes very clumſily made; and ſome white Paper faſtened to the End of a ſhort Staff, which laſt is a Mark of the Eccleſiaſtical Juriſdiction. Several Stools, which are made hollow for the more commodious Diſpoſal of the *Mikoſi*, follow next, and are carried aſlant, that the Devotees may with the greater Eaſe throw in their voluntary Contributions; but the better ſtill to induce them to be liberal, two Perſons, hired for that Purpoſe, carry a very large [b] Cheſt, and no doubt heavy enough, with which they go from one Side to the other, to make their charitable Collections. The *Mikoſi* are octogonal Shrines, each of which is as heavy as a Man can well carry. They are varniſh'd all over, and well wrought. After theſe *Mikoſi* come two *Palanquins*, for the ſole Uſe of the two Superiors of the Temple of that God, in honour of whom the Proceſſion is made. Two other Horſes, as lean as the former, follow the *Palanquins*; and then come the Clergy in a Body, all on Foot, who march with a becoming Gravity; and after them a vaſt Concourſe of the Populace, in no Manner of Order. As ſoon as the Proceſſion is arriv'd at the Court of the Temple of *Suwa*, the Clergy take their Places. Several Deputies of the Governor appaar there with their uſual Retinue, to which are added, on account of the Solemnity of the Day, twenty Pikes, the Tops whereof are embelliſh'd with ſmall wooden Chips or Shavings, painted and varniſh'd. Theſe are the Marks of Honour, which belong to their Dignity who are in Places of Truſt and Authority. There are three of theſe Pikes delineated in the Print. Four of the principal Deputies, after they have waſh'd their Hands in a Vaſe, placed for that Purpoſe at the Entrance of the Temple, go in, and in the Name of the Governor pay their Compliments to the two Superiors. This Ceremony perform'd, a [c] *Nege* preſents the Deputies with ſome [d] *Amaſaki*, in a little ordinary earthen Veſſel, not ſo much as varniſh'd, to remind them of the Indigence and abject Condition of their Forefathers.

THE *Matſuri* belongs to the third Day of the Feſtival, which is the God's Birth-Day, the Devotion whereof conſiſts in a Medley of Shews, Proceſſions, Dances, Farces, and other Diverſions of the like Nature, in honour, and for the Glory of the God to whom the Feſtival is devoted. There is one Thing very particular in this *Matſuri*, which is, that then they build, or, more properly ſpeaking, ſet up a Tent made of *Bambou*, and call it a Temple; from whence the Idol may commodiouſly be a Spectator of all their public Amuſements; for which Reaſon that Side of the Tent which fronts the Place where the Shows are exhibited, is all open. The Plainneſs of this Temple repreſents the abject State and Condition of the primitive *Japaneſe*; and, in all Probability, the two Firs, which are planted before it, are to remind them that the Gods were at firſt

[a] *Kaempfer*'s Hiſtory of *Japan*, Lib. IV. Chap. iv.

[b] Alms-Cheſts, according to *Kaempfer*.

[c] See a little lower the Explication of this Title.

[d] *Amaſaki* is what may properly be called their ſmall Beer, made of boil'd Rice, which is left to ferment about twelve Hours. This is the Liquor generally drank at their grand Feſtival, in Commemoration of that Indigence and Poverty of their Forefathers, which we have already mention'd.

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worſhipped under the open Trees. There are Benches and Boxes erected quite round the Place, for the Convenience of all the pious Spectators. As to the Order and Form, *&c.* in which they are all diſpos'd, we ſhall ſay nothing about them, but refer the Reader to the [a] Author here quoted, who gives a particular Deſcription of them. It will be neceſſary, however, in this Place, to take ſome curſory Notice of the dramatic Performances, which make a conſiderable Part of theſe religious Amuſements. The Poet always makes choice of ſome Atchievement or other of the Gods, for the Subject of the Drama. Sometimes he pitches upon one of their heroic Exploits, and ſometimes on a Love-Adventure. The Actors both dance and ſing their Parts on the ſame Topic; and, if the Story happens to be too grave and ſolemn, a Merry-Andrew appears all of a ſudden, to divert the Spectators with his antic Poſtures, and comical Diſcourſe. Sometimes the Actors attempt, after the Manner of the [b] antient *Pantomimes*, to repreſent by their Dreſs, Action, and Dance, the whole Hiſtory of the Hero of the Play; and it ſeems, according to *Kaempfer*, that they perform their Parts with abundance of Life and Judgment; no one on this Occaſion can gainſay the Aſſertion of ſo ingenious a Gentleman, who had been an Eye-Witneſs of their Performances, unleſs he will tax him with being too partial, and too eaſily pleas'd. The ſame Author has obliged us with a complete dramatic Entertainment, which he ſaw likewiſe perform'd himſelf at the *Matſuri*.

We have already given you a Deſcription of the Pilgrimage of *Iſe*, but muſt obſerve farther, that this Ceremony is attended with as many Inconveniences, and made as ill Uſe of here as in any other Parts. The well-meaning People, who are always too eaſy of Belief, undertake tedious Journeys, out of a ſure and certain Hope, that they ſhall receive the entire Pardon and Remiſſion of all their Sins, and a full and ſatisfactory Anſwer to all their Prayers; ſuch is their Motive; but the Devotion of a very conſiderable Part of the other Pilgrims, is the Reſult only of Poverty and Uneaſineſs at Home. Under the Sanction of Pilgrims they beg with a tolerable good Grace upon the high Roads; ſo that this ſuperſtitious Cuſtom is ſome Alleviation at leaſt of their Misfortunes. But then it is obnoxious to ſeveral Inconveniencies that are downright inſupportable; as for Inſtance, ſuch Children as are of vicious, perverſe, and diſobedient Tempers, ſhall withdraw themſelves with Impunity from their Parent's Juriſdiction to go in ſearch after theſe Indulgences, which, when procur'd, abſolve them from all Offences, and ſend them Home juſtified and blameleſs. The poorer Sort likewiſe, under the ſame ſanctified Pretext, but more particularly the indolent and lazy, make Begging their Profeſſion. Others there are, who order Matters ſomething better, and endeavour to earn a Penny by their Art and Induſtry, at the Expence of their Religion. Theſe, in their Pilgrimages, always act the Part of Merry-Andrews and Buffoons; and, from the Crowd that gathers round about them, raiſe conſiderable Contributions, by their Variety of Poſtures, Tumbling, Dexterity of Hand, and other Amuſements of the like Nature.

All theſe Pilgrims, both real and counterfeit, make the beſt of their Way, ſome thro' By-Paths, and others along the high Roads; and crowd the Inns in ſuch a Manner, that 'tis a very difficult Matter to procure a Lodging on any Account whatſoever; and accordingly it often happens, that not only poor People, but thoſe who have Money enough in Reaſon to defray their Expences, are oblig'd to lie all Night in the open Fields, expoſed to unwholſome Damps and other Injuries of the Weather; inſomuch, that ſeveral of them periſh upon the Roads. Theſe Pilgrims in general

[a] *Kaempfer*'s Hiſt. Lib. IV. Chap. iv.

[b] We are informed that the *Roman Pantomimes* not only repreſented whole *Drama's*, without any verbal Converſation, but expreſs'd each Character likewiſe ſo fully, that two Actions of the ſame Nature could be readily diſtinguiſhed. As for Inſtance, 'tis added, in the Dialogue on the Muſic of the Antients, Tom. V. in the *Bibl. Franc.* that in the Repreſentation of a Father devouring his Children, the Audience could with Eaſe diſcern whether the bloody Savage was *Saturn* or *Thyeſtes*, *&c.*

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make very ſhort Stages, are dreſs'd for the moſt Part in White, and ſeldom march more than four or five in a Body; one of which is (as it were) their commanding Officer, and carries in his Hand a Staff, or kind of Halberd, adorned with little Bundles of white Paper, faſtened to one another, whence they may with Propriety enough be call'd their *Faſces*. Their Diſcipline, or Order of marching, is this. Two of the Leaders of the Van move with a ſlow and ſolemn Pace, and every now and then with abundance of Formality make a Halt. Theſe two conjointly carry a kind of Hand-Barrow, on the Top whereof there is a Bell, or ſomething like one, of a light Metal, or a large Kettle, or, in ſhort, ſome other Inſtrument alluding to the Hiſtory of their Gods, adorned with the Boughs of Fir-Trees, and Slips of white Paper, cut in various Forms. The ſuperior or commanding Officer dances before the Hand-Barrow, and at the ſame Time ſings, in a very melancholy Tone, ſome Compoſition or another, ſuitable to the preſent Subject. Some Hymn of Devotion no doubt it muſt be, ſince the Tune is ſo grave and doleful. Meanwhile another of theſe devout Soldiers files off, and gets forward, in order to beg from Door to Door through the next Town, or collect the charitable Contributions upon the Road of ſuch well-diſpoſed Perſons as accidentally paſs by him.

ANOTHER Set of [a] Pilgrims oblige themſelves to viſit the three and thirty principal Pagods, which are peculiarly conſecrated to their God *Quamwon* or *Canon*. Theſe Devotees all ſing, as they go along from Houſe to Houſe, ſome Pſalm or Hymn, in honour to their God, *&c.* They are dreſt in white, and wear about their Necks a Liſt or Catalogue of the ſeveral Temples of *Canon*, which they are ſtill to viſit. This Courſe of Life, this Method of travelling the Kingdom over, in the Name of ſome Deity or other, is ſo commodious and agreeable, that thouſands become Pilgrims, in order to live free from the Sollicitudes and Anxieties of Life.

THERE are others who commence Pilgrims with more Credit and Reputation than the reſt, and voluntarily ſubmit to ſuch Auſterities, and Acts of Self-Denial, as are look'd upon for the generality to be the external and viſible Marks of true Holineſs. They travel naked, even in Froſt and Snow, with no other Covering but a Twiſt of Straw girt round their Loins, and thoſe Parts which Modeſty requires ſhould be conceal'd. This Penance is complied with, in order either to perform their ſolemn Vows made in Times of Diſtreſs, or with the pleaſing Proſpect of drawing down ſome ſingular Bleſſing of the Gods upon them; and they are ſo great Strangers to the begging Trade, that they will not accept of the leaſt charitable Contribution, even when offer'd to them.

THERE is another Set of People who dedicate themſelves entirely to *Amidas*, whoſe very Title plainly ſhews the Devotion to which alone they are inviolably attach'd; that is, to repeat, as often as poſſible, the *Namanda*, which the *Japaneſe* likewiſe diſtinguiſh by the Name of [b] *Nambutz*. They are a Sort of religious Body, or Confraternity; and both Citizens and Gentlemen enter themſelves, as Members of their Society; but the major Part of them, indeed, conſiſt of vulgar People, who aſſemble together in the Streets, and Places of the moſt public Reſort. There they either ſing or repeat the *Namanda* to the Tinkling of a little Bell, which they make uſe of to gather round about them a Crowd of Paſſengers, and ſuch credulous Devotees, as are of Opinion that Prayers are always effectual, always ſound and wholſome, be the Perſon who pronounces them never ſo impious or hypocritical. As theſe Prayers, according to the exalted Idea which the *Japaneſe* entertain of them, are highly conducive to the Conſolation and Relief of their Friends and Relations, who are doing Penance in another World, every one contributes ſome charitable Benefaction, to extenuate the Torments of their deceas'd Friends. The Members of this Society are very punctual in the Relief

[a] *Kaempfer*, Lib. V. Chap. v.
[b] *Nembudzni*, Idem ibid.

of

of each other under any Misfortunes whatſoever; and this mutual Teſtimony of their Love and Friendſhip is the Baſis and Foundation of their Order. They bury the Dead themſelves, and contribute out of their own private Stock, or the Alms which they collect, towards the Interment of ſuch as are unable, through their neceſſitous Circumſtances, to bear the Expence. When any Devotee of Wealth and Reputation preſents himſelf to be a Member, they ask him in the firſt Place if he is willing to contribute, as far as in him lies, towards the Interment of any deceaſed Brother. If he refuſes to enter upon this Engagement, he is peremptorily denied Admittance.

MOREOVER, the Members of this Society meet by Turns at each other's Apartments twice a Day, that is, Morning and Evening, in order to ſing the *Namanda*, for the Conſolation and Relief of the Deceaſed; as alſo by Way of Precaution, in Favour of themſelves, when Death ſhall overtake them.

FROM this Act of Devotion we ſhall proceed to another, which conſiſts in ſuch an extravagant Penance, [a] were it not atteſted by ſo many credible Travellers, would be taken for a perfect Romance. Theſe Penitents make it their Duty to paſs over ſeveral high and almoſt inacceſſible Mountains, into ſome of the moſt ſolitary Deſarts, inhabited by an Order of Anchorets, who, though almoſt void of Humanity, commit them to the Care and Conduct of ſuch as are more ſavage than themſelves. Theſe latter lead them to the Brinks of the moſt tremendous Precipices, habituate them to the Practice of Abſtinence, and the moſt ſhocking Auſterities, which they are oblig'd to undergo with Patience at any Rate, ſince their Lives lie at ſtake; for if the Pilgrim deviates one Step from the Directions of his ſpiritual Guides, they fix him by both his Hands to the Branch of a Tree, which ſtands on the Brink of a Precipice, and there leave him hanging, till through Faintneſs he quits his Hold of the Bough, and drops into it. This is, however, the Introduction only to the Diſcipline they are to undergo; for in the Sequel, after an incredible Fatigue, and a thouſand Dangers undergone, they arrive at a Plain, ſurrounded with lofty Mountains, where they ſpend a whole Day and Night with their Arms a-croſs, and their Face declined upon their Knees. This is another Act of Penance, under which, if they ſhew the leaſt Symptoms of Pain, or endeavour to ſhift their uneaſy Poſture, the unmerciful Hermits, whoſe Province it is to overlook them, never fail, with ſome hearty Baſtinadoes, to reduce them to their appointed Situation. In this Attitude the Pilgrims are to examine their Conſciences, recollect the whole Catalogue of their Sins committed the Year paſt, in order to confeſs them. After this ſtrict Examination they march again, till they come to a ſteep Rock, which is the Place ſet apart by theſe ſavage Monks, to take the general Confeſſions of their Penitents. On the Summit of this Rock there is a thick iron Bar, about three Ells in Length, which projects over the Belly of the Rock, but is ſo contriv'd, as to be drawn back again whenever 'tis thought convenient. At the End of this Bar hangs a large Pair of Scales, into one of which theſe Monks put the Pilgrim, and in the other a [b] Counterpoiſe, which keeps him *in Equilibrio*. After this, by the Help of a Spring, they puſh the Scales off of the Rock, quite over the Precipice. Thus, hanging in the Air, the Pilgrim is oblig'd to make a full and ample Confeſſion of all his Sins, which muſt be ſpoken ſo diſtinctly, as to be heard by all the Aſſiſtants at this Ceremony; and he muſt take particular Care not to omit or conceal one ſingle Sin; to be ſtedfaſt in his Confeſſion, and not to make the leaſt Variation in his Account; for the leaſt Diminution, or Concealment, though the Misfortune ſhould prove more the Reſult of Fear than any evil Intention, is ſuffi-

[a] *Purchas*'s Extracts of Voyages. *De Bry. Epiſt. Japon, &c.*

[b] *Purchas* in his Extract from *Acoſta*, ſays, one of theſe Scales is empty; and that while the Penitent confeſſes his Sins, the empty Scale inclines towards the Precipice, and that in which the Penitent is put, towards the Hermit who holds the Bar. When the Penitent has finiſh'd his Confeſſion, the Scales ſtand *in Equilibrio*; and thus the Print in *De Bry* repreſents this Confeſſion.

cient to ruin the Penitent to all Intents and Purpoſes; for if theſe inexorable Hermits diſcern the leaſt Prevarication, he who holds the Scales gives the Bar a ſudden Jerk, by which Percuſſion the Scale gives Way, and the poor Penitent is daſh'd to Pieces at the Bottom of the Precipice. Such as eſcape, through a ſincere Confeſſion, proceed farther to pay their Tribute of divine Adoration to the Deity of the Place. After they have gratified their Father Confeſſor's Trouble, they reſort to another Pagod, where they compleat their Devotions, and ſpend ſeveral Days in public Shews, and other Amuſements.

THEY likewiſe deliver their Penitents ſeveral conſecrated Billets, which we ſhall, in compliance with ſome Proteſtant Travellers, explain to our Readers by the affected Term of Indulgences. Father *Lewis Froes* aſſures us,[a] that the *Bonzes* ſell conſecrated Billets to the People, to which they aſcribe a ſupernatural Power, enabling them to withſtand the Aſſaults of the moſt malicious Devils; but what is more pleaſant than all the reſt, in theſe artful Impoſtures of the *Bonzes*, is, adds he, that they borrow Money upon theſe Indulgences, at an extravagant Intereſt, with a faithful Promiſe to be punctual in their Repayments in another World. The credulous Devotee, who has been duped of his Money, never fails to take theſe ſpiritual Notes along with him when he dies, not doubting but the Debt will then be duly diſcharg'd.

THE *Japaneſe* ſay their Prayers, as we have before obſerv'd, upon a Roſary, or a Chaplet. Each Sect has one peculiar to itſelf;[b] that belonging to the Sect of *Seodoſin* conſiſts of two Circles, one over the other, as delineated in the Print, which relates to thoſe Implements of Devotion. The firſt, or uppermoſt, conſiſts of forty Beads, and the loweſt of thirty. The other Chaplets in the Print, near that of *Seodoſin*, belong to the Sects of *Ikoſia* and *Sensju*. The laſt of all is made uſe of by the *Chineſe*, as well as the *Japaneſe*, and is call'd, in the Language of the latter, *Fiakmanben*. Theſe are their moſt remarkable Chaplets, by the Aſſiſtance whereof theſe Iſlanders count their Prayers, which are much longer than thoſe of the *Roman Catholics*. They are obliged to repeat them an hundred and eight Times over, becauſe the *Bonzes* aſſure them, that there are as many different Sins which render a Man polluted and unclean; and againſt each of their Attacks, a faithful and true Member of the *Japaneſe* Church, ought always to be provided with a proper Prayer for his ſpiritual Defence. Every Morning, as ſoon as ever they riſe, they are oblig'd to make ſome ejaculatory Prayer, lifting up the Fingers of their Right Hand. The *Japaneſe* imagine, that by this devout Precaution, they ſhall fruſtrate the wicked Devices of the Devil.

WE ſhall cloſe this Article with the Diſtinction which is made amongſt them, between lucky and unlucky Days. They, like all the Natives of *India* in general, refrain from engaging in any Affair of Importance, or ſetting out on a Journey, unleſs the Day is look'd upon as propitious. The *Japaneſe* aſſure us, that long Experience and Obſervation has convinc'd them, that ſuch Days as are mark'd in a Table, calculated on Purpoſe for their Service and Direction, have always anſwer'd the End propos'd. But there are, indeed, at *Japan*, as well as in other Countries, ſome incredulous Perſons, who are an Exeeption to the general Rule, and ſmile at the Folly of ſuch Diſtinctions as are in Repute only among the common People, the *Bonzes*, and others of the like Profeſſion, who are actuated by Views of Self-Intereſt.[c] This Table of fortunate and unfortunate Days was the Invention of a celebrated Aſtrologer, known by the Name of *Seimei*, an Adept in Aſtrology, and in every Myſtery relating to the Influences of the Stars, and all Manner of Omens. As this *Seimei* was ſo profound a Scholar, it was

[a] Father *Froes*, in his Collection of *Epiſt. Ind. & Japon.*
[b] *Kaempfer*'s Hiſtory of *Japan*.
[c] *Kaempfer, ubi ſup.* Lib. V. Cap. vi.

neceſſary,

neceſſary, in order to eſtabliſh his Credit and Reputation, that he ſhould be born in a miraculous Manner. We are inform'd accordingly, that his Father was a Prince, and his Mother a Fox, who, being cloſely purſued by the Huntſmen, had fled for Shelter and Protection to his Majeſty. This Fox, it ſeems, was a kind of *Fairy*, who, throwing off her Maſquerade-Dreſs, appear'd before him in the Shape, and with all the Graces of a perfect Beauty. The King, enamour'd with her inexpreſſible Charms, married her, and had Iſſue by her this celebrated *Seimei*. This great Aſtrologer invented a Set of myſterious Terms, which he compriſed within the Compaſs of one Verſe only, as a Charm or Preſervative for ſuch Perſons in particular, whoſe narrow Circumſtances oblig'd them to work on unlucky Days, for the better Support and Maintenance of their Wives and Children. There is ſuch a ſupernatural Virtue in this ſingle Verſe, that all ſuch who take due Care to repeat it, the firſt Thing they do on an unlucky Day, are inſur'd, as it were, from all the Evils which would otherwiſe infallibly attend them.

Their Dairi; *their* Eccleſiaſtics *and* Monks; *their* Temples, *&c.*

THE Emperor of *Japan* was formerly the *Dairi* himſelf, who, tho' of Race divine, is not honoured with the illuſtrious Title of *Mikotto*, which is only aſcrib'd to thoſe Gods and Demi-Gods who were his Anceſtors. However, his Title of *Ten-ſin* is very auguſt and glorious, the Signification of it being no leſs than the *Son of Heaven*. In their common Diſcourſe, indeed, he is only call'd the *Dairi*: His Perſon is look'd upon as ſacred, and without any Danger of aſcribing more to him than juſtly is his Due, we may add, that he is the Pope of *Japan*. In order to imprint this Idea indelibly in the Minds of the Populace, his Courtiers, and the Clergy his Dependants, oblige themſelves, and even him, to take peculiar Care of, and guard his ſacred Perſon, and obſerve ſome particular Cuſtoms, which, though whimſical indeed, and very extravagant, yet through a long and conſtant Habit, inſpire not only the Vulgar, but Perſons of Senſe and Reputation, with the higheſt Eſteem for him that can poſſibly be conceiv'd. As for Inſtance, he is never permitted to touch the Ground with his ſacred Feet. 'Tis a Derogation from his Dignity to walk; and for that Reaſon, whenever he appears in Public, his Guards carry him upon their Shoulders. He never is expos'd to the Inclemency of the Air, or the Heat of the Sun; and ſo ſacred is his Perſon, that no one muſt preſume to touch his Beard, Hair, or Nails, unleſs they take the favourable Opportunity, whilſt he is aſleep, to rob him, if we may be allowed ſo bold an Expreſſion, of thoſe Excreſcencies, which, if neglected, would appear ſlovenly and indecent. The Term, however, we preſume, is not too ſtrong, or in the leaſt improper, ſince the *Japaneſe* maintain, that all Actions of that Nature, however well intended, are real Robberies. Formerly this Prince was oblig'd to expoſe himſelf every Morning to public View, for ſeveral Hours together; at which Time he appear'd ſeated on his Throne, with his Crown upon his Head: His Eyes, Hands, and Feet, were all kept fix'd, and his whole Body ſeem'd as immoveable as a Statue. On this groteſque Poſture the Tranquility, in ſhort, of the whole Kingdom entirely depended. The leaſt Motion, the leaſt Caſt of his Eye to the Right or to the Left, portended ſome fatal Diſaſter; and in caſe his Inclination led him to fix his Eyes ſtedfaſtly on one particular Side, it infallibly prognoſticated War, Fire, or Famine. In Proceſs of Time, Superſtition alter'd its Object: the Peace and Tranquility of the State relied entirely on the Crown alone, which they plac'd on the Throne with as much Form and Regularity as they did the *Dairi* before. This Prince, freed from ſo painful, though pompous a Ceremony, has at preſent no Buſineſs upon his Hands, but to conſult his Eaſe and his Diverſions. Every Diſh that is ſerv'd up at his Table, and every Plate laid upon it, muſt be perfectly new. By the eſtabliſh'd

eſtabliſhed Rules of their Ceremonial, every Implement, of what Nature or Kind ſoever, that is once made uſe of at his Table, muſt never be brought before him any more; nay, muſt be perfectly deſtroyed and broke to Pieces: For which Reaſon his Furniture is very cheap and very ordinary. Should they be preſerv'd, the Conſequence, it ſeems, might prove fatal to other People: For the ſuperſtitious *Japaneſe* are of Opinion, that if a Layman ſhould thro' Inadvertency eat off of a Plate that had ſerved at his Holineſs's Table, he would immediately be tormented with a ſore Mouth, and an Inflammation in his Throat. So likewiſe ſhould a Layman preſume to put on any Veſtment whatever belonging to the *Dairi*, without expreſs Orders from the Emperor, his Body would infallibly be bloated like one that has been poiſoned.

As ſoon as ever the Throne of the *Dairi* happens to be vacant, they elect a Succeſſor, without the leaſt Regard either to Age or Sex: But they obſerve, with the utmoſt Exactneſs Proximity of Blood; inſomuch that ſometimes an Infant is eſtabliſhed on the Throne, and ſometimes, likewiſe, the Widow and Relict of the deceaſed Monarch. In Caſe there are ſeveral Candidates for the Throne, and the Right of Primogeniture appears dubious and difficult to be decided, then each reigns alternately ſo many Years, in Proportion to their reſpective Titles to this impotent Royalty; for it may properly be called ſo, ſince, notwithſtanding the religious Adoration, or ſomething nearly allied to it, which is paid to this Prince, yet his Dignity is without Authority, and muſt never preſume to exert itſelf without the Emperor's Approbation. He is a Pope, and infallible with Reſpect to the People; but his Infallibility ceaſes, whenever it is repugnant to the Intereſt of the ſecular Monarch. And ought we to imagine that there is any Thing fantaſtical or extravagant in all this? No, doubtleſs; for if we will but obſerve the Tranſactions of other Courts, we ſhall find that Infallibility depends there alſo on ſome ſacred College, or ſome particular political Views, *&c.* Sometimes the *Dairi* abdicates his Crown to promote his Children, and in that Caſe, if he has a numerous Iſſue, he has the Pleaſure to ſee ſome Part of their Reigns before he dies. Whatever Revolutions happen in the *Dairi*'s Court, they are attended with no Manner of Buſtle or Confuſion, to prevent, in all probability, the Populace from being any ways concerned in them; for let this Dignity, whoſe Bounds we are not ſufficiently acquainted with, be what it will, thus much is certain, that all the Application and Intereſt imaginable are made to procure it; and the Candidates have often been ſo ſanguine, as to create Civil Wars thereupon, and maintain their ſeveral Pretenſions by dint of Arms.

THE Court of the *Dairi* conſiſts likewiſe of the Deſcendants of *Ten-ſio-dai-ſin*. Such illuſtrious Extraction is a great Addition to the Pride and Vanity of this eccleſiaſtic Nobility, who imagine themſelves infinitely ſuperior to the Laity. Yet if we may be indulged in making uſe of ſuch an *Antitheſis*, we may venture to ſay that the *Dairi* and his Court live in a pompous Poverty. Some of theſe Noblemen are poſſeſſed of Abbies, Priories, *&c.* of the like Nature, bearing ſome Reſemblance to the Livings annexed to our own Hierarchy: But for the generality, however, they are maintained at the Expence of the eccleſiaſtical Prince; and he himſelf receives Part of his own Revenues from the Treaſury of the ſecular Monarch, being unable to defray ſuch vaſt Expences without Contributions: His Penſion, however, is but very indifferently paid by the Emperor. So that the Court of the *Dairi* can only be called the Shadow of what it was formerly. The City of *Miaco*, and ſuch Places as are within its Juriſdiction, are all the Domains this Prince can boaſt of; 'tis true, indeed, he has the Diſpoſal, by the Emperor's Permiſſion, of all the Titles of Honour and Dignity, which are conferred on Perſons who are advanced to the higheſt and moſt important Poſts, by Virtue of their Merit, Intereſt, or Extraction. [a] He receives likewiſe ſeveral valuable Preſents from the tributary Princes, and Vice-Roys of the Provinces, either out of a religious Regard to

[a] *Epiſt. Japan.* and others.

him,

him, or to curry his Favour; nay, 'tis farther aſſerted, that he annually receives from theſe Princes a kind of Embaſſy of Submiſſion, and that they frequently appear in Perſon to pay him Homage; but notwithſtanding the almoſt immenſe Sums which his Claim and Titles bring him in, the ſuperſtitious Idea which the Populace entertain of him, and which the Emperor in all Probability, through Policy, endeavours to aggrandize and confirm, obliges the *Dairi* to expend the beſt Part of his Revenues in the Support and Maintenance of his Grandeur and ſacred Character. Every Thing that relates to him is very pompous and magnificent. His Nuptials, the Laying-in of his Empreſs, the Birth and Education of his Heir Apparent, and the Choice of a proper Nurſe for him, require a numberleſs Train of Ceremonies, and are more pompous and magnificent than the moſt lively Imagination can well conceive. He has twelve Wives. She who is the Mother of the Prince, or Princeſs Royal, is ſtil'd his Empreſs. Now from what has been ſaid, it follows, that it is not in the Power of this *Dairi*, with all his immenſe Revenues, duly to ſupport the Rank and Dignity of his Courtiers; whence it frequently happens, that their Quality, like ours, are proud and imperious, at the ſame Time that they are ſcandalouſly mean and abject, deſpiſing thoſe very *Plebeians*, whoſe Favours they court with the utmoſt Condeſcenſions. Their ſuperior Quality, who are Men of Mode, and more polite than honourable, live there profuſely, at the Expence of others, and ſcorn to pay their juſt Debts, while thoſe of narrower Circumſtances, and have little to boaſt of but their empty Titles, are forced to get their Bread by manual Labour; in which they deſcend ſometimes to the meaneſt Functions of Life, even thoſe of mending old Shoes or Baskets.

We are inform'd, that the *Dairi*, for the Generality, wears a black Tunic, under a ſcarlet Robe, with a large Veil over it, made ſomething like our Crape, the Fringes whereof fall over his Hands; and upon his Head he has a Cap, embelliſh'd with divers Tufts or Taſſels. All his Court diſtinguiſh themſelves, by their Dreſs, from the Laity. Their various Habits likewiſe denote their reſpective Quality and Functions. It would be tedious, if not impertinent, to expatiate on this Variety of their Attire, the moſt remarkable Circumſtance conſiſting principally in the Faſhion of their Cap, which is the Mark of their Diſtinction. Some wear it with a Crape Band, either twiſted, or hanging looſly down; others with a Piece of Silk, which falls over their Eyes. They likewiſe wear a Scarf over their Shoulders, which may properly be call'd their *Ceremonial*. When they pay their Reſpects, their Congé muſt be made only ſo low, as that the Bottom of the Scarf may juſt ſweep the Ground; and for that Reaſon, as there are Degrees of Quality amongſt them, the Scarf is either longer or ſhorter, in Proportion thereto, and by conſequence their Salutations are either more or leſs ſubmiſſive. But theſe are *Bagatelles* too trifling to be dwelt upon; we ſhall proceed therefore to their Titles of Honour, the Diſpoſal whereof, as we have already obſerv'd, is the moſt important Article of the *Dairi*'s Revenue.

There are ſeveral Dignities in *Japan*, as there are in *Europe*, whereunto particular Titles are annexed; which Titles, however, are no more an Addition to the Man's intrinſic Merit, on whom they are confer'd, than thoſe of the like Nature are in *France*. No Traveller hitherto, though they are all peculiarly fond of the marvellous Way of Writing, has ever deſcrib'd a Country where the Titles of their Quality ſtamp'd upon the Poſſeſſors any intrinſic Merit, or any one peculiar Virtue which they could not boaſt of before. Titles in general are but Clouds of Smoke, which darken the Eyes of all who make their Approaches, and prevent them from diſcerning the many Errors and Imperfections conceal'd under them. The Titles which are at the Diſpoſal of the *Dairi*, are not properly ſpeaking attended with Dignity, but are of a ſtill more empty Nature, which he confers, however only on Perſons of noble Extraction; or ſingular Merit, *&c.* They are beſtow'd by the *Dairi*, upon the Recommendation of the ſecular Monarch; but he has a Power of indulging any Perſons whomſoever, at his own Pleaſure, provided they are but wil-

ling to pay for the Favour. There are ſix ſeveral Claſſes, or Degrees of Titles; [a] the moſt honourable confers on the Perſon who is ſo happy as to procure it, a more than common Sanctity and Grandeur. His Soul, whenever ſhe takes her Flight, is infallibly transform'd, in their Opinion, to ſome illuſtrious *Cami* at leaſt; that is to ſay, a Demi-God. This Title is too precious to be laviſhly beſtow'd; for the Generality he preſerves it for his own Uſe, ſeldom conferring it elſewhere. Of the ſame exalted Nature is likewiſe the Title given to the Perſon [b] next in Dignity to the *Dairi*, and the ſecular Monarch for the moſt part aſſumes it, as his indefeazible Right, though 'tis conferr'd likewiſe on the Heir Apparent to the Crown. Without entring into a tedious Detail of all their other Titles, we ſhall only obſerve, that there is one which ſignifies *Celeſtial People*, and is conformable to the pretended divine Original of theſe Eccleſiaſtic or Spiritual Lords. They are diſtinguiſh'd likewiſe from the temporal Nobility, by the Term of [c] *Kuge*. There are two other Titles beſides theſe, which the Emperor confers on the Princes and Miniſters of his Court, after he has procured the Approbation of the *Dairi*. Theſe bear ſome Affinity to our *Duke*, or *Count*, and *Knight*.

THESE Eccleſiaſtics apply themſelves principally to the Study of the Arts and Sciences. From this ſacred Order proceed all their Poets, Hiſtorians, and Divines. They are the Cenſors, or Reviſors, of their Almanacs, which, when they have peruſed and approved them, are ſent to *Iſie*, in order to be printed. As to the reſt, they employ themſelves in the Practice of Muſic, Riding, Gaming, Hunting, and ſuch other Amuſements as are moſt ſuitable to their reſpective Inclinations.

THIS Mention of their Almanacs obliges us to introduce a Word or two in this Place, relating to the *Japaneſe* Chronology, and the Diviſion of their Time. They have two *Æra's*, [d] one of which precedes the Nativity of our bleſſed Saviour about ſix hundred and ſixty Years. The other is, properly ſpeaking, no more than the [e] Computation of a determinate Number of Years, more or leſs, from one remarkable Occurrence to another. This *Epocha* is always diſtinguiſh'd by a particular Character; and the Commencement and Concluſion of it is always ſettled, according to his Imperiai Majeſty's ſole Will and Pleaſure. It is prefix'd to all their Almanacs, Proclamations, Royal Edicts, Letters both public and private; and, in ſhort, every Thing that is written, except Books oflarger Size, which beſides it bear the Grand *Epocha*. But for the Reader's better Information, let us look nearer Home, and ſuppoſe that ſome *European* Monarch ſhould publiſh an Edict, in which the Date of the Years elapſed ſince the Paper Trade of Stock-Jobbing flouriſh'd, ſhould be added to the Era of J. C. the Title would then run thus: *The eighth Year of the Chimerical Riches of our Subjects, and of the Epidemical Folly which ran from one Nation to another:* He would herein, I ſay, imitate the Cuſtom of *Japan*, and afford us the peculiar Advantage of counting from a ſignal Occurrence, that never had a Precedent. The *Japaneſe* likewiſe have a *Cycle* of ſixty Years: They compute their periodical Day from one Sun-Riſing to another, and divide the natural one into ſix equal Parts, and the Night the ſame; and as the Day and Night differ according to the Seaſons, the Hours of the Day are longer in Summer, and thoſe of the Night in Winter. Their Year would conſtantly commence at the latter End of *January*, did not the ſuperſtitious Regard of theſe Iſlanders for the new Moon oblige them to fix it preciſely at her firſt Appearance in *January*. Thus New-Year's-Day is ſometimes on the twentieth of *January*, and ſometimes happens later, or is put off to the 13th of *February*.

[a] *Dai-ſeo-dai-ſin.*
[b] *Quambuku*; in the Letters of the Miſſionaries, *Quabacondono.*
[c] *Kuge* ſignifies an Eccleſiaſtic or Spiritual Lord.
[d] This is call'd *Nin-o*, the other *Nengo.*
[e] This Period is for the generality under twenty Years, and very ſeldom more.

BUT

BUT to return to the *Dairi*: When he was ſupreme Head of the Kingdom, he had no fix'd Place of Reſidence; but at preſent, both he and his Court are ſettled at *Miaco*. The Emperor allows him a very ſtrong Life-Guard, under the ſpecious Pretence of paying him thoſe Honours which are due to his high Rank and Dignity, and of ſecuring his ſacred Perſon from any public or private Inſults. 'Twas about the Middle of the twelfth Century, that the *Dairi* was diſpoſſeſſed of his Sovereignty. Before that Time the Civil and Eccleſiaſtical Power concentred in one and the ſame Monarch; and for a conſiderable Time after this Revolution the ſecular Prince was ſo modeſt, as to be contented with the Title of *General* or *Viceroy* of the Crown, and willing to ſubmit ſome Part of the Civil Authority to the ſupreme Head of the Church, till the Reign of *Taiko*, who in the Year 1585. made himſelf abſolute Monarch, and left the other the empty Title only of a Prince, without any Authority to ſupport his Power.

IT is the *Dairi*'s Province to canonize their Saints. We beg Leave to be allow'd this Term, for Want of a better, to expreſs the Deification or [a] Exaltation of their illuſtrious Nobility, to the Rank of Heroes and Demi-Gods after their Deceaſe. The *Dairi* himſelf, who is Vice-God upon Earth, is by his Dignity entitled to Canonization. He imagines himſelf, even in his preſent State of Humanity, ſo pure and holy, that the *Geges* (for ſo they call the Laymen) are unworthy to appear in his Preſence. 'Tis a receiv'd Opinion amongſt them, that all the Gods condeſcend to pay him a formal Viſit once a Year, that is, in their tenth Month; for which Reaſon 'tis call'd *the Month without a God*; and as they are all aſſembled together at the Court of their earthly Vicegerent, no Body pays them any divine Adoration during their Reſidence here below. The neceſſary Qualifications for obtaining Canonization, are the Working of Miracles, a Communication with the Saints above, and a familiar Intercourſe with the Gods themſelves, *&c.* There are ſome Souls that now and then come back again from the other World; and this Return of theirs ſecures their Deification. All the Honours due to their Exaltation, are, by Appointment, gradually paid them. In the firſt Place an illuſtrious Title confer'd by the *Dairi*; after that a [b] *Mia*, which generally riſes out of the voluntary Contributions of their Devotees; and finally, with the *Mia*, abundance of ſolemn Supplications, Prayers, and Vows. If this new Devotion is ſignaliz'd by the good Succeſs of any one of his Adorers; if any one happens to eſcape from any extraordinary impending Danger; if, in ſhort, the new Saint diſtinguiſhes the *Epocha* of his Canonization, by any Miracle, his Reputation is ſecur'd, and every one courts his Favour and Protection: New Devotees flock to him from all Parts, and the Number of Temples increaſe with ſo effectual and fervent a Devotion. This Canonization and Exaltation, granted to a Saint by the *Dairi*, muſt be moreover confirm'd under the Signet of the ſecular Monarch; and till then no one, as we have obſerv'd before, can freely and ſafely pay him divine Adoration.

THE Gods, who viſit the *Dairi*, are oblig'd to watch round his ſacred Perſon Night and Day, during the whole Viſitation-Month. A *Jeſuit*, whoſe Veracity we have no Reaſon to queſtion, [c] aſſures us, that three hundred and ſixty ſix Idols lodge in the *Dairi*'s Palace, and that a ſelect Number ſtand Guard around his Bed alternately every Night. 'Tis added, that if he happens to have a reſtleſs Night, the Idol upon Duty is thereupon baſtinadoed, and baniſh'd the Court for a hundred Days. In ſhort, the *Dairi* is held in ſuch high Veneration in *Japan*, that the Water in which that Prince waſhes

[a] *Kaempfer* in Lib. IV. Chap. ii. obſerves, that the Term *Cami* is very ambiguous, and ſignifies, Firſt, a Spirit, or mighty Genius, who is the proper Object of divine Adoration. Secondly, an immortal Soul, diſtinguiſh'd from all others. Thirdly, an Emperor, or ſome illuſtrious Perſonage deceaſed, and advanc'd amongſt the Number of the Demi-Gods by the *Dairi*. Fourthly, a Knight.

[b] Temple.

[c] Father *Lewis Froes*, Lib. V. *Epiſt. Japon.* publiſhed in 1574.

his

his Feet, is look'd upon as very ſacred. 'Tis ſtored up with the utmoſt Precaution, and no one muſt preſume to make uſe of it for any profane Purpoſes whatſoever.

BEFORE we come to treat of their Monks, who ſeem to be blended, as it were, and introduced at *Japan*, into every Thing relating to the Prieſthood among us, we muſt obſerve, that a certain Order of ſecular Prieſts there, call'd *Neges* and *Canuſis*, officiate in their *Mia's*. This Society is either maintain'd by the pious Legacies of the Founder of the *Mia*, to which each Member belongs, or by a Penſion from the *Dairi*; but their principal Profits or Perqueſites ariſe from the voluntary Contributions of their reſpective Devotees. Theſe *Canuſis* wear, as a Badge of their Office, either a white or yellow Robe over their common Cloaths. Their Cap, which is made in the Faſhion of a Boat, is tied under the Chin, with ſilken Strings. Upon this Cap are Taſſels, with Fringes to them, which are longer or ſhorter, according to the Degree or Quality of the Perſon who wears 'em. Their Beards are cloſe ſhav'd, but their Hair is very long. Their Superiors, however, wear it truſs'd or curl'd up under a Piece of black Gawze. At each Ear is a large Piece of Silk, which comes forwards over their Jaws, and has a longer or ſhorter Fall, according to their reſpective Degrees of Eminency. This Order depends, with reſpect to ſpiritual Concerns, on the Deciſion of the *Dairi*; and with regard to Temporals, like all other Eccleſiaſtics, are ſubject to the Authority of a Judge, who bears the Title of *Spiritual Judge of the Temple*, and is appointed by the ſecular Monarch. All the Superiors of theſe *Canuſis* walk in State, like the Quality, with two Sabors carried before them, and are as proud, and ſet as great a Value on themſelves, as if they were poſſeſſed of the moſt important Poſts in all the Empire. They ſcorn to have any Communication with the Populace, and conceal their Ignorance by a cold and diſtant Behaviour, which is look'd upon by ſome People as a true Mark or Characteriſtic of a ſuperior Genius.

THEIR Generals, Provincials of religious Orders, Superiors, Priors, Vicars, Abbots, *&c.* are diſtributed throughout all the Provinces and Cities of the Empire, out of the Body of this Eccleſiaſtical Court. We hope the Reader will excuſe our making uſe of *European* Terms to deſcribe the monkiſh Hierarchy of *Japan*, ſince, according to the Relations of our Vouchers, who are Travellers of Credit, 'tis very conformable to our own. After what has been ſaid, it would be needleſs to inform the Reader, that *Miaco* is in *Japan*, as *Rome* in *Italy*, the Center of Holineſs, and the Sanctuary of Religion; or, which is equally remarkable, the Generals of religious Orders reſide at *Miaco*, under the immediate Inſpection of the ſovereign Pontiff; and yet after all, though the Power of the *Japaneſe* Clergy, both ſecular and regular, is exceeding great; 'tis always ſubordinate to the Imperial Authority. Their Eccleſiaſtical Delinquents are puniſh'd with Death, though they are not ſo publickly expoſed, indeed, as their Lay-Criminals; but the *Japaneſe* are perfect Strangers to thoſe pretended Privileges, which render temporal Judges incapable of taking Cognizance of the criminal Practices of a Monk, or an Eccleſiaſtic.

KAEMPFER makes mention of an Order of Prieſts call'd *Temdais*, who ſtudy to reconcile the *Budſdoiſts* with the *Sintos*, and are, properly ſpeaking, ſays he, of the Sect of *Lanzu*, which is not inconſiſtent with either of them.

THE *Budſdoiſts* have a very large Number of Pagods, commodiouſly and agreeably ſituated, and in them ſeveral Altars, Images, and Statues as tall as Men, all gilt; but the whole, ſays our *German* Traveller, is rather neat than magnificent. As the Religion of *Budſdo* is divided into ſeveral Branches, each Diviſion has its peculiar Mode of Worſhip, with proper Pagods and Prieſts; and both are dependant on one ſuperior Church; in which Particular there is but a trivial Difference between them and us. Near theſe Pagods there

there are Convents plentifully ſtored with Monks, whoſe Profeſſion or Trade it is to make Attonement for the Sins both of the Living and the Dead. The ſaying of *Rabelais* relating to ours, [a] *That they pray for us, for fear of loſing their Loaves and their gravy Soups*, may in all Reſpects be as juſtly applied to them. There are ſome Monks amongſt theſe Sects who are allowed to [b] marry, and even to educate their Male Iſſue in the Convent where they are born. This is a Privilege ours cannot boaſt of; they cannot thus extend the Armies of the Lord over the Face of the whole Earth. The Seed of the former thus ſown, their Crop is often ſo large that the Income of the Convent is unable to ſupport it; which occaſions thoſe who live in a State of Celibacy to withdraw, and enter themſelves Members of ſome new Order, under the Pretence of leading a more regular Courſe of Life.

THERE is an Order of Mendicants, Males and Female in *Japan*, but particularly at *Nangueſaki*, conſiſting of ſuch People, who, having reduced themſelves thro' Indolence, Extravagance, or a profligate Courſe of Life, to the loweſt Ebb of Fortune, make a ſolemn Vow to ſpend the Remainder of their Days in Acts of Devotion. This is a Profeſſion that any one may take up without ſerving a regular Apprenticeſhip, or purchaſing his Freedom. The Vow once made, they inſtantly get their Heads ſhaved, dreſs themſelves in Black, take a Chaplet, a little Image, and a ſmall Bell in their Hands, and ſet up in the open Streets, and get their Livelihood by their Prayers. But the better to authoriſe ſuch a glorious Devotion, ſuch a voluntary Choice of Poverty made out of pure Pity and Compaſſion to his Fellow-Creatures, the new Brother is ſhaved in ſome Pagod publickly, and conſecrated in the moſt ſolemn Manner, by the Repetition of ſome Form of myſterious Prayers. None but the Rich, however, who have renounc'd all the Pomps and Vanities of a wicked World, in order to live retired in an abject State and Condition, have the Honour, 'tis ſaid, of this ſolemn Conſecration. Such a voluntary Exchange will not ſeem ſo very ſurpriſing to the Reader, when he is informed, that the *Japaneſe* entirely pin their Faith on ſolemn Vows, Faſtings, charitable Endowments, Legacies and other Donations to their Convents: In ſhort, on all ſuch good Works, as afford more Comfort and Conſolation to the Conſciences of abundance of miſguided Bigots, than the moſt ſincere and moſt fervent Prayers.

THE *Japaneſe* have their Aſylums, or Places of Refuge, as well as we. [c] Not far from *Miaco*, there is a Mountain, which they call *Koia*, inhabited by Monks, whoſe Laws and Statutes are leſs ſevere than thoſe of other Orders. Their Convent is a Sanctuary for the moſt flagrant Offenders. The Civil Magiſtrate has no Power to ſeize any Perſon who reſides amongſt them. The Malefactor is not only ſecure whilſt under their Protection, but may purchaſe his Liberty, if he is able, by depoſiting a certain Sum for the Service of the Convent. One *Koboday* was the Founder of this Order, and is adored amongſt them as a God. Lamps are for ever burning before his Idol; and to contribute towards the Support of this Foundation, is looked upon as an Action truly meritorious. The Monks of this Order apply themſelves to Trade and Commerce.

THE Perſon whoſe peculiar Province it is to ring the Hours of the Day, gives the People Notice likewiſe of the Times appointed for public Prayers as well as Preaching. Their Diſcourſes turn only upon moral Topics, and the Preacher, as may be obſerved by the Print, is exalted on a Roſtrum or Pulpit, much like thoſe in our own Churches. On one Side of him is placed the tutelar Idol of the [d] Sect or Order, whereof he is a Member, to whom the true Devotees preſent their Free-will Oblations. On each Side of the Pulpit there is a lighted Lamp, hanging down from the Canopy which covers it; and a little

[a] L. I. Ch. xlii. of *Gargantua*.

[b] Monks of the Sect of *Ike*. *Kaempfer*, *ubiſup*. He adds, That there are but few who can procure this Permiſſion, that Grant being reſerv'd for the moſt Part for none but the Principals of their Convents.

[c] *Kaempfer*, Lib. IV. Ch. x.

[d] *Nieuhof*'s Collection of Embaſſies, &c.

below it is a kind of a Desk, or Pew, for the Junior Fellows, where ſome of them ſit, and others ſtand. The Preacher wears a Hat much like an Umbrello upon his Head, and holds a Fan in his Hand. Before he begins his Sermon, he either is, or ſeems to be very contemplative, reflects on what he intends to deliver, and recollects his Ideas. We have hinted ſomewhere before in this Diſſertation, that theſe Preliminary Preparations have been by a witty [a] Maſon called *Scaffolding*. After this, the Preacher rings a little Bell, that is ready at his Hand, which is the uſual Signal for Silence. Then he opens a [b] Book, which lies upon his Cuſhion, containing the moral Precepts and fundamental Principles of the Religion of his Sect. In the next Place he takes his Text, and illuſtrates it as he thinks proper. [c] *Gaſpar Vilela* aſſures us, that theſe *Japaneſe* Miniſters are Maſters of Rhetoric, that their Expreſſions are nervous, and their Diſcourſes very methodical. The Concluſion of them is always an Eulogium on the Order to which they [d] belong. "A Devotee muſt never forget his Oblation, nor his voluntary Contributions towards "the Support of the religious Houſes where thoſe holy Perſons reſide who by their "Prayers and good Works reconcile you, and bring you into Favour with the Gods, *&c.*" As to the Audience, they muſt kneel, either before or after Sermon, to ſay their Prayers, and in Order to give them due Notice of it, he rings the ſame little Bell made uſe of to demand their Silence.

ON certain Days, ſet apart for praying for the Dead, the *Japaneſe* Prieſts, as well as Monks, ſing the *Namanda* to the Sound of little Bells, for the Repoſe of their deceaſed Friends.

WE could amuſe the Reader with a much longer Detail of the Eccleſiaſtic Convents and Temples of *Japan*; but to what Purpoſe, unleſs to treſpaſs upon his Patience, with the Relation of ſuch Things as deſerve only a ſuperficial Knowledge? As for thoſe, whoſe Curioſity may incline them to make deeper Reſearches, we ſhall refer them to the Authors from whom we have made our Extracts.

THE *Jammabos* are a very conſiderable Body of *Anchorets* or *Hermits*. Abundance of the Devotees of whom we have been ſpeaking, enter themſelves Members of this Order; of ſuch Devotees, I ſay, as are to be met with in all Religions, whoſe Conſciences after all their good Works ſtill rack and torment them. Ought they not rather to reſt contented and to promiſe themſelves, upon their ſincere Performance of ſuch good Works, one of the beſt Manſions in the Kingdom of Heaven, or at leaſt a more comfortable Paſſage into Paradiſe than other People? But 'tis with them as with us, the moſt rigid Zealots are always moſt dubious of their future Happineſs. In order, therefore, effectually to remove thoſe Anxieties of Mind the *Japaneſe* are forced to enter themſelves into the Order of theſe *Jammabos*. 'Tis much the ſame as when with us (but in a happier Age than this we now live in) ſome true Chriſtians, grown weary with the World, took upon them the Habit of the Sons of St. *Francis*; [e] or when a ſick Devotee, after having engaged to obey the Orders, and take the Habit of that Saint, or any other of equal Intereſt and Power in Heaven, made a ſolemn Vow to withſtand the Temptations of a vicious Age, in a Dreſs that the Devil would fly from with the utmoſt Deteſtation: If the Almighty would but vouchſafe to reſtore him to his former State of Health. This laſt Proviſo is by no Means ſurpriſing; for tho' the Pious love God, they are always ambitious to ſpin out the Thread of Life a little longer for the Love of him, reſolving with

[a] This is extracted from the *Menagiana*, Tom. I. publiſhed at *Amſterdam*.
[b] The Book called *Foqueru*.
[c] Quoted in *Nieuhof*'s Collections of Embaſſies.
[d] An Extract from *Nieuhoff*.
[e] *Profitetur, voce jam moribundâ ſe Chriſto militaturum juxta Franciſci regulam, ſi, quod Medici deſperabant, daret Deus* Eraſmus *in Exequiis Seraphicis*,

Patience

Patience to endure the worſt of Afflictions in this World for his Honour and Glory. But not to digreſs too far, and throw the *Jammabos* out of Sight; [a] this Term, ſignifies *Soldier of the Mountains.* By their Inſtitution they are taught to fight manfully, upon all Occaſions, in Defence of their Gods, and the eſtabliſhed Religion. The ſolemn Vow which they make, is, to renounce all temporal Advantages for the Proſpect of eternal Happineſs. And 'tis with this godly View that they undergo the ſevereſt Mortifications, impoſe upon themſelves the moſt arduous Undertakings, aſcend almoſt impervious craggy Mountains, and waſh themſelves frequently in the coldeſt Water in the Depth of the ſevereſt Winter. The more ſubſtantial Part of theſe *Jammabos* have their reſpective Habitations; but the poorer Sort rove about from Place to Place, and beg for their daily Suſtenance. One particular Penance is to climb up an [b] exceeding high Mountain, in the ſixth Month of the Year. [c] The Founder of theſe Hermits lived about eleven hundred Years ago; but we have no Account of his Birth or Extraction, and are only informed, that he was the firſt among them who affected Retirement, and a ſolitary Life, by Way of Penance. He wandred about the Deſarts, and moſt ſolitary Wilds, and by this vagrant ſort of Life, became ſingularly ſerviceable to his Country, and found out unknown Roads, thro' Places which were look'd upon as altogether impaſſable before. In Proceſs of Time his Diſciples divided themſelves into [d] two Orders. The incumbent Duty of one of them was to go in Pilgrimage once a Year to the Mountain of *Fikooſan*; which is an extreme difficult Task, on Account of the Precipices which ſurround it. As a Recompence for their indefatigable Toil, that Mountain is the Touchſtone of the truly Faithful. For if any one, who perſeveres in his ſinful and wicked Ways, preſumes to undertake this Province, [e] the Devil enters into him on his firſt Attempt to aſcend the ſacred Hill. The others are obliged to viſit annually the Sepulchre of their Founder, which is ſituate on the Summit of an exceeding high Mountain, ſurrounded alſo on every Side with tremendous Precipices. Now Purity is a Qualification as abſolutely neceſſary for the Performance of this Duty, as the former. The Pilgrim, who is not throughly ſanctified, runs the Hazard of being daſh'd to Pieces, or afflicted with ſome lingring Diſtemper: For which Reaſon, they take all imaginable Care to prepare themſelves beforehand for theſe perilous Pilgrimages, by frequent Ablutions, and long and perpetual Mortifications. They abſtain even from the lawful Duties of the Marriage-Bed, and from all manner of unclean Food. During their Pilgrimage, they live only upon Herbs and Roots. At their Return, they go to *Miaco*, and make the Generals of their reſpective Orders ſome valuable Preſent in Money, according as their Circumſtances will permit them. The Poor lay up ſomething out of their charitable Collections, to enable them to pay this religious Compliment. The General, as an Equivalent, beſtows ſome honourable Titles on theſe munificent Pilgrims, who pay this Reſpect to him.

The Monks of theſe Orders dreſs like Laymen: But their uſual Dreſs is embelliſhed with ſome Decorations that are uncommon. They wear a Sabre, tuck'd in their Girdles, a little Staff in their Hands, with a Braſs Head, and four Rings of the ſame Metal; and in Order to excite the Charity and Compaſſion of ſuch as paſs by them, a Shell likewiſe, which in Faſhion and Sound reſembles a Horn. They frequently wave their Staves as they are muttering ſome particular Expreſſions in their Prayers.

We muſt not forget their Scarf, or rather their Silk Band, adorned with Fringes, which they wear about their Necks, and which is longer or ſhorter, according to their reſpective Qualifications. The Form and Beauty of their Fringes likewiſe diſtinguiſh their Quality. Their Cap is alſo made after a very ſingular Faſhion, which is all

[a] *Kaempfer*'s Hiſtory of *Japan*, Lib. III. Chap. v.
[b] *Fuſi Jamma*, in the Province of *Syraga*.
[c] *Gienno-Gioſſa*.
[d] *Tojunſa*, & *Fonſanſa*.
[e] The *Fox*. The *Devil* and the *Fox*, as we have before obſerv'd, are ſynonimous Terms with the *Japaneſe*.

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the Account we have of it. They carry a Wallet upon their Backs, with a Book in it, a little Money, and a Coat. They wear Sandals on their Feet, compoſed either of Straw, or the Stalks of the Flower [b] Lotos. We have made frequent mention of this Flower, which is conſecrated to the moſt religious Uſes. 'Tis not, however, the only Plant that is look'd upon as ſacred; for the *Japaneſe* entertain the ſame Idea of the *Fir*, and the *Bambou*. They imagine, that theſe Plants have a ſupernatural Influence over their future Fortunes. The *Bambou* is depoſited in the Armories of the Emperor of *Japan*, and his Subjects look upon that, and Fire, as Emblems of his ſacred Majeſty.

WE ſhall not enter into a Detail of their Chaplets: The Uſe of them is reported to be more modern than the Eſtabliſhment of their Order. There is not the leaſt mention made of them in their Statutes: Nor ſhall we trouble the Reader with a particular Deſcription of their Bourdons, there being nothing in them worth his Obſervation.

WE are informed, that theſe Hermits, who originally profeſt *Sintoiſm* in its utmoſt Beauty and Extent, have entirely degenerated from their firſt Inſtitution. Their Laws were ſevere, and their Eſtabliſhment ſimple; but they have gradually forſaken and neglected the Auſterity of the former, and the Plainneſs of the latter. They have blended the Worſhip of ſtrange Gods with their *Sintoiſm*, and all the Superſtitions and Ceremonies of the *Indies* are added to their Theology. By their Laws they are obliged to climb up to the Summit of the moſt craggy Mountains. This Penance is never performed at preſent, but with apparent Indifference and Inattention. As their Habitations are for the moſt part adjacent to ſome *Mia*, they beg the Charity and Benevolence of all ſuch as paſs by, after a very earneſt and noiſy Manner, in the Name of the illuſtrious *Cami*, to whoſe Service their Temple is peculiarly devoted; at the ſame Time, giving them a long and tedious Detail of his Life, Character, and Miracles, attended with a prepoſterous Agitation of their Staves, on which a large Quantity of Copper Rings are faſtened; and the inharmonious Sound of a kind of Sea-Horn, which they make uſe of inſtead of a Trumpet. Their Children likewiſe join in the Chorus, and are as noiſy and importunate as their Parents. The *Bikunis*, whom we ſhall take Notice of hereafter, aſſociate themſelves very frequently with theſe mendicant *Jammabos*.

THE *Quinze-vingt* of *Japan*, which is a very nnmerous Order, or Society of blind Devotees, and compoſed of all Ranks and Degrees of Men, not excepting the Quality themſelves, ought not to be omitted. The [b] *Quinze-vingt*, firſt inſtituted at *Paris*, was appropriated to the Reception of Gentlemen only; but in Proceſs of Time, was reduced to that abject State and Condition, which every Body knows it is in at preſent. Our Order was eſtabliſh'd on the Principles of Honour and Generoſity; that of *Japan* on the ſofter Motives of Love and Compaſſion. [c] A Son of one of the Emperors of *Japan* fell deeply in Love with a very beautiful Princeſs, whom Death unfortunately cut off ſoon after, and robb'd him of all his promiſed Bliſs: He wept, and bemoaned his irreparable Loſs ſo long, and ſo bitterly, that his inceſſant Tears deprived him of his Sight. In order therefore to perpetuate the Memory of ſo ardent a Paſſion, the young Prince founded a Society of Blind-Men. This Order maintained its Character and Reputation for a long Time; and might have made a very conſiderable Figure to this Day, had not a Fraternity of the like Nature been [d] eſtabliſhed about the Middle of the twelfth Century, which eclipſed its Glory, and cauſed it to be neglected. This new Society, known at *Japan* by the Name of the Blind-Men of *Feki*, acknowledged a [e] *Japaneſe*,

[a] *Tarate.*

[b] The College of *Quinze-vingt* was inſtituted by St. *Lewis*, who founded an Hoſpital for three hundred Gentlemen, whoſe Eyes the *Saracens* had put out. 'Tis in Alluſion to this Eſtabliſhment, that we have given the Denomination of *Quinze-vingt* to the *Japaneſe* Society.

[c] Idem, ibid.

[d] Under *Joritimo*, who lived in the Year 1150.

[e] *Kakekigo.*

who

who ſupported a Rebel of that Name, for their firſt Founder. After the Death of this *Feki*, and the total Deſtruction of his Party, the Emperor uſed his utmoſt Endeavours not only to ſecure the Perſon of one, who had been ſo faithful and loyal to his former Maſter, but, by accumulating Favours on him, to attach him inviolably to his own Intereſt, not doubting but he would in all Reſpects be as vigilant and ſincere in the Service of his lawful Sovereign. The vanquiſhed *Japaneſe* made a Remonſtrance to the Emperor, not unlike that of *Scævola*'s, attended with an Action which might ſtand in Competition with that of the intrepid and reſolute *Roman*. " I have been, ſays the *Japa-*
" *neſe*, true and faithful to my old Maſter; and ſince he is dead and gone, no Man living ſhall
" boaſt that he has been able, by the moſt prevailing Motives, to purchaſe my Friend-
" ſhip. I am conſcious, Sir, that your unmerited Goodneſs has been ſufficient to en-
" gage me inviolably to your Intereſt. I acknowledge that I owe my Life to your
" Royal Mercy; and yet 'tis my Misfortune, to look upon you as my implacable
" Enemy, and one, whom I would ſacrifice, were it in my Power, to my good old
" Maſter's *Manes*. To demonſtrate to you how conſcious I am of your generous De-
" portment towards me, can I give you a ſtronger Proof than the making you a Free-
" will Offering of thoſe Eyes which gaze on you with the utmoſt Deteſtation? Behold,
" great Sir, the moſt valuable Preſent I have to give you, in Return for all your Fa-
" ours". At that very inſtant he tore his Eyes out, and delivered them to the Monarch. 'Tis this intrepid and reſolute *Japaneſe*, whom the Blind-men of *Feki* acknowledge for their Founder. Theſe Iſlanders, who are as great Admirers of the Marvellous as any other Nations, add to the Glory of this blind Hero, that he was endued with a ſupernatural Strength and Courage, which extraordinary Bleſſings were conferr'd on him by *Quamwon*, in Recompence for his religious Zeal in paying him the Tribute of divine Adoration.

THE moſt antient of the two Societies of blind Men is compoſed at preſent of none but Eccleſiaſtics. The other conſiſts of Seculars of all Degrees, who are ſhav'd cloſe, and who, tho' they wear the uſual Dreſs of Laymen, have their particular Characteriſtic to diſtinguiſh them. Theſe have no manner of Dependance on the charitable Contributions of any well-diſpoſed Devotees. They are moſt of them Mechanics; every one exerts his Talents to the beſt Advantage, and endeavours to get his Livelihood by his own peculiar Occupation. Such as have once been admitted Members of this Community can never renounce it. 'Tis an Eſtabliſhment *durante vita*. The General, or Head Superior, reſides at *Miaco*, like thoſe of other Orders. He is allowed ten Counſellors for his Aſſiſtants, who jointly with him have the Power of Life and Death over their own Members; but, however, not without ſome Reſtrictions. If the Reader's Curioſity inclines him to be further acquainted with the Cuſtoms and Laws of theſe People, he muſt conſult the [a] Author from whom we made the foregoing Extract.

THERE is an Order likewiſe of Mendicant Nuns in *Japan*, who either take on them the Habit thro' the Compulſion of their Parents, or to gratify their own vicious Inclinations. Theſe Female Devotees are for the generality perfect Beauties. The poorer ſort, who have ſeveral Daughters, endeavour to promote thoſe who are young and handſome to this mendicant Profeſſion; and ſome of them ſollicit for it themſelves, from a ſecret Perſuaſion that the ſtrongeſt Motive to Love and Compaſſion is Beauty. The *Jammabos* make no Scruple of ſelecting their Wives out of this Society of *Bikunis*, (for ſo they call theſe Mendicant Nuns) or entring their Daughters, as religious Members among them. To give you the Character, in a few Words, of an Order of young Ladies, who may with Propriety enough be ſtiled *the Nuns of Venus*; there are ſeveral of them, who, after they have been ſo complaiſant to the Public, as to devote their Charms for ſome

[a] *Kaempfer, ubi ſup.*

Time to its Service, dedicate the Remainder of their Youth and Beauty to this ſociable Retreat. Both the one and the other travel the Country round, and when any Paſſenger comes by, without a Bluſh diſcover their naked Breaſts, and, either in direct Terms, or by laſcivious Geſtures, allure them to their Embraces. In ſhort, they have no one Mark of Sanctity about them, but their Tonſure; being obliged by the Rules of their Order to be ſhaved.

IT would not be amiſs to introduce in this Place an Account of ſeveral other religious Mendicants, or ſuch at leaſt who paſs under that Denomination; for, as we have before obſerv'd, the Charity of theſe Iſlanders is ſo extenſive, that meerly to belong to any Branch whatſoever of the Monachiſm of the Country, is ſufficient to affect the Hearts of the Devotees, and excite them to Compaſſion. As the Mendicants of *Japan* always take peculiar Care to enliſt themſelves under the Banner of ſome Principal, or Superior of an Order, ſome of them transform themſelves into Eccleſiaſtics of the Sect of *Budſdo*. They ſhave themſelves, and dreſs like them; they plant themſelves in proper Places on the high Roads, with a [a] *Foquequio* before them, which is what we may call the ſacred Scriptures of the *Budſdoiſts*; a Book, held in ſuch Veneration amongſt them, that they are not permitted to lay it careſly on the Ground, or any other indecent Place. Not that the common Mendicants read in this ſacred Book; for they only learn ſome ſelect Paſſages by Heart, and afterwards pronounce them with an audible Voice before the Paſſengers, with their Eyes fixed ſtedfaſtly notwithſtanding on the Book. This ſeeming Attention and Elevation of their Voices very much affects ſome, and importunes others. There are ſome of theſe Vagabonds who reſort to the Banks of a River, in order to perform what they call the *Siegaki*, which is a Ceremony in Behalf of the Souls of the Deceaſed. In this Act of Devotion they take the [b] Branch of a green Tree, and therewith rub and waſh ſeveral wooden Chips or Shavings, on which are written the reſpective Names of ſuch Souls as their Inclination leads them to aid and aſſiſt. They imagine, that theſe Souls are ſurrounded with Fire; which, for that Reaſon, we think no Term more proper for than that of Purgatory. As they waſh theſe Chips, they muſt repeat a certain Form of Words, in a very faint, low Voice, which renders their pretended Purification of Souls effectual. Such as have a pious Regard for the Souls of their Relations and deareſt Friends, make it their Buſineſs to find out theſe Mendicants, acquaint them with their Intentions, and throw ſo much Money as they think convenient on a Mat, which is ſpread before them. Theſe religious Mendicants, as we are told, are too proud to make their Benefactors the leaſt grateful Acknowledgment; they imagine, on the contrary, that a Profeſſion ſo very advantageous to ſuch as are in exquiſite Torments in another World, ought to be voluntarily rewarded in this with the utmoſt Bounty and Munificence.

THERE are others of the ſame Profeſſion, who plant themſelves in the High-Roads alſo; but, without giving themſelves the Trouble of performing the *Siegaki*, ſit there upon a Mat, with a Bell before them, ringing inceſſantly upon it with a wooden Hammer, and muttering over their *Namanda*, which is as efficacious to the full as the *Siegaki*. Theſe laſt Mendicants are much like the poor People of ſome of our *European* Countries, who on *All-Souls-Day* reſort to the Doors of Churches, to offer up their Prayers and *Requiems* for the Dead. There are always Devotees ready to encourage them, imagining the Repetition of a certain Form of Words only, to be the effectual fervent Prayer of a righteous Man. There are other Mendicants likewiſe of the Sect of *Budſdo*, who wait, in like Manner, by the Way-Side, with a kind of Altar before them, whereon is depoſited an Idol of *Quamwon*, or *Can on*, inelegantly wrought, or of

[a] Or *Foquexu*, as has been already mentioned.
[b] In the *Japaneſe* Language, *Famma Skimmi*.

Amidas,

Amidas, or *Jemma-o*, or, in ſhort, ſome other Deity, who has an adequate Knowledge of all the Affairs tranſacted in the other World. To them they add likewiſe the Repreſentation of Flames and Torments, to ſtrike an Awe and Terror on the Minds of ſuch as paſs by them; for in *Japan*, as well as *Europe*, Mens Conſciences are apt to be more terrified and alarm'd at the Sight of ſome ſhocking Objects, than at the Repreſentation of ſuch indiſpenſible Duties of Religion as can effectually reconcile the Creature to his Creator.

We ſhall conclude with a Deſcription of thoſe Mendicants who devote themſelves to the Worſhip of *Dſiſoo*, [a] who is the God of the High-Roads, and Protector of all Land-Travellers. The poor People on theſe Highways very often ask the Charity of ſuch as paſs by them, for the Love of this particular God, and the Travellers under his Guardianſhip. This *Dſiſoo* is erected in the Highway, adorn'd with Flowers, upon a Pedeſtal of about ſix or ſeven Foot high, with two ſhorter Stones laid juſt before him, which are hollow, and may be look'd upon as Altars, whereon are fix'd two Lamps, which ſuch Devotees as paſs by light up, in honour to the Deity; but before they preſume either to enter on this Act of Devotion, or make any Oblations to the God himſelf, they are enjoin'd to waſh their Hands; for which Purpoſe there is a Baſon kept always full of Water, at ſome Diſtance from the Idol. This *Dſiſoo* may be aptly enough compared to the *Mercury* of the Antients, as this Province or Employment ſeems much the ſame.

The Prieſts of *Budſdo* aſſume the Title of what we call [b] *Recluſes* or *Monaſtics*. The better to explain all that the *Japaneſe* aſcribe to this Denomination, we ſhall give you a Deſcription of their Order; that is, "A Body of Men, who, after their Retirement "from the World, to end their Days in a Cloiſter, apply themſelves therein entirely "to the Study of Piety, and the conſtant Practice of all religious Duties." We muſt not, however, imagine that there are not ſome great Exceptions to this general Definition, as well here as in other Places; and from theſe holy *Recluſes* there may probably ariſe Prime-Miniſters and Counſellors of State; Men who are well acquainted with all the ſecret Springs and Policies of Courts, and able to carry on their Intrigues with Privacy and Succeſs; Monks who know how to regulate the Intereſt of Princes; others again of a ſpeculative Genius, who teach the Art of Government, and preſcribe Laws for the Conduct of their Forces; and others, who compile the Hiſtory of the Progreſs and Improvement of their military Diſcipline. But be that as it will, theſe *Bonzes*, Prieſts, or Monks of *Budſdo*, are not permitted to travel, nor leave one Convent, and enter themſelves of another, without a ſpecial Licence from their *Sio*, that is, their *Prior*, firſt had and obtain'd in Writing.

We have already obſerved, that all their Communities of Eccleſiaſtics are ſubject to the Authority of the *Dairi*. But, notwithſtanding whatever we have already ſaid on that Topic, our Miſſionaries inform us of [c] another Chief ſtil'd *Jacco*, who is the proper Judge of all Matters of a religious Concern, approves of, or condemns all new Sects, paſſes his Verdict on all the Controverſies that ariſe in the ſpiritual Court, and grants Diſpenſations, *&c.* ſo that theſe Fathers, in all Probability, look on and acknowledge the *Dairi* to be no other than a titular Emperor, whom they call *No*, with ſome particular Privileges, however, annexed to his royal Dignity. From this Account we may reaſonably conclude, that the *Jacco* is the only true Pontiff of the *Japaneſe*.

[a] *Kaempfer*, Lib. V. Chap. v.
[b] *Siakke*.
[c] *Turianus in Epiſt. Japon.* Lib. III.

To

To what we have already offer'd, we muſt add, that there are ſome Orders of *Bonzes*, who are enjoin'd not to marry, even upon the Forfeit of their Lives, and not ſuffer'd ſo much as to converſe with the Female Sex.

WE ſhall not here repeat, that 'tis one of the eſſential Duties of theſe *Bonzes* to preach and read Prayers in Public; [a] tho' there are likewiſe ſome of their Members who are appointed by the Rules of their Order to aſſemble every Evening, and read Lectures of Morality in the Preſence of their Superiors. At Midnight they have a kind of *Matins*.

WHEN a Perſon of Quality in *Japan* finds his Family grow too numerous; nay, [b] when he has only two Sons, he makes the youngeſt a *Bonze*, to prevent all domeſtic Broils and Confuſions. So that the *Bonzes* are for the generality Gentlemen of the higheſt Extraction, and the moſt illuſtrious Families in the Country. They are dreſs'd in various Colours, the better to diſtinguiſh their reſpective Orders. 'Tis added, that their Apartments are very commodious, and ſituate in the moſt pleaſant as well as heathful Parts of the Country. This is a Demonſtration of the Delicacy of their Taſte; and it muſt be allowed, that our *European* Prieſts are no leſs refin'd and curious in their Choice than they are.

Their PHYSICIANS, INCANTATIONS, *&c.*

THE Practice of Phyſic in *Japan*, if we may depend on the Veracity of our Miſſionary Travellers, is as different from ours, as our Cuſtoms, in the common Occurrences of Life, are diſtant from theirs. The following Inſtances are all Matter of Fact, without any Mixture of Hyperbole. We pull off our Hats when we ſalute one another, but they their Shoes. We always riſe to pay our Reſpects to ſuch Friends as favour us with a Viſit; they, on the other Hand, look on it as an Act of Complaiſance to ſit down on that Occaſion. We throw off our Clokes as ſoon as we come Home; they, on the contrary, put them on; inſomuch, that even *La Mothe le Vaier* has not diſcover'd a greater Contrariety of Cuſtoms between the *French* and *Spaniards*..... But to return to the *Japaneſe* Phyſicians. They ſeldom or never practiſe Phlebotomy; and, moreover, preſcribe Salts and Acids, where ours adminiſter Balſamics. Their Patients are indulg'd in every Thing their Appetites can ſuggeſt, whereas our are reſtrain'd, and oblig'd to obſerve the ſtricteſt Regimen. Now if ſuch Means, however ſeemingly irregular, prove effectual in *Japan*, and reſtore their Sick to their former State of Health, what juſt Objections can we *Europeans* make to the Practice of their Phyſicians? They underſtand the Nature of the Pulſe as well as the *Chineſe*; and, like them, make up their own Medicines, having Servants who conſtantly wait on them with a Box full of proper Materials for that Purpoſe. Theſe Attendants are what we in *Europe* call Apothecaries; and the Cuſtom of the Country obliges them to be ſubſervient to, and accompany their regular Phyſicians; whereas, with us, they attend their Patients firſt, and are a kind of Cooks, who are too proud and haſty to wait for and receive the Clerk of the Kitchen's Orders. When their Patients are afflicted with a violent Fever, they make uſe of curious golden Bodkins, with which they lightly penetrate the Skin in divers Parts of the Body. In other Diſtempers they generally make up little Balls of dry'd Herbs, which they apply externally, ſet them on Fire, and ſuffer them to burn till they drop off of themſelves.

[a] *Turianus in Epiſt. Japon.* Lib. V.
[b] Father *Lewis Froes, ubi ſup.*

THE

THE *Jammabos*, who are look'd upon as their extraordinary Phyſicians, make uſe of quite different Means for the Relief of their Patients. The Perſon who is indiſpos'd gives the beſt Account he can, [a] as with us, of his Diſorder; and the *Jammabo*, who liſtens all the Time with the utmoſt Attention, draws on a Piece of Paper ſeveral myſtic Characters, which are made exactly conformable to the Conſtitution of the Patient, and the Nature of his Diſtemper. After that the Monk-Phyſician very formally lays his Paper on an Altar before his Idol, obſerving at the ſame Time ſeveral ſuperſtitious Ceremonies, which contribute, as he pretends, very much towards the healing Quality of the Paper. Thus charm'd, as it were, the Paper is made up into little Pills, which the Patient is oblig'd to take in the Morning faſting, after he has drank a hearty Draught of River or Spring Water, fetch'd from the North or the South, according as the *Jammabo* ſhall think moſt proper to order and direct. Their Sick, however, never ſend for theſe *Jammabos* till they are paſt all Hopes of Recovery from the Uſe of natural Means. We beg Leave to obſerve, by the Way, that a ſuperſtitious Regard for Characters, and a ſtrong Faith in the ſecret Virtue of ſome peculiar Letters, are not ſo far exploded by the Principles of the Chriſtian Religion, but that even a [b] Clergyman has endeavour'd to revive them amongſt us.

THIS naturally leads us to the Charms and magical Operations of the *Jammabos*, and of all the *Bonzes*. They are very intimate, and have frequent Intercourſes with evil Spirits; for if we may depend on the Veracity of Father [c] *Craſſet*, "'Tis in-"credible what Numbers are at their Beck, and even ready to wait on them like ſo "many Lackeys." The Charm which they make uſe of as a Preſervative from all Miſchief, a Remedy for the Recovery of the Sick, and an Exorciſm for ſuch as are poſſeſſed with Devils, has ſomething very particular in it, and is the moſt myſterious never-failing Medicine they can boaſt of. This [d] *Catholicon* conſiſts in cloſing both Hands, and extending them in ſuch a Manner, as that the Middle Finger of one Hand may join perpendicularly to that of the other. The reſt of the Fingers muſt croſs one another ſo, as to direct to the four Cardinal Points of the Compaſs, and the four principal Deities reſiding in their thirty third Heaven. The two Fingers raiſed perpendicular, and parallel one to the other, denote the Diſtempers and the Spirits. They diſcover likewiſe the Nature of ſuch Dæmons as take Poſſeſſion of their Patients, and determine the Manner in which they muſt proceed in their Exorciſms, after they are diſcover'd. In ſhort, the Situation of theſe Fingers repreſents their *Fudo*, who was an illuſtrious Saint of the *Jammaboſian* Order. The Penance he choſe to perform, was, to ſit all Day long in the Middle of a large Fire; which, notwithſtanding, had no Manner of Prevalence over him; for which Reaſon they imagine, that *Fudo* is able to extinguiſh the Flames, or direct their Force according to his own Good-Will and Pleaſure. Before this their favourite Idol ſtands a burning Lamp, ſupplied with the Oil of an *Inari*, which is a venemous *Water-Lizard*.

'TIS in the Preſence of this *Fudo*, that they acquit themſelves of all the Crimes with which they are accuſed. The Idol is ſeated in the Middle of a good Fire, and the Trial is made in the very Houſe where the Fact was committed. There they firſt

[a] *Kaempfer's Hiſtory of Japan*, Lib. III. Chap. v.

[b] *John Belot*, Curate of *Milmont*, in the eighteenth Chapter of his Treatiſe on *Chiromancy*, aſſures us, that when any one goes out in a Morning, if he meets with a Perſon whoſe Name begins with any one of the five Vowels, A, E, I, O, or U, it denotes a proſperous Journey. Theſe Letters, ſays he, have a Relation to the five principal Planets which are benevolent. If the Name begins with L and B, he will accompliſh the Affair he goes about. If with C, D, T, he will be expoſed to great Perils and Dangers. If with S, N, R, his Affairs will hang long in Suſpence. If with F G he will be caſt in a Law-Suit. If the Name of the Perſon he meets with has A, M, P, R, in it, he will meet with all the Succeſs and Satisfaction he can wiſh for. Several Extravagancies of the like Nature may be met with in *Gaffarel*'s unparallel'd Curioſities.

[c] Hiſtory of *Japan*.

[d] *Kaempfer*'s Hiſtory of *Japan*, Lib. III. Chap. v.

make uſe of a ſimple Conjuration only, which conſiſts in the Pronunciation of ſome particular myſterious Words; but ſometimes, indeed, they make uſe of Fire, and frequently, in order to diſcover the Truth, oblige the Priſoner, or Perſon proſecuted, to ſwallow down a Draught of *Khumano-goo*. If the Evidences, by Virtue of the ſimple Conjuration, are not ſufficiently clear, and fruſtrate their Expectations, they proceed to the Ordeal by Fire; at which Time the Criminal, or Party accuſed, walks three Times over a Parcel of burning Coals. The Spot of Ground, indeed, which he is oblig'd to traverſe, is not above ſix Foot over; but as his Feet are always naked at ſuch a Time, 'tis large enough to burn him. If he paſſes through without receiving any Damage, he is immediately declar'd innocent. We ſhall here make no additional Remarks to thoſe already made, relating to this Ordeal; that by *Khumano-goo* is in great Vogue, and bears a very near Affinity with that made uſe of at *Congo-Goo*. *Goo* is a Piece of Paper, formally ſeal'd with the Signet of the *Jammabos*, whereon are drawn ſeveral myſterious Characters, and the Figures of Ravens, and other ill-omen'd Birds. This Charm they imagine to be an abſolute Fence againſt the Attacks of all malicious Spirits; for which Reaſon every Houſekeeper takes peculiar Care to nail up one of them upon his Street-Door. All *Goos*, however, have not an equal Influence. The moſt efficacious, and thoſe the Dæmons are moſt afraid of, come from a Place call'd *Khumano*. The Trial conſiſts in making the Party accuſed ſwallow a ſmall Piece of *Goo*, in a certain Quantity of Water. If he be really guilty, the *Goo* twinges and gripes him in the moſt violent Manner, till he confeſſes the Fact. [a] But without dwelling any longer upon this Topic, 'tis ſufficient to obſerve, that there appears abundance of Artifice and Addreſs in the Practice of theſe pretended Magicians.

THOUGH the *Jammabos* pretend that theſe Charms are very myſterious, yet they communicate their Art to their Pupils, for a valuable Conſideration; but enjoin them, however, the ſtricteſt Secrecy after they have reveal'd it. Theſe Pupils are oblig'd, in the firſt Place, to ſubmit to a very ſevere Probation. They muſt abſtain from eating any living Creature, of what Nature or Kind ſoever, and live for a conſiderable Time on Nothing but Herbs and Rice. They muſt waſh themſelves ſeven Times every Day in cold Water, and kneel in ſuch an odd Poſture, as that their Poſteriors may touch their Heels. The Novice, or Pupil, thus inur'd to this Attitude, muſt get up one hundred and eighty Times every Day, and thump his Head with both his Hands.

NIEUHOFF, Author of the Collection of Embaſſies to *Japan*, aſſures us, in his Deſcription of theſe [b] half-ſavage Hermits, of whom we have already taken particular Notice, that they cannot execute their Sorceries and magical Incantations, till after they have attain'd the Age of thirty Years.

PURCHAS informs us, that the Devil appears at ſundry Times, and under ſundry Forms, to theſe *Jammabos*, whilſt in their State of Probation.

Their NUPTIAL CEREMONIES.

THE *Japaneſe*, for the generality, have but one Wife; but then, as a Compenſation, they can put her away whenever they think proper, on the moſt trivial Occaſions. She never brings any Portion, to prevent her boaſting that ſhe has either enrich'd her Husband, or accommodated his Affairs; ſo naturally vain are the *Japaneſe*, and ſo jealous of their Honour. There is, notwithſtanding, this Contraſt in their Cha-

[a] See *Kaempfer's* Account in Lib. III. Chap. v. of his Hiſtory of *Japan*.
[b] He calls them *Harbori-Bonzes*, after the Miſſionary Jeſuits of *Japan*.

racter.

racter. [a] They are repreſented as ſo very diſhoneſt and avaritious, that, notwithſtanding the Croſs, and other capital Puniſhments, to which thoſe are expoſed who defraud the Public, they are found guilty every Day of illegal Practices. They are happy, however, in being able to reſiſt the Temptation ariſing from a Wife with a Fortune. As for our Parts, our numberleſs Neceſſities render us ſelfiſh and avaritious; and we ſhould reſt ourſelves very well contented with marrying the Portion, without that ſuperfluous Appendix, call'd a Wife. We only ſpeak the Sentiments here of too many Huſbands, who aim at no other Happineſs in the married State, than that of advancing their Credit and Reputation in the World, and gratifying their own ſenſual Appetites, without the leaſt Thought or Regard for their dear Spouſes, whom Gratitude and Religion enjoin them to reſpect, love, and cheriſh, as their own Fleſh. If a *Japaneſe* Bride by chance ſhould bring any Money or other valuable Effects, preſented her by her Friends or Relations, into her Husband's Houſe, he infallibly ſends them all back again the next Day after the Wedding.

THEIR Divorces, which we have already mentioned, admit of ſeveral very conſiderable Exceptions. Perſons of Quality in *Japan* very ſeldom, if ever, put away their Wives; but then to the firſt they ſuperadd new ones, by Way of Retaliation, whenever they take the leaſt Diſtaſte. The Scandal of being divorc'd, or diſreſpected, makes the Women of *Japan*, they ſay, very tractable and complaiſant. Moreover, a jealous Husband has the Privilege to take away his Wife's Life, in caſe ſhe proves falſe to his Bed, and violates her Honour. Nay, this Point is carried ſo far, that if ſhe is catch'd in familiar Converſation only with another Man, 'tis look'd upon as criminal, and an Action worthy of Death. Such young Ladies likewiſe as are unmarried, at leaſt ſuch as have a ſuperior Education, and thoſe who are intended for Maids of Honour, or the Service of the Court, are ſubject to the enacted Laws againſt Adultery and Fornication. Not Baniſhment, not Confinement to a Convent, not even the Houſe of Correction is a ſufficient Attonement for the Violation of their Chaſtity. Such a conſtant habitual Practice of Modeſty ariſes from theſe extraordinary Penalties, that the *Japaneſe* Ladies, if what our Travellers aſſert may be depended on for Truth, [b] make no Scruple to murder themſelves immediately on the Loſs of their Honour, tho' raviſh'd from them againſt their Inclinations.

THE Wives of their Princes and Noblemen are lock'd up in a kind of Seraglio, but not with that Rigour as is practiſed amongſt the *Mahometans*, ſince they are permitted ſometimes, though but ſeldom indeed, to receive a Viſit from their neareſt Relations. The Matrons, who wait on theſe Ladies, are accountable for their Conduct and their Virtue. To counterballance the anxious Pains of perpetual Confinement, they are indulg'd in the Seraglio with every Amuſement that can agreeably ſtrike the Eye, or charm the Ear and Taſte.

As to their Nuptial Ceremonies, we are inform'd, that the *Japaneſe* are very inquiſitive and curious about the Age of the Bride and Bridegroom, that there may be little or no Diſparity between them in that Reſpect. They, like the *Chineſe*, make Marriage-Contracts for their Children, whilſt they are very young, which are, or at leaſt ought to be, firm and valid, whether the Parties approve the Match or not, when they are arriv'd at the proper Age for Conſummation. 'Tis ſurprizing that Women can be chaſte in ſuch an involuntary Situation; but Fear, and the conſtant Habit beformentioned, prevail over their natural Reluctance. We have already obſerved, that the Husband accepts of neither Portion nor Preſent with his Wife; but on his Side the Caſe is alter'd; for when the Nuptials are ſolemniz'd, for the generality, you ſhall meet with Car-

[a] *Kaempfer*'s Hiſtory of *Japan*.
[b] *Nieuhof* has produced ſeveral Inſtances of it in his Collection of Embaſſies to *Japan*.

riages

riages in his Retinue, plentifully loaded with Proviſions and Preſents for his Wife's Relations. 'Tis plain, therefore, that the Girls in a *Japaneſe* Family are no Manner of Charge whatever. We have nothing that bears any Reſemblance to this Cuſtom, but the Grant of a certain Sum, by way of Jointure, which the intended Husband obliges himſelf beforehand to allow his intended Bride, in caſe the Marriage takes Effect.

[a] WE ſhall now give you a regular Deſcription of this Nuptial Ceremony, as 'tis here repreſented. The Bridegroom and the Bride go out of Town, by two different Ways, with their reſpective Retinues, and meet by Appointment at the Foot of a certain Hill. In that of the former, beſides his Friends and Relations, *&c.* are the Carriages beforementioned. Being arriv'd at the Hill, which they aſcend to the Summit of by a Pair of Stairs made on Purpoſe, they there enter a Tent, and ſeat themſelves, one on the one Side, and the other on the other, like Plenipotentiaries, aſſembled together at a Congreſs of Peace. The Parents of both Parties place themſelves behind the Bride, and a Band of Muſic range themſelves behind the Bridegroom, but all without the Verge of the Tent. Both their Retinues ſtay below, at the Foot of the Hill. The Bridegroom and the Bride, each with a Flambeau, then preſent themſelves under the Tent, before the God of Marriage, who is plac'd upon an Altar there, having the Head of a Dog, which is a lively Emblem of the mutual Fidelity requiſite in a State of Wedlock. The String in his Hands is another Symbol of the Force and Obligation of its Bands. Near the God, and between the two Parties, ſtands a *Bonze*, whoſe Office it is to perform the Marriage Ceremony. There are ſeveral lighted Lamps at a ſmall Diſtance from the Tent; at one of which the Bride lights the Flambeau, which ſhe holds in her Hand, pronouncing at the ſame Time a Form of Words, which are dictated to her by the *Bonze*; after this the Bridegroom lights his Taper, or Flambeaux, by that of his intended Bride. This Part of the Ceremony is accompanied with loud Acclamations of Joy, and the Congratulations of all the Friends and Relations then preſent of the new married Couple. At the ſame Time the *Bonze* diſmiſſes them with his Benediction, and their Retinue make a large Bonfire at the Foot of the Hill, wherein are thrown all the Toys and Play-Things which the young Bride amuſed herſelf with in her Virgin-State. Others produce a Diſtaff, and ſome Flax before her, to intimate, that from thenceforward ſhe muſt apply herſelf to the prudent Management of her Family Affairs. The Ceremony concludes with the ſolemn Sacrifice of two Oxen to the God of Marriage. After this the new-married Couple return with their Retinues, and the Bride is conducted to her Husband's Houſe, where ſhe finds every Room in the moſt exact Order, and embelliſhed in the gayeſt Manner. The Pavement and the Threſhold are ſtrew'd with Flowers and Greens, whilſt Flags and Streamers on the Houſe-Top ſeem to promiſe nothing but one continued Series of Delight; which may continue unfeign'd in all Probability the Time of the Nuptials, which, as we are inform'd, are celebrated eight Days together. There are ſeveral Cuſtoms to be met with, obſerv'd by other Nations, very conformable to the Nuptial Ceremony here deſcribed. The Marriage Torch made uſe of by the *Greeks* and *Romans*, bears a very near Affinity with the Flambeaux of the *Japaneſe*. The main Difference is, that amongſt the *Romans*, one of the Virgin-Attendants on the Bride [b] carried this Torch before her; and amongſt the *Greeks* the Bride's Mother performed that Office. The Diſtaff likewiſe was produced before the *Roman* Ladies, as well as the *Japaneſe*, to inform them, that the Miſtreſs of a Family ought always to be diligent and induſtrious. They threw Nuts likewiſe to the Children that were then preſent, to denote their ſolemn Renunciation of all juvenile Amuſements; and the Ceremony of throwing the Bride's Play-Things into the Fire, ſeems to convey no ſtronger an Idea on this Subject. Was one of the Antients to treat on

[a] Extracted from *Nieuhof*, *ubi ſup.*
[b] Vide *Briſſ. de Veteri Ritu Nupt.*

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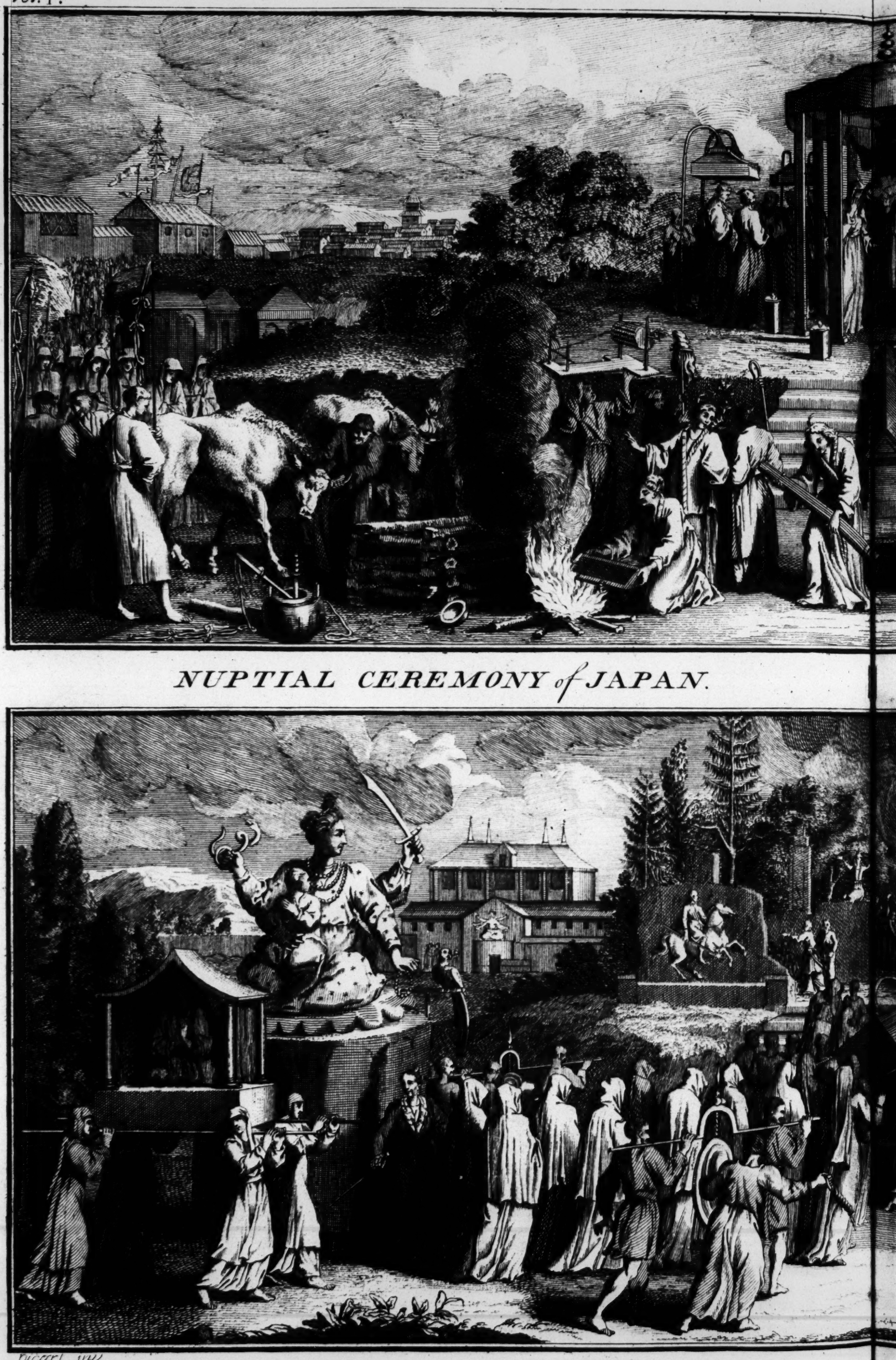

NUPTIAL CEREMONY of JAPAN.

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FUNERAL CEREMONY of JAPAN.

CEREMONIE NUPTIALE du JAPON.

CEREMONIE FUNEBRE du JAPON.

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our Cuſtoms, as we on theirs, he would, in all probability, make this ſhrewd Remark, that we had ſubſtituted Sugar-Plumbs in the room of Nuts. The Antients, who were as fond as we are of Allegories and Myſteries in their religious Ceremonies, found out divers other important Alluſions in theſe Nuts, as the Reader may find, if he will but conſult ſuch Authors as have wrote upon that parricular Topic. To this near Reſemblance of Cuſtoms, we may add that which the *Japaneſe* have in common with the *Jews*, at leaſt the *German Jews*, [a] *viz.* the Solemnization of their nuptial Ceremonies in a Tent.

[b] The *Chineſe* Women, when they find themſelves pregnant, are permitted to deſtroy the *Fœtus*, in order to prevent their being overburthened with a numerous Family, and ſave the Expence which will unavoidably attend their Education, if they are conſcious to ſelves that their Circumſtances are too narrow to ſupport it with any Credit.

The EDUCATION *of their* CHILDREN, *&c.*

THE *Japaneſe* are very tender and indulgent in the Education of their Children; and tho' they have an abſolute and unlimitted Authority of Life and Death over them, yet they very ſeldom act the Tyrant, or treat them with the leaſt Inhumanity. They endeavour to inſpire them with the Love of Glory, which is their darling Paſſion, and take peculiar Care, as we are informed, not to thwart the Biaſs of their natural Inclinations. As the Ambition to procure Honour and Eſteem, and the Dread of loſing their Reputation, is conſpicuous even in their Infancy, 'tis no difficult Task to inſpire them with uncommon Courage and Reſolution, with generous and diſintereſted Principles; and, on the contrary, to imprint on their Minds a lively Deteſtation and Abhorrence of ſuch particular Vices as are baſe and contemtpible. They look down therefore on Avarice, exceſſive Gaming, and Theft, with an Eye of generous Diſdain. He who is guilty of the laſt, tho' the Offence prove never ſo trivial, is ſure to die without Redemption: Nay, the injur'd Party may do himſelf Juſtice, and murder the Pilferer, that is taken in the Fact. The *Japaneſe* Merchants, as we are likewiſe aſſured, are ſo fair and honeſt in all their Tranſactions, that in caſe they receive from thoſe they deal with more than their juſt due, or than the ſtated Price of their Commodities, they'll return the Surplus. It is reaſonable to ſuppoſe, that theſe conſcientious Pagans are ſeldom or never worth Millions, as ſome of our Chriſtians are. There is another Thing which is very remarkable, and thoſe who pleaſe may believe it, that is, that Poverty is neither the Object of Shame or Contempt at *Japan*. It ſeems ſufficient, according to theſe Relations, that theſe Iſlanders live at Diſtance enough in Conſcience from us, in order to entertain quite other Ideas of ſome particular Things than we do. But how is it poſſible that theſe Pagans ſhould imagine Humanity to be the ſame Thing in a poor Man as in a rich one? The Idea is prepoſterous and inſupportable. We *Europeans* only, have Judgment and Penetration ſufficient to diſcern the Difference.

We ſhall not expatiate on the Obedience which Children pay to their Parents, on the Æquanimity and Fortitude of theſe Iſlanders under any Misfortunes, on their Patience under Afflictions, and their generous Diſdain of any outragious Deportment. Such a Detail would be a ſevere Mortification to us, could we produce no Vices to counterballance theſe extraordinary Virtues; but for our Comfort and Conſolation, there are Exceptions enough to theſe general Rules amongſt them, to keep us in Countenance, and palliate our Faults. Happy it is for us, that we can venture to ſay,

[a] *Buxtorf* Ch. xxxix. *Synag. Jud.* In *Holland* the *German Jews* celebrate their Nuptial Rites in the Court of their Synagogue. See the *Jewiſh* Ceremonies in the firſt Volume of this Work.

[b] *Nieuhof, ubi ſup.*

that after all this Train of boaſted Virtues, ſo conſpicuous in the *Japaneſe*, they are haughty and imperious, fawning and hypocritical, full of Reſentment and Revenge, malicious to the laſt Degree, and, in ſhort, ſavage and inhuman towards thoſe who ſeem to treat them with the leaſt Coldneſs or Diſreſpect.

THEY have Academies and Univerſities for the Inſtructions of their Youth in the Arts and Sciences; but we ſhall wave the Deſcription of them. [a] The Lizard is their Emblem or Simbol of Wiſdom, under which venerable Form they adore the Deity who preſides over Learning. The Lizard, however, has no Statues or Altars erected to its Honour.

Their KINGS: *Their* SOLEMN OATHS, *&c.*

THE Sovereign of *Japan*, like all the other Eaſtern Monarchs, is abſolute and independant, and his Power and Authority unlimited; to which his Subjects ſhew a paſſive Obedience, without the leaſt Reluctance or Reply, and, in all probability, without the leaſt Reflection; as 'tis the pure Reſult of a natural Habit. Thrice happy Defect! and a Bleſſing which many who profeſs Chriſtianity ought to beg of God to vouchſafe to them. [b] The *Emperor* of *Japan* looks on all Remonſtrances as Acts of Diſloyalty, and by Conſequence never hearkens to them but with the utmoſt Reluctance. On the contrary, the Proſpect of Advancement to the moſt important Poſts in the Government, renders the Nobility themſelves very tractable and ſubmiſſive. They make it their principal Study to pry into the ſecret Thoughts and Inclinations of their Sovereign, in order to ingratiate themſelves in his Favour, and anſwer in all Reſpects the Will and Pleaſure of this *terreſtrial Deity*. The Vice-Roys, and tributary Princes, in Imitation of their great Monarch, make all their Dependants feel the Weight of their deſpotic Power, and reſemble thoſe Rivulets, which, as they glide along, overflow their Banks with the ſame Rapidity as larger Rivers. The Emperor is political enough to engage them in the moſt difficult and expenſive Exterprizes. They are far more unhappy than the Populace, who are [c] unknown to, and beneath the Notice of their Sovereign; ſince they are obliged to ſubmit to ſuch Meaſures, as are almoſt inſupportable, and are every Day expoſed to the wayward and capricious Humours of their Lord and Maſter. If the Miſdemeanors of any one of them happen to be puniſhed with Death, [d] each individual Member of his Family, how diſtant ſoever the Relation may be, falls a Victim at once with him, to his Sovereign's Reſentment.

ONE Method which theſe Grandees take, to ingratiate themſelves with their Prince, conſiſts in erecting Edifices with all the Beauty and Magnificence imaginable. We are aſſured, that their Slaves are contented to be buried alive under the Foundations. The *Japaneſe* are ſo weak as to imagine, that ſuch Walls as are erected on human Bodies, are for ever ſecur'd from all fatal Diſaſters. As ſoon as the ſtately Edifice is perfectly compleated, they make the moſt elegant Entertainment for their great Maſter that can poſſibly be deviſed, and which takes up [e] three Years in the very Preparation. There is always a Portal built on purpoſe for the Monarch, which is more magnificent, and more richly embelliſhed than any other Entrance to the Palace: Through this he comes in and goes out. When his Imperial Majeſty is withdrawn, the Portal is immediately

[a] *Nieuhof's* Collection, *&c. ubi ſup.*
[b] The *Sieur Caron's* Account of *Japan*. Tom. III. of his Collection of Travels to the *North*.
[c] *Procul a Jove & fulmine*, as one of the Antients expreſſes it.
[d] *Nieuhof*, *Caron*, *Purchas*, and others.
[e] *Caron*, *ubi ſup.*

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demoliſh'd, and cloſed up; no one being permitted to paſs thro' a Gate-way, which has been honour'd with the Preſence of a Being ſo infinitely ſuperior to the reſt of Mankind. This haughty Monarch meets with no other Mortification than this, that he is unable to prevent his Subjects from being born and dying in the ſame Manner as himſelf.

THE Favours of the Monarch are received in *Japan* with greater Demonſtrations of Joy, and more extravagant Teſtimonies of Veneration and Reſpect, than the moſt ſignal Victories in *Europe*; and yet theſe Favours are ſo precarious and deceitful, that 'tis no [a] uncommon Caſe, to ſee a Man a Slave to him who once was one of his Domeſtics.

ON New-Year's-Day, all the Princes, as well Secular as Eccleſiaſtic, that is to ſay, the Superior of the *Bonzes*, and in ſhort, of all the religious Orders in general, wait on the Emperor in a Body, to pay him freſh Inſtances of their Submiſſion and Obeiſance, and renew their Oaths of Allegiance; which, however, is not look'd upon as a ſufficient Security to the Prince [b]; he has a Confident always preſent with the Tributary Kings, under the Pretence of being their Aſſiſtant. Theſe are likewiſe ſworn, as are all who are in public Office, tho' in the loweſt Capacity. In this ſolemn Oath, [c] *they call to witneſs the awful Deities of Heaven, and all the Gods of the ſixty ſix Provinces of the Empire*, the Gods of *Idzu*, *&c. Fatzman* and *Tenſin*. Theſe Deities, if we may form a Judgment by the Terms of the Formulary, have the ſame Power and Authority over the *Japaneſe*, as *Nemeſis* and *Ate* had over the antient *Greeks*. They wiſh, in the moſt ſolemn Manner, *that the Vengeance of theſe Deities*, as well *as the Weight of the ſecular Arm*, may fall upon them and their Families, *&c.* if they *violate their Faith*. The Juror ſigns his Oath with his Blood, and in caſe he happens to be convicted of Perjury, 'tis Death without Redemption. The *Japaneſe* are of Opinion, that as every ſolemn Oath ought to be ratified and confirmed with Blood, the ſame muſt in juſtice be ſpilt in caſe of Violation.

Their FUNERAL SOLEMNITIES.

WHEN a Perſon dies at [d] *Nangueſaki*, they produce Witneſſes to juſtify that the Party was not a Chriſtian at the Time of his Deceaſe. Nay, they examine the Corpſe with the utmoſt Precaution, in order to be convinc'd, that there is no Mark of Chriſtianity about it, or of any Puniſhment inflicted on that Account: After which, they draw up a Certificate in Favour of the Deceaſed. But before we make any farther Enquiry into their Funeral Solemnities, let us obſerve with what undaunted Courage, and matchleſs Reſolution, they face even Death itſelf. No Nation, but the *Engliſh*, can pretend to be their Rivals. The Malefactor, who is convicted of a capital Crime, muſt rip open his own Belly, without ſhewing the leaſt Reluctance, unleſs he is willing to die by a diſhonourable Hand, and as ſuch they look upon any one whatſoever, but that of the Criminal himſelf. In order to perform this Operation in a formal Manner, the Malefactor invites all his Friends and Relations to attend him, and, dreſt in his beſt Cloaths, makes a Slit directly down his Belly with a ſharp Knife provided for that Purpoſe: But ſuch as | are willing to diſtinguiſh themſelves by their Intrepidity, rip their Bellies in the Form of a Croſs, and afterwards throw the Knife into the Air. When his Bowels begin to guſh out of the gaping Wound, the Self-Executioner gives

[a] Hiſt. of *Japan*. Tom. I.
[b] *Caron, ubi ſup.*
[c] *Kaempfer*'s Hiſtory of *Japan*, Lib. IV. Chap. vi. & x
[d] Ibid.

a Sign to one of his Domeſtics, who cuts his Head of without the leaſt Ceremony. There is no more Scandal in this Manner of dying, or legal Puniſhment, than in *England*, where a Malefactor, either freely, or againſt his Inclination, makes his Exit in a Halter.

AMIDAS is the God of departed Souls; but we have already ſaid as much as is requiſite in Relation to him. Who would imagine that they ſhould have any Idea of a [a] *Limbo* for little Children? They hold, however, that there is one, and that a God, or divine Judge preſides over it, and that 'tis ſituate on a [b] *Lake*, which they call *Fekone*, in the Road to *Jedo*. All Children, who die before they attain the Age of ſeven Years, enter immediately into this *Limbo*, and are there tormented, till the liberal Contributions of ſuch as are charitably diſpoſed, obtain of the Mendicant *Bonzes*, thoſe Effuſions of the Heart, thoſe effectual fervent Prayers, which aſſuage the Torments of Sinners in the other World. On the Banks of this Lake are erected little Chapels, all compoſed of Wood, in which reſide ſome particular Prieſts, who chant the *Namanda* in a very diſconſolate Tone, mutter over a few Prayers, and receive the Benevolence of all thoſe who travel that way. As a grateful Acknowledgment of their Favours, they give them ſeveral Papers, with the Names of their Gods written upon them, as alſo of ſome of their moſt illuſtrious *Sins*. Such Travellers as are a little ſcrupulous, as well as all devout Pilgrims, receive theſe ſpiritual Favours with their Heads uncover'd, carry them with all the Reſpect imaginable to the Brink of the Lake, and throw them into it, having firſt tied a Stone to them, that they may be the better aſſured of their going directly down to *Limbo*. This Precaution is ſo much the more neceſſary, as the Eaſe and Relief of Souls entirely depend upon it; for they receive Comfort and Conſolation gradually as the Water obliterates, or wears away, the Names and Characters which are written on theſe Papers. The *Bonzes* point out the very Spot on which theſe poor Children ſuffer; nay even diſtinguiſh it by a Heap of Stones, diſpoſed in the Form of a Pyramid.

WE ſhall here make bold to introduce a ſhort Digreſſion on the Relics of the Country. There is a little Temple called *Fakone*, adjacent to the Chapels juſt beforementioned, remarkable for its numerous ſacred Relics. There they produce the Sabres of their heroic *Camis*, ſtill dyed with the Blood of thoſe whom they had ſlain in Battle; the Veſtments which were heretofore worn by an Angel, and which ſupply'd the Place of Wings; and the Comb of *Joritomo*, who was their firſt ſecular Emperor. Theſe, however, are not the only Relics which they boaſt of at *Japan*. There are abundance to be met with in ſeveral other Temples, and all of them in general are preſerved with the utmoſt Strictneſs and Precaution. As the Saints of this Empire are for the moſt part more illuſtrious Warriors than thoſe of other Nations, there are amongſt the Relics of *Japan*, a large Quantity of Sabres, Swords, and Scymetars, which were made uſe of in their military Expeditions.

THE *Japaneſe* burn their Dead. [c] "If the deceaſed be a Perſon of Diſtinction, his "Friends and Relations, dreſt all in Mourning, repair to the Place appointed for the "burning of his Corpſe, about an Hour before the Funeral Proceſſion. The Women "are all veil'd. A ſuperior *Bonze*, attended by thirty of his own Order, all dreſt "in their Ceremonial Habits, march in the Front." This Dreſs of theirs [d] conſiſts in a Linen Shirt, with a black Cloak over it, and a dark-brown Veſtment over that. Each of them carries a Taper in his Hand. After them come two hundred *Bonzes* more, who either ſing, or invoke, as loud as they are able, the Deity to whom the Deceaſed in his

[a] *Kaempfer*, Lib. V. ch. v.
[b] *Id. ibid.* ch. xi.
[c] Hiſtory of *Japan*, written by Father *Graſſet*, on the Memoirs of the *Jeſuits*, *Dapper*, *Purchas*, &c.
[d] *Dapper's* Collection, &c.

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Life-Time was peculiarly devoted. " Then follow a conſiderable Number of inferior " Fellows, who are hired to carry at their Pike's End, ſeveral Baskets full of Papers, cut " in various Forms, and painted in divers Colours, which flutter in the Air more or leſs, " according to the Motion of their Pikes, and denote that the Deceaſed is ſafely ar- " rived at the Manſions of everlaſting Bliſs. After them come eight young *Bonzes*," divided into two Bands, carrying long Canes in their Hands, with long Streamers at the End of them, on each of which the Name of ſome particular Deity is inſcribed. Ten other *Bonzes* follow them, with lighted Lanthorns embelliſh'd with ſeveral hieroglyphic Figures. Theſe laſt are attended by two young Men dreſt in brown colour'd Clothes, who carry unlighted Tapers. Several other Perſons, likewiſe, dreſt in Brown, with black Leathern Caps on their Heads, neatly varniſhed, and on which is inſcribed the Name of their Idol, follow all theſe *Bonzes*. " After this firſt Train, comes " the Deceaſed, carried by four Men, [a] ſeated in his Coffin, with his Head inclining " ſomewhat forwards, and his Hands cloſed, as in a praying Poſture. The Corpſe is " dreſt in white, having a Paper-Robe over it, compoſed of the Leaves of a Book, " wherein are deſcribed the Actions of the God to whom the Deceaſed was in his Life- " Time moſt devoted..... The Children of the Deceaſed ſurround the Corpſe. The " youngeſt carries a lighted Pine Taper in his Hand, with which 'tis his peculiar Pro- " vince to ſet Fire to the Funeral Pile." The Populace, who wear Leathern Caps likewiſe, made in the Faſhion we have juſt before deſcribed, bring up the Rear of this ſolemn Proceſſion.

THIS is the Order in which they march out of the City to the Place where the Funeral Pile is erected, " which is ſurrounded with four Walls, cover'd with white Cloth, " the four Gates only excepted, through which they are to enter." [b] Theſe Gates, ſays another Author, front the four Cardinal Points of the Compaſs. " They dig a deep " Grave in the Middle, which is filled with Wood; and on each Side place a Table " covered with all manner of Proviſions..... On one of them ſtands a little Chafing- " Diſh, like a Cenſer, full of live Coals and [c] Sweet-Wood. As ſoon as the Corpſe is " brought to the Brink of the Grave, they faſten a long Cord to the Coffin, which is " made like a little Bed for the deceaſed to lie on. After they have carried the little Bed " in Form thrice round the Grave, they lay it on the Funeral Pile, whilſt the *Bonzes*, " and Relations of the Deceaſed, call inceſſantly on the Name of his tutelary Idol. Af- " ter this, the ſuperior *Bonze*, that is, he that led up the Van of the Proceſſion, walks " three Times round the Corpſe with his lighted Taper, waving it three Times over " his Head, and pronouncing ſome myſtic Words, the Meaning whereof the Aſſiſtants " themſelves are perfect Strangers to." That laſt Action, [d] ſome ſay, denotes that the Soul exiſts from all Eternity, and will never ceaſe to be; but this Emblem ſeems forc'd and very obſcure. After this, he throws away his Taper, and two of the neareſt Relations to the Deceaſed taking it up, wave it thrice over the Corpſe, and then toſs it into the Grave. But according to another Author, " the *Bonze* gives it to the youngeſt " Son of the Deceaſed, who, after there has been a conſiderable Quantity of Oils, " Perfumes, and aromatic Drugs pour'd into the Grave, throws his Torch into it. " During the Time that the Body is conſuming in the Flames, the Children, or neareſt " Relations of the Deceaſed, advance towards the Cenſer, that ſtands upon the Table, " put Perfumes into it, and then worſhip and adore it. This Ceremony over, the " Friends and Relations of the Deceaſed withdraw, leaving none but the Populace, and " the Poor behind them, who either eat, or carry home, the Entertainment provided for " the Deceaſed. The Day following the Children, Relations, and Friends, repair to the " Grave again, in order to collect the Bones and Aſhes of the Deceaſed, which they

[a] Or *Bed of State*, according to ſome other Accounts.
[b] *Nieuhof*'s Embaſſies to *Japan*.
[c] *Idem, ubi ſup.*
[d] *Id. ibid.*
[e] F. *Graſſet*'s Hiſtory of *Japan*.

" carefully depoſit in a Vermilion Urn, and cover it with a rich Veil. The *Bonzes* " likewiſe go thither again, to renew their Prayers for ſeven Days together. The next " Day they convey the Urn to a proper Place, where they inter it, fixing a braſs Plate, " or a Stone over it, whereon are engrav'd both the Name of the Deceaſed, and the " Idol he adored." Theſe ſepulchral Monuments, as there are no ſtated Rules relating thereto, are made in various Forms, entirely according to the Diſcretion of the Survivors, and embelliſhed either with ſome *Japaneſe Compartments*, or other Decorations, in *Baſſo Relievo*. They grave likewiſe on Marble Pillars the moſt heroic Atchievements of the Deceaſed, his public Employments, the Day of his Nativity and Deceaſe, *&c.* This Cuſtom bears a very near Affinity to our Epitaphs. The Marble Statue of the Deceaſed is likewiſe frequently erected in the ſame Place. The Hero whom they commemorate, is repreſented with his Legs a-croſs under his Robe, according to the *Japaneſe* Faſhion, and his Hands cloſed, in a praying Poſture. If the Statue repreſents a Lady, her Hands, on the contrary, are open and extended, and her Head ſomewhat inclined towards one Shoulder. [a] Theſe ſepulchral Monuments are frequently ſtrew'd with Flowers, and thoſe who viſit them bring with them an elegant Collation for the Deceaſed.

THE firſt of the two Prints in the Plate hereto annexed, repreſents their Nuptial Rites, and the other their Funeral Solemnities. In the lowermoſt there is the Repreſentation of two Deities, who are the Guardians of the Dead, and preſide over all Affairs relating to them. The Idol with four Faces, which you ſee plac'd upon an Altar, is called *Janus*. In one of his Hands he holds a Scepter, with a Sun upon the Point of it. This Emblem, in all Probability, denotes the Conduct of divine Providence, like that amongſt the *Egyptians*, between which there is doubtleſs a very viſible Conformity. The Hand immediately below that which ſupports the Scepter, holds a Crown of Flowers. The uppermoſt of the two Right Hands has a kind of a Wand in it, and the other a Cenſer, or Pot full of Perfumes. This *Janus* is the peculiar Guardian and Protector of the Souls of old People, and ſuch as have been married, and to him they make their ſolemn Addreſſes on their Behalf.

THE other Idol is call'd *Xignam*. He preſides over the Souls of little Children, and all ſuch as are not arriv'd to Years of Maturity. He is repreſented young and fair, with four Arms; in one he holds an Infant, in another a Serpent, in the other two a Sabre, and a Ring full of Knots. His Robe is embelliſhed all over with Stars. The Parrot on one Side of him is ſomewhat remarkable, but what that Emblem denotes we are at a Loſs to determine.

WHEN one of their Grandees dies, it frequently happens, that his Vaſſals, Subjects, and Slaves, voluntarily deſtroy themſelves, in order to attend him in the other World.

ONCE a Year they celebrate a mortuary Feſtival, which conſiſts in viſiting the Sepulchres of the Dead, and carrying Proviſions with them for their Entertainment. This Feſtival laſts two Days. Every Houſe is illuminated, whilſt the People flock out of the City, for this Purpoſe, all the Evening long. There, if we may credit what they aſſert, they have familiar Intercourſe with the Dead, congratulate them on their happy Return to this World, and are overjoy'd to ſee them again. Their Compliments thus paid, they invite them to an elegant Entertainment. About an Hour after, for ſo long the Collation laſts, they requeſt the Favour of them to take a Walk into the City. " We'll go before you, ſay they, to their deceaſed Friends, to make all the Prepara- " tions that are requiſite for your commodious Reception, and to pay you thoſe Ho- " nours and Teſtimonies of Reſpect which are due to ſuch worthy Gueſts." Some

[a] *Nieuhoff, ubi ſup.*

ſhort

La FÊTE des AMES
vers le soir les japonnois vont les receuvoir hors de la Ville, et leurs presentent à manger.

Maniere dont ils reconduisent les AMES hors de la Ville, et prennent congé d'elles le troisieme jour.

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ſhort Time after the Dead prepare accordingly for their March, and the Living flock out of the City with lighted Tapers, to meet them, and conduct them into Town. But the two Days appointed for the Feſtival being expired, they ſhower down a Deluge of Stones all over the City, in order to oblige the Dead to withdraw to their reſpective Tombs; for ſhould but one of them by any Accident ſtay behind, it would be look'd upon as a public Misfortune. This Ceremony is not celebrated after the ſame Manner in all Parts, and [a] *Nieuhoff*, from whom we have made this Extract, gives us a quite different Deſcription of it in another Part of his Travels.

We ſhall ſay nothing of the lighted Lamps, which conſtantly burn in the Sepulchres, in honour of the Dead in general; but only take notice of their illuſtrious Dead, who either actually are, or ſhortly to be admitted into the Number of their Gods. A [b] dead Perſon of this high Rank and Diſtinction has a hundred and fifty Lamps perpetually burning before him.

The Poor and indigent, and the Populace, muſt never expect to have theſe Honours paid them, in the Manner we have here deſcrib'd. 'Tis ſufficient that the Beggar and the King die juſt like one another. What Neceſſity is there that the ſame Pomp and Grandeur ſhould attend them both after their Deceaſe? But to avoid haranguing to no Manner of Purpoſe, we ſhall content ourſelves with making this one Remark, that thoſe whoſe narrow Circumſtances render them incapable of defraying the Expence of ſuch funeral Solemnities, are buried by their Friends, [c] like the Beaſts, without any Regard to Decency, or the leaſt Pity or Compaſſion for their Fellow-Creatures. The *Bonzes* have a natural Averſion to the Poor, ſhun them as they would an Infection, and make no Manner of Prayers or Oblations to the Gods on their Behalf. Compariſons, indeed, are odious; but 'tis much with them as 'tis with us; a poor *Chriſtian* is very ſeldom indulg'd with any Maſſes for his Soul, without Fee or Reward.

The *Japaneſe*, in order to pay their deceaſed Relations the moſt ſignal Marks of their Affection and Reſpect, preſerve ſome particular Pocket-Books, as ſacred Monuments, to perpetuate their Memory. Theſe are called *Biosju*, and are hung up over their Doors, much after the ſame Manner, in all Probability, as the Arms or Atchièvements of Perſons of Quality in *Holland*, with the Date of the Year, and Day of their Deceaſe.

The Religion of COREA *and* JESSO.

We have not here a very large Field to range in. Whilſt we are in Expectation, however, of new Travellers arriving from theſe Parts, we ſhall entertain our Readers with ſuch Informations as we can procure from thoſe who have return'd from thence ſome Years ago. [d] "The *Coreans*, according to them, profeſs little or no Re-
" ligion at all, and only make a few Grimaces before their Idols, inſtead of paying
" them divine Adoration. On ſome certain Feſtival Days, indeed, the People reſort to
" a kind of Temple, where each Perſon lights a Piece of Sweet-Wood, puts it into a
" Vaſe, or Cenſer, and preſents it to the Idol. After this he makes him a profound
" Bow, and then withdraws." This, ſays our Author, is the Sum Total of their divine Worſhip; and this is all the Account we could well expect from a Sailor. "As
" to the Principles of their Religion, the *Coreans*, continues he, are of Opinion, that

[a] *Nieuhoff, ubi ſup* p. 440. of the Original.
[b] *Nieuhoff, ubi ſup.* in his Deſcription of the *Mauſoleum* of one of the Emperors of *Japan*.
[c] *Nieuhoff, ubi ſup.*
[d] Deſcription of *Corea*, in the fourth Tome of a Collection of Voyages to the North.

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" the Virtuous ſhall be rewarded, and the Vicious puniſhed." As to the reſt, they have no Idea of controverſial Points, Debates about Myſteries, Hereſies, or Excommunications. They are all of one Faith. " Their *Monks*, or their *Bonzes*, (for we may call " them with Propriety enough either the one or the other) make Oblations of divers " Perfumes to their Idols twice a Day, at the Beat of Drums, Baſons, and Kettles, the " uſual Implements of other Monks."

OUR Author plainly contradicts his own Account of the *Coreans*; for firſt he advances, that they profeſs no Manner of Religion, and yet afterwards tells us, that *Corea* abounds with Temples and Convents. If there be ſuch a vaſt Quantity of the former, there muſt likewiſe be a great Number of Devotees to frequent them. As to the latter, indeed, they are no Manner of Demonſtration; for they may have Monks enough in *Conſcience*, without any *Conſcience* at all, or Regard for Religion. As we are advancing nothing but the Truth, we hope the Reader will excuſe the Pun. Father [a] *Martini*, who had much better Information, aſſures us, that the religious Ceremonies and Principles of the *Coreans* are exactly conformable with thoſe of the *Chineſe*; that they hold, with them, the *Metempſychoſis*, or Tranſmigration of Souls, and that *Fo* is their favourite Idol. Their Convents and Pagods are ſituate, for the generality, on Mountains, and ſubject to the Power and Authority of the City or Town that lies neareſt to them. " They have one particular Convent, with ſix hundred Monks in it, and one City that " has four thouſand of them under its Juriſdiction. They are diſtributed into ſelect " Bands, or Companies, each conſiſting of ten, twenty, and ſometimes thirty Mem- " bers. The oldeſt is their Principal, or Superior, and if any one proves careleſs or re- " miſs in his Duty, he orders him to be corrected by his Brother-Monks. If the Crime " be flagrant or capital, the Offender is delivered into the Cuſtody of the Governor of " the Town, to whoſe Authority the Convent is entirely ſubject." If *Corea* abounds with Monks, 'tis becauſe any one that will has the Liberty to take up the Habit, and lay it down again at Pleaſure. Theſe Monks are oblig'd to pay ſuch Taxes, and perform ſuch manual Operations, as it ſhall be thought proper to impoſe upon them. This 'tis, they ſay, that draws down the Contempt of the *Coreans* upon them, and is the principal Reaſon why they look upon them as Slaves and Vaſſals. " Their Principals, " or Superiors, however, eſpecially if they are Men of Senſe and Ingenuity, are treated " with all the Teſtimonies of Reſpect imaginable, are look'd upon as Quality, bear the " honourable Title of *Imperial Monks*, and wear the royal Badge upon their Habits." By their Conſtitution, they are obliged to refrain from eating any Animals, of what Nature or Kind ſoever. They either have not, or at leaſt ought not to have, any familiar Intercourſe with the Female Sex. They have their Beards, as we are inform'd, and their Heads cloſe ſhav'd; and immediately after the firſt Time of that Operation, a particular Mark is artfully impreſſed upon their Arms, which can never be eraſed. If they happen to prove refractory, and act in Defiance of the Rules of their Society, they are very ſeverely puniſh'd, and expell'd the Convents.

WE have already obſerved, that the *Bonzes* of *Corea* are the Objects of public Contempt, on Account of their being ſubject to the Payment of ſome particular Taxes, and the Performance of ſuch mechanical Operations as ſhall be impoſed upon them. They are the very Reverſe, it muſt be acknowledged, of our *European* Prieſts, who value themſelves on Account of their living at Eaſe, and being under no Obligation to do any one Thing whatſoever. Thoſe of *Corea* are forc'd to be diligent and induſtrious, and get their Livelihood by the daily Practice of ſome Profeſſion or another. Several of them act in the Capacity of Tutors, and have Pupils entruſted to their Care and Conduct, who ſometimes continue with them, on much the ſame Conditions as the *Nens* amongſt the *Talapoins*. Theſe young Probationers are Heirs to thoſe Monks who have

[a] In the third Tom. of the ſame Voyages to the North, publiſhed in the Year 1715.

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brought them up, and in whoſe Service they have been employed, and as ſuch go in Mourning for them when they die.

THEIR Convents and Pagods are all built at the public Expence, and every one contributes, more or leſs, to the Erection of thoſe Edifices, according as his Circumſtances will admit. Both the one and the other are commodiouſly ſituated; are Places of public Reſort, and frequented as much for Pleaſure as Devotion. Their Proſpects are as fine as thoſe in *Japan*, we were going to ſay in *Europe*; their Walks are agreeable, and their Solitude very entertaining. Let us not, however, envy ſuch their Happineſs, who retire from the World, ſince we are aſſured they make it their Study there, to repel all Manner of Temptations. But one Thing is very remarkable, and that is, that there are common Strumpets, who either frequent theſe Convents and Pagods, or at leaſt hover round about them, with whom theſe Monks occaſionally trifle away an Hour or two by way of Amuſement. This is a new Contraſt in the Religion of theſe Idolaters. This Conduct, however, will not appear ſo very particular, if we will but reflect, that Vice with Pleaſure inſinuates herſelf into thoſe Places which are ſet apart for the Practice of Virtue; for this Reaſon in particular, becauſe Temptation always follows her cloſe, and Luſt and Wantonneſs conceal themſelves under the Veil of Piety; ſince theſe Places are ſolitary and unfrequented, but at ſuch Times as are appointed for the public Exerciſe of Devotion. Beſides, we frequently find in *Chriſtian* Countries, not only Taverns and Alehouſes, but Brothels adjacent to our Churches. This Reflection is principally intended for the *Chriſtian*'s Reformation; there is no need to furniſh the *Coreans* with ſuch refin'd Ideas. The *Corean* Monks likewiſe, as we are inform'd, are mightily addicted to exceſſive Drinking; and our Prieſts, with their good Wills, would never part with their Bottle. To conclude, there are Convents in *Corea* for Nuns, who are ſhav'd as well as the Monks, are doom'd to a perpetual Virginity, and ſubject to the Laws of their Conſtitution.

As to the Natives of *Jeſſo*, the Reader muſt expect no particular Detail of their Religion. What Account can we poſſibly give of a People, who were never viſited by any of our *Europeans*, but a [a] *Dutch* Mariner, who informs us only, that when they are carouſing before the Fire, they ſprinkle a ſmall Quantity of Water here and there into it, by way of Oblation?

Their NUPTIAL RITES, FUNERAL SOLEMNITIES, *and other Ceremonies.*

RELATIONS are not permitted to marry within the fourth Degree of Conſanguinity. Love is a Paſſion, which they are for the generality entire Strangers to; for they marry at nine or ten Years of Age; or if that ſoft Fire be ever kindled in their Breaſts, 'tis after Marriage; juſt the reverſe of us, who preſently grow cold after Enjoyment. But we ſhall not be ſo partial to the *Coreans*, as to imagine they have any Opportunity to indulge their Love, I mean that generous Paſſion, which is rational and manly, ſince they look upon their Wives, and treat them like Slaves; beat and abuſe them on every trivial Occaſion, and divorce themſelves from them at their Pleaſure. The Wife, on the other Hand, has not the Privilege to get rid of a ſurly moroſe Husband, with equal Eaſe, which may juſtly be accounted a very great Hardſhip.

[a] See the Account of the Diſcovery of *Jeſſo*, Tom. III. of the Collection of Travels to the North.

THE *Coreans*, according to Father [a] *Martini*, have much more Liberty, with reſpect to matrimonial Contracts, than the *Chineſe*. "Every one there makes free Choice "of a Wife for himſelf. The Lovers give each other their ſolemn Promiſe, and marry "whenever they think moſt convenient, without conſulting their Relations on one Side "or the other." The Nuptial Ceremony, according to the Account we have of it, conſiſts principally in the Bridegroom's taking a formal Tour round the Town, and making a Halt at his Miſtreſs's Apartment, where he meets with a very favourable Reception from the young Lady's Relations. After this, he conducts his Bride to his own Houſe, and conſummates the Affair without further Ceremony.

To what has been ſaid, we muſt add, that Polygamy is allow'd in Favour of the Men, and that when they put away their Wives, they can, if they pleaſe, diſcharge themſelves of their Children likewiſe. None, however, but Slaves, and the Refuſe of the Populace, are guilty of ſo ungenerous a Practice. As to the Paſſion of Jealouſy, they are not near ſo much tormented with it as the *Chineſe* are.

WHEN a Freeman dies, his Children go into Mourning for three Years, with all the Severity of a Monk, who durſt not ſwerve from the Laws of his Order; and, if we may depend on the Veracity of our Author, without an Ability to act in any public Capacity during the whole Time; nay, they muſt refrain from the Duties of the Marriage-Bed; and ſuch Children as happen to be born in the Mourning Time are look'd upon as illegitimate. No Heat, no Indulgence of their Paſſions, is then allow'd of; neither muſt they waſh themſelves till their Time is expir'd. As to the reſt, by the Denomination of a Freeman, we mean, all ſuch as are not the Scum and Refuſe of the People. They weep, they howl, and tear their Hair, to teſtify their Concern for a deceaſed Friend. The Corpſe is depoſited in a double Coffin, as well embelliſhed, and as finely varniſh'd, as their Circumſtances will admit of. The *Coreans*, according to Father *Martini*, never bury their Friends, till three Years after their Deceaſe; during all that Time, they keep them in their Coffins, as the *Chineſe* do, and ſhew them the very ſame Reſpect as they did whilſt they were living. [b] Some of our *Dutch* Accounts aſſure us, that they bury their Dead every Spring and Autumn; that they lay ſuch as die in the Summer, into an Apartment erected upon four Stakes, where they are left till their Rice-Harveſt is gotten in. When they think proper to bury them, they convey them firſt to their own Houſes, and there lock up in the Coffins with them, ſeveral Suits of Clothes, and a Variety of Trinkets. The Night which precedes the Funeral Solemnity is ſpent in innocent Amuſements, and an elegant Collation. They ſet out at Break of Day, the Relations are all in Tears, and the Bearers ſing and move in ſolemn Pace, according to the melancholy Tune; for ſuch as are but in indifferent Circumſtances, they dig a Grave about five or ſix Foot deep, and there bury them. For Perſons of Diſtinction they erect ſome ſtone Monuments, with their Statues upon them, and with a kind of Epitaph underneath, which, as we have already obſerved, is cuſtomary amongſt the *Japaneſe*. Three Days after their Interment, the Friends and Relations of the Deceaſed pay him a formal Viſit, make their Oblations upon his Tomb, and recreate themſelves there for ſome conſiderable Time. Every Full Moon they cut the Graſs that grows round it, and make their free-will Offerings of new Rice. But this is not all; they ſhew ſuch a friendly Concern for the Repoſe of their Dead, that upon the leaſt Intimation which their *Bonzes* give them, of their lying any Ways uneaſy, they remove them, at their Requeſt, to a more commodious Situation.

[a] Tom. III. of the Collection of Travels to the North.
[b] Deſcription of *Corea*, *ubi ſup.* Tom. IV. of the ſame Collection of Travels to the North.

OUR

Our *Dutch* Mariner inſinuates, that the eldeſt Son is Heir to his Father's moſt valuable Effects; that the other Sons divide the Remainder between them, Share and Share alike, and that the Daughters are left entirely deſtitute of all Manner of Proviſion. 'Tis likewiſe cuſtomary, as we are inform'd, for an old Gentleman that is infirm and decay'd, to reſign to his Children the Management and Diſpoſal of all his Effects; who, notwithſtanding are very indulgent to, and tender of him, and ſtudy to make the Remainder of his Days paſs away as comfortably as poſſibly they can. " The eldeſt Son " takes immediate Poſſeſſion of the Whole, in Right of himſelf and his Brothers, and, " at their mutual Expence, erects a commodious Apartment for the Reception of their " Parents." A *Corean* would be ſtartled to ſee a Father and Mother abandon'd, and look'd upon as an Incumbrance by their Children, (as often they are amongſt us) after they had voluntarily delivered up their whole Subſtance into their Cuſtody and Poſſeſſion. We muſt not, however, be ſo vain as to imagine, that ſuch as live at ſome thouſands of Leagues Diſtance from us, are always endued with more Honour and Honeſty than ourſelves. Happy it is for us, that Vice and Virtue have every where their Exceptions, and that in *Europe*, as well as *Aſia*, the Juſt and the Unjuſt are mingled together.

The Science of Phyſic, as practiſed amongſt the *Coreans*, is very ſimple; conformable enough, as we are inform'd, to that of their Neighbours, and founded upon the Principles of pure Nature. This curſory Account relates only to that Part of their Practice which may properly be term'd the true Art of Phyſick, and not to that ſupernatural Branch which depends wholly on Sorceries and Incantations. The Phyſicians of *Corea*, ſays our *Dutch* Mariner, are entirely devoted to the Service of the Rich; the Poor have none to attend them, but Emperics and Magicians. One might be almoſt tempted to ask, *Whether, all Prejudice and Prepoſſeſſion apart, there is any great Difference between a Phyſician, a Quack, and a Conjurer.* *Hippocrates* himſelf, who had not half the Aſſurance of an infinite Number of Practitioners, who call themſelves his *Sons*, has modeſtly acknowledged, *That* [a] *great Art is requir'd to paſs a right Judgment on any Diſtemper.* The Conſtitution of the Body is as various as that of the Mind; nay, the former, which is Man's terreſtrial Part, is expoſed to much greater Viciſſitudes, through Age, the Climate of the Country, the Weather, the different Temper of the Mind, which influences and affects it, the Nature of his Diet, *&c.* 'Twould be an unpardonable Digreſſion to launch out any farther on this Topic. We ſhall proceed, therefore, to give you a ſhort Account of the *Corean* Government.

Their Monarch, as all the *Aſiatic* Princes are, is abſolute and deſpotic, and his unlimited Power, which is ſo ſhocking and inſupportable to us, is not look'd upon as any Burden by his Subjects. Their Monarch's Decrees are irrevocable, and without Appeal. 'Tis prohibited, on Pain of Death, to make any Objections to, or Animadverſions upon it. Whenever he goes abroad, the whole Court are oblig'd to attend him, and he appears in all the Pomp and Magnificence of the moſt abſolute Monarch. There is a profound Silence wherever he comes; all the Shops and Doors, in all the Streets through which he paſſes, are cloſe ſhut up. His Nobles, as well as his Guards, are oblig'd to turn their Backs towards him; not a Soul durſt preſume ſo much as to cough in his Preſence. For the Prevention of any ſuch Act of Indecency, the Soldiers there put little Sticks in their Mouths. We are inform'd, that in the Reign of *Domitian* the Tyrant, the Senators of *Rome* chew'd Laurel, to prevent their burſting out into Laughter, which was a capital Crime, at the Follies and extravagant Deportment of their Sovereign. What a Torment would it be to a *European* to live under the Government of ſuch a Prince! And how inſupportable would it be for a *Corean*, would one arriv'd from thence ſay, to habituate himſelf to a Compliance with abundance of Cuſ-

[a] *Judicium Difficile.*

toms

toms practiſed here in *Europe!* Every one has Eagle's Eyes to diſcover the Foibles of his Neighbour, but conſtant Habit makes him blind to, and inſenſible of his own. There are various kinds of Governments, as well as Diſtempers: They are Maladies of a quite different Nature, and their Symptoms have no Manner of Reſemblance.

As to the Religious Cuſtoms of *Jeſſo*, we meet with nothing worth the Reader's Obſervation.

The Religion of TARTARY.

WE are now come to that infinite Number of People, who are ſcatter'd all over the Northern and Eaſtern Parts of *Aſia*. In the antient Religion of the *Scythians*, (who were *Tartarians* formerly) *Mars*, the God of War, was worſhipped under the Repreſentation of an *Old Ruſty Sabre*, to which they annually ſacrific'd a conſiderable Number of Oxen and Horſes. They dy'd it likewiſe with the Blood of one of their Enemies, whom they ſacrificed in honour to it at the ſame Time. The modern *Tartars*, who are the People we ſpeak of, are partly *Mahometans*, and partly *Pagans*. They acknowledge, according to [a] *Carpin*, one God, the Creator of all Things, both viſible and inviſible, who rewards and puniſhes the Sons of Men, according to their Merits; but they never pray to, continues he, reverence, or pay him any external Act of divine Adoration. But if ſo, what would thoſe Idols ſay, which are ſtuffed with Felt, and made of human Form, whom they plant at their Doors; who watch over them, and preſerve them from all Harms; who are likewiſe the tutelar Deities, and Guardians of their Flocks; whom they honour in making them Oblations of the Firſtlings of their Sheep and their Oxen, and the firſt Morſel of their daily Meals? They burn the Bones of their Beaſts which they offer up in Sacrifice, becauſe they are not allowed to break them.

CARPIN likewiſe ſeems to intimate, that the *Tartars* he ſpeaks of, pay divine Honours to the Fire. When any Strangers come amongſt them, they and their Effects which they bring with them, muſt all paſs between two Fires for their Purification. They are ſtrictly enjoin'd not to put a Knife into the Fire, nor touch it with a Knife, nor to cleave any Wood near it with a Hatchet. They pay likewiſe a particular Reſpect to the Whip with which they laſh their Horſes. This Traveller has oblig'd us with a particular Account of ſeveral other Superſtitions, ſtill more remarkable than any hitherto mentioned. Before they drink, they take their Cup or Glaſs, and firſt pay their Obeiſance to the Fire, Air, Water, and the Dead; turning themſelves accordingly to the four Corners of the Earth. If the Fire be the Object of their Devotion, their Eyes are directed towards the South; if the Air, towards the Eaſt; when they worſhip the Water, they face the Weſt; and the North, when they adore the Dead. Friar *Rubruquis* ſays much to the ſame Effect, with Regard to the religious Worſhip of theſe *Tartars*, and adds, that the Maſter and Miſtreſs of a Houſe, that is to ſay, one of their moveable Tenements, erected on a Carriage, [b] the Door whereof, according to one of their fundamental Principles, muſt always front the South; that ſuch Maſter and Miſtreſs, I ſay, have their reſpective tutelar Deity, and each of them goes under the Denomination of their *Brother*. They have another little Idol, common to both, entitled, *The Guardian of their Houſe*. At the Bed's Foot is placed a Kid-Skin, ſtuff'd with Wool, and a little Image, with its Face turn'd to the Wives and Daughters Side, for their particular Defence likewiſe and Protection. Near the Door, on the Wife's Side,

[a] Collection of Travels to the North, Tom. VII.
[b] *Purchas's* Extracts of Voyages.

that

that is the Eaſt, as the Husband's is the Weſt, is plac'd another Idol, with the Teat, or Udder, of a Cow, which is a Symbol, denoting that 'tis the Women's Province to milk their Cows. On the Husband's Side there is an Idol with a Mare's Teat.

THE [a] *Mongalian Tartars* acknowledge but one God, the Author of Life and Death, yet hold it lawful to ſerve and adore him various Ways. *Mangu-Chan*, in *Purchas*, juſtified this Plurality of Worſhip, by comparing the Supreme Being to a Hand, with a Variety of Fingers. The *Tartars*, according to [b] *Mark Paul*, acknowledge a Supreme Being, who inhabits the Heavens, and to him only make their devout Addreſſes for thoſe invaluable Bleſſings, Wiſdom, Health, *&c.* Their Houſhold God *Natigay*, or *Itogay*, who has a Wife and Children, is the next Object of their Eſteem and Veneration. The former is placed at his Left-Hand, and the latter before him. He is the Guardian of their Families, and preſides over all the Products of the Earth. No one preſumes to go to Dinner till he and his whole Family are firſt ſerv'd. Their Entertainment principally conſiſts in having their Mouths very plentifully greaſed: The Fragments of their Repaſt are thrown out of Doors, for the Accommodation of ſome unknown Spirits.

THIS is the Sum and Subſtance of what we find moſt remarkable in the Account of our antient Travellers. We ſhall now conſult the Moderns. The *Mongalian Tartars*, *Calmoucs*, and others, according to them, have, properly ſpeaking, no other God but their *Dalai-Lama*, which ſignifies, as we are inform'd, *Univerſal Prieſt*. This Sovereign Pontiff of all the *Tartarian* Idolaters, and whom they acknowledge as their God, [c] reſides "towards the Frontiers of *China*, [d] near the City of *Potala*, in a Con-
"vent, ſituate on the Summit of an high Mountain, the Foot whereof is inhabited by
"above twenty thouſand *Lamas*, ... who have their ſeparate Apartments round about
"the Mountain, and, according to their reſpective Quality and Function, are planted
"nearer, or at greater Diſtance from their Sovereign Pontiff. The *Dalai-Lama* never
"concerns himſelf in the leaſt about the Management of his temporal Affairs; neither
"are they the Province of any of his *Lamas*, but are entirely left to the Diſcretion of
"two *Chans* of the *Calmoucs*, who furniſh him from Time to Time with whatever is
"requiſite for the honourable Support of himſelf and his whole Houſhold. This *Da-*
"*lai-Lama* has been call'd *Prête-Gehan*, or *Preſter-John*, without knowing preciſely
"what Countryman he was..... The Term *Lama*, in the *Mongalian* Language, ſig-
"nifies *Prieſt*; and that of *Dalai*, which in the ſame Language implies *vaſt Extent*,
"has been tranſlated into the Language of the Northern *Indians*, by *Gehan*, a Term
"of the ſame Signification. Thus *Dalai-Lama*, and *Prête-Gehan*, are ſynonomous
"Terms, and the Meaning of them *Univerſal Prieſt*." [e] Father *Verbieſt* had before obſerved, that the *Grand Lama*, or *Lama-Sem*, here call'd *Dalai-Lama*, is the *Prête-Gehan*.

WE have already told you, [f] that the *Dalai-Lama* aſſumes the Deity, and is look'd upon as immortal by all his Admirers. Thus we have given you the beſt Account we can find of this *Grand Lama*, in the Extracts of the Miſſionary Fathers quoted by [g] *Kircher*. The Reader, by what follows, will be able to reconcile theſe two Paſſages together. There are two Monarchs, one Temporal, and the other Spiritual, at *Laſſa*, which, ſome ſay, is the Kingdom of *Tanchuth*, or *Boratai*, or *Barantola*. The Spiri-

a *Moal-Tartars* in *Purchas*, *ubi ſup.* who are not ſpread, it ſeems, ſo far in *Aſia* as the *Mongalian Tartars*.
b Quoted by *Purchas*, *ubi ſup.*
c Notes on the Genealogical Hiſtory of the *Tartars*.
d In *Tanchuth*.
e The Account of the Eaſtern Parts of *Tartary*, in the Collection of Voyages to the North, Tom. III.
f Notes on the Hiſtory, *&c. ubi ſup.*
g *China Illuſtrated.*

tual Monarch is the *Grand Lama*, whom theſe Idolaters worſhip as a God. He very ſeldom goes abroad. The Populace think themſelves happy, if they can by any Means procure the leaſt Grain of his Excrements, or Drop of his Urine; imagining either of them an infallible Preſervative from all Maladies and Diſaſters. Theſe Excrements are kept as ſacred Relics, in little Boxes, and hung about their Necks. Father *Le Comte* [a] imagines *Fo* and the *Grand Lama* to be one and the ſame Deity; who, according to the Idea of theſe *Tartars*, muſt for ever appear under a Form that may be felt or perceiv'd by the Senſes, and is ſuppoſed to be immortal. He is cloſe confin'd, adds he, to a Temple, where an infinite Number of *Lama's* attend him, with the moſt profound Veneration, and take all imaginable Care to imprint the ſame awful Ideas of him on the Minds of the People. He is very ſeldom expos'd to View, and whenever he is, 'tis at ſuch a Diſtance, that it would be morally impoſſible for the moſt quick-ſighted Perſon to recollect his Features. Whenever he dies, another *Lama*, who reſembles him as near as poſſible, is immediately ſubſtituted in his Stead; for which Purpoſe, as ſoon as they perceive his Diſſolution drawing nigh, the moſt zealous Devotees, and chief Miniſters of the imaginary God, travel the whole Kingdom over, to find out a proper Perſon to ſucceed him. This pious Intrigue is carried on, ſays he, with all the Dexterity and Addreſs imaginable. The Deification of the *Lama*, if we may depend on the Veracity of Father *Kircher*, was firſt owing to the extraordinary Truſt and Confidence which theſe People repos'd in their *Preſter-John*. They flock'd round about the Monarch from all Parts, to liſten to his wiſe Counſels and Deciſions, as they would to an Oracle. At this very Day every Body goes, Rich and Poor, in Pilgrimage to this Deity's Palace, in order to receive his Benediction, and to pay him divine Adoration. At his Feet is a Baſon, into which the Devotees throw their voluntary Oblations.

In all this they behave exactly like the *Japaneſe* towards their *Dairi* or Sovereign Pontiff. We have already inform'd you, that this *Dairi* is a kind of Deity, that his Clergy preach up to the People the Tranſmigration of the *Dairi*'s Soul who dies, into the Body of his Succeſſor. The Remarks we ſhall make hereafter with reſpect to the *Kutuchta*, or Uſurper of the *Dalai-Lama's* Authority, will fully juſtify this Compariſon. Let us ſuppoſe, therefore, that theſe whimſical and extravagant Tenets flow from one and the ſame Fountain. 'Tis much more natural, in my Opinion, to think ſo, than to trace the Worſhip of the *Grand Lama*, and his imaginary Divinity, from ſome corrupt Ideas of *Chriſtianity*, formerly impreſs'd on the Minds of theſe People by the *Neſtorians*; ſince there is no Manner of Reſemblance between them. [b] The Author of the Conference, which is maliciouſly ſuppos'd to be held between a *Tartar* and a *Roman Catholic*, does not offer to make any Compariſon between the *Dalai-Lama* and our *Pope*. The latter, indeed, ſtiles himſelf infallible, and acts likewiſe in the Capacity, if I may be allow'd the Expreſſion, of a *Vice-God*; but no one ever carried the Point ſo far, as to aſcribe to his Holineſs, whilſt living, the Honours of a formal Deification. If there be any one Ceremony relating to our *Chriſtian* Pontiff, that carries the Appearance of divine Worſhip in it, and ſets him, in that Reſpect, on a Level with the *Dalai-Lama*, 'tis that kind of ſolemn and pompous Adoration which is always paid him at his firſt Acceſſion to the Pontificate. As to the reſt, who knows, but that the Immortality of the *Dalai-Lama* may amount to no more, in effect, than that eſtabliſh'd Cuſtom in *France*, which maintains that her Monarch never dies? Since a new King is immediately proclaim'd after the Deceaſe of the old one, and no Court of Juſtice, or public Office whatſoever is ſhut up, or in the leaſt interrupted in their uſual Proceedings, for Want of the royal Authority to ſupport them; and, in all probability, the religious Authority is preſerv'd after the ſame Manner amongſt the *Lamas*. The immediate Subſtitution of one Pontiff in the room of another, may poſſibly eſtabliſh

[a] Memoirs of *China*, Tom. I.
[b] Notes on the Hiſtory of the *Tartars*, &c. p. 340.

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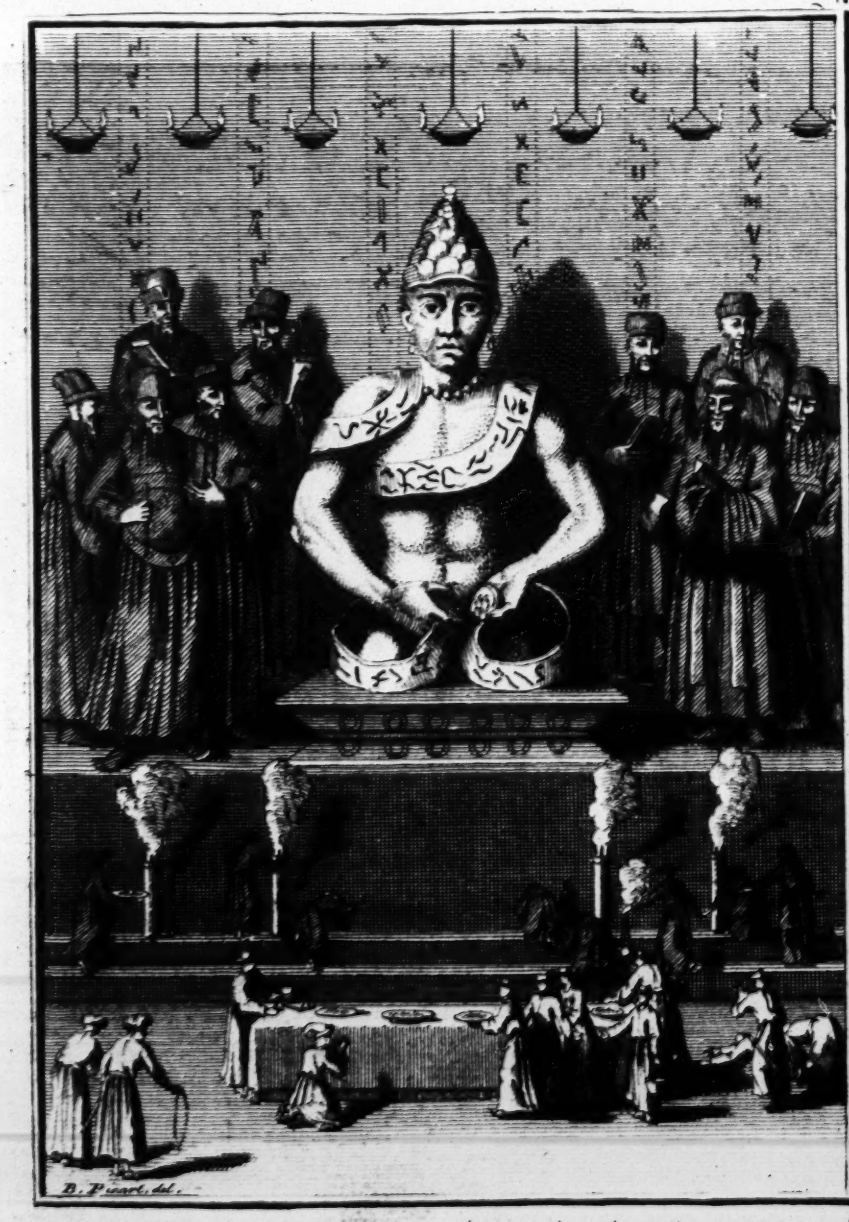
A. HAN Roi des TARTARES DIVINISÉ. B. LAMA qui fait ses prieres. pendant qu'un autre C. tourne un instrument Cylindrique sur son cube.

TROPHÉES, élevés sur les plus hautes Montagnes, que les LAMAS vont adorer pour la conservation des Hommes et des chevaux &c.

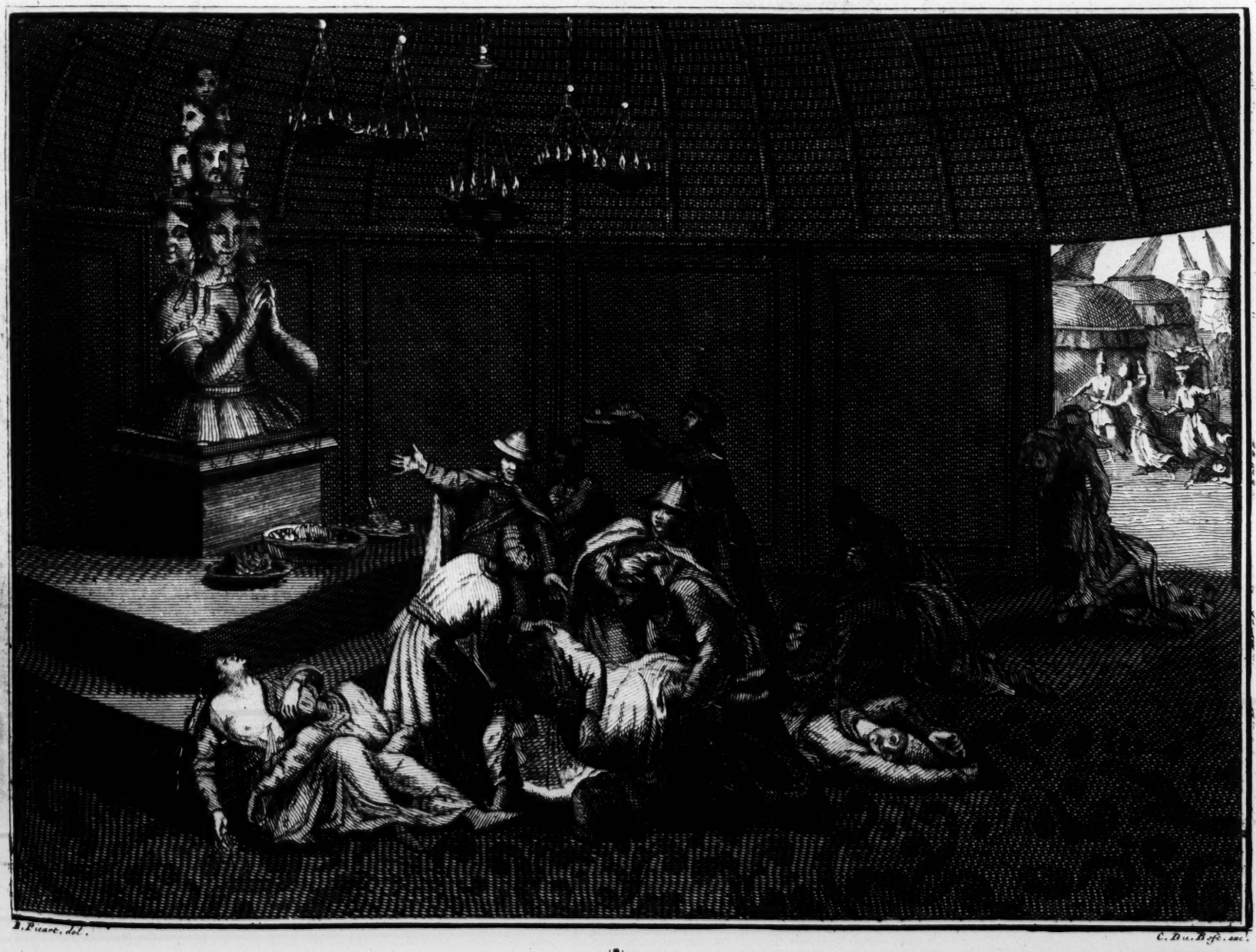


L'IMAGE de CONFUTIUS. telle qu'on la voit dans les Colleges publics. et dans les HU-TAN-OS, ou SUTANOS des chinois. cette figure est relative a ce qui est raporté du culte de CONFUTIUS à l'article qui le Concerne.

L'AMIDA des Japonois, cette figure est placée ici relativement aux Divinités des Chinois, et des Tartares qui se trouvent y avoir du raport.

BUTH; He is a Furious YOUNG MAN, *Who Kills every body he meets.*

BUTH; c'est un JEUNE HOMME *Furieux qui tue tous ceux qu'il rencontre.*



P. Picart. del. *C. Du. Bosc. exc.*

MANIPA an IDOL or DEITY of LASSA, to whom they Offer all ye unhappy Wretches Slain by BUTH

MANIPA IDOLE, ou DIVINITE de LASSA, a laquelle on offre ceux que BUTH a tué.

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a Continuance of the *Vice-Deity* in *Tartary*, which would be impracticable amongſt other Nations.

'Tis much more probable, that the Religion of theſe *Lamas* is rather a Branch of ſome one of the *Indian* Doctrines, than any Relic of Chriſtianity. Were the *Tartars* more honeſt, and not ſo illiterate, we might entertain a more adequate Idea of the Articles of their Belief. The Populace, for the generality, have no [a] Notion of any of their religious Diſſertations, which are written either in the *Tanchuthian*, or any other Language; "but, as to what relates to divine Worſhip, pin their Faith entirely on the "Sleeves of their *Lamas*..... All that can be learned, in ſhort, from them, are a few "old Legendary Stories, and a few Ceremonies..... Their Knowledge extends no far-"ther.... As to the *Lamas* themſelves, the Principles of their Religion are ſo dark, and "myſterious, that 'tis impoſſible to draw any Concluſions from them..... All that we "can find, is, that they lay down the three following Maxims, as Rules for their ge-"neral Conduct; *viz.* to ſerve and reverence the Deity, to injure no Man, and to give "Tribute to whom Tribute is due". But, however, were we to examine into the Lives and Characters of theſe *Tartars*, we ſhould find them very deficient in the Practice of theſe Important Articles. Let us now take a tranſient View of their Notions with Reſpect to the Deity. They aſſert, that they worſhip but one God only, who, notwithſtanding, is intimate with, and diſcloſes his Secrets to the *Dalai-Lama*, for the Edification of the People. Their Images are Repreſentations of their Deity, and ſome favourite Saints, which are expoſed to public View, in order to remind the People of their Duty towards God, and of thoſe Virtues which they ought conſtantly to practiſe. This Account is extracted from the Author [b] before quoted. We leave our Readers to judge whether the *Calmoucs* and *Mongals*, who live in the moſt profound Ignorance, have not been inſtructed by ſome *Chriſtian* Tutor, and very probably by our *wiſe Annotator* himſelf.

To this viſible God, this *Dalai-Lama*, of whom we have been ſpeaking, we muſt add ſome Kings, who have been deified, as well as he, but after their Deceaſe. *Han*, King of *Tanchuth*, became immortal, by virtue of his extraordinary Clemency, and juſt Adminiſtration. He died in the Odour of Sanctity, and was received amongſt the Number of the Gods.

Deva, another King of *Tanchuth*, was deified, on Account of his eminent Virtues. In the Print annex'd you'll find a *Lama* at his Prayers, ſome ſmall Diſtance from theſe two Idols, and ſeveral Lamps hung round about, devoted to their peculiar Service. This *Lama* at his Prayers, brings to our Remembrance the Inſtrument of Devotion, which the faithful *Tartarians* very religiouſly make uſe of whilſt their Prieſts are performing divine Service. We have copied it from Father [c] *Kircher*.

Manipa, the Goddeſs of theſe People of *Tanchuth*, has nine Heads, which form a Kind of Pyramid. She is likewiſe repreſented under a human Shape. A bold, reſolute young Fellow, prompted by an enthuſiaſtic Rage, like him who cries *Amoc* amongſt the *Indians*, and dreſt in Armour, flies round about the City, upon ſome certain Days in the Year, like a Mad-Man, and kills every one he meets, in honour of the Goddeſs. This young Enthuſiaſt is called *Phut*, or *Buth*. By ſuch outrageous Sacrifices as theſe, the Devotees imagine they oblige the Goddeſs, and ingratiate themſelves in her Favour.

[a] Notes on the Genealogical Hiſtory of the *Tartars*.
[b] Notes on the Hiſtory, &c. *ubi ſup.*
[c] *China* illuſtrated.

THESE *Tartars* likewiſe obſerve the ſuperſtitious Cuſtom of erecting ſeveral Trophies on their higheſt Mountains, for the Preſervation of themſelves and their Horſes; and pay them even divine Adoration.

THE *Calmoucs* and weſtern *Mongals* pay the ſame Reſpect to their Sovereign Pontiff, ſtyl'd *Kutuchta*, as the other *Tartars* do to their *Dalai-Lama*. [a] Formerly the *Kutuchta* ſettled on the Borders of the River [b] *Amur*, but at preſent he incamps, for the generality, with a Body of his faithful Followers, round about the River *Orchon*. He was once the Subdelegate, or Deputy of the *Dalai-Lama*, for the Adminiſtration of all religious Affairs amongſt the Northern *Tartars*; thoſe People being too far diſtant from the uſual Reſidence of the *Dalai-Lama*. In proceſs of Time, this *Kutuchta* made a Diviſion in the Church, ſet himſelf up as independent, deified and immortaliz'd himſelf at the Expence of his old Maſter. The Divinity of *Kutuchta* is at preſent ſo firmly eſtabliſhed in the Minds of his Followers, that ſhould any one ſcruple to believe it, he would be look'd upon by his Companions with the utmoſt Horror and Deteſtation. According to the Accounts of [c] another Author, the Schiſm of *Kutuchta* is no antient Innovation. "Not many Years "ago, ſays he, the *Dalai-Lama* eſtabliſhed the *Kutuchta*, as his Vicegerent, or Suffra-"gan over the Northern People of [d] *Mongal* and *Ajuka*, who were formerly under the "Juriſdiction of [e] *Contaiſch* and *Buchary*." This Vicegerent, taking Advantage of the diſtant Reſidence of the Sovereign Pontiff, ſet himſelf up as the Spiritual Head of all the People. He incamps ſometimes in one Place, and ſometimes in another; but is always ſurrounded with a numerous Body of Life-Guards. He carries with him, likewiſe, thoſe Idols which are in the higheſt Repute, and pitches ſeparate Tents for their peculiar Service. When this [f] *imaginary Deity* decamps, his faithful Devotees flock from all Parts, with their Families, to meet him, and throw themſelves in his Way, in order to procure his heavenly Benedictions: But, it ſeems, they muſt pay for them, if they have them. There muſt be, ſays our *Annotator*, a *valuable Conſideration*. "The "Chief Magiſtrates, and other Perſons of Diſtinction among them, continues he, are "the only Perſons who dare approach his ſacred Perſon. When he gives them his "Bleſſing, he clinches his Hand, and lays it upon their Foreheads, having a Chaplet "in it at the ſame Time, made after the ſame Faſhion as thoſe of the *Lamas*."

THE *Kutuchta* never expoſes himſelf to public View, [g] but on ſome particular Days; and then 'tis with all the Pomp and Magnificence imaginable: And never marches, but with the Sound of Trumpets, and the Beat of Drums; or at leaſt of Inſtruments of Muſic, which, amongſt the *Tartars* are equivalent to them; for we would not abſolutely inſiſt upon our own Terms. He is carried in Proceſſion to a Tent, covered with *Chineſe* Velvet, and open in the Front. There he ſeats himſelf croſs-legg'd, on a Throne, erected on a large ſquare Eminence, covered with Velvet, in the midſt of a large Quantity of Cuſhions, rang'd all round the Pontiff, but at an humble Diſtance, and below him, for the immediate Service of the *Lamas*.

[a] Notes on the Genealogical Hiſtory of the *Tartars*.

[b] A River which ſprings from the South-South-Eaſt, and falls into the *Selinga*.

[c] The Manners and Cuſtoms of the *Oſtiacs*, in Tom. II. of the Collection of Voyages to the North.

[d] At leaſt the *Moguls*, or Weſtern *Mongals*, the preſent Subjects of *Tudſchtu-Can*. See the Notes on the Hiſtory of the *Tartars*.

[e] In the Notes on the Hiſtory of the *Tartars*, the Sovereign Prince of the *Moguls*, or *Mongals*, is called *Contaiſch*, and the great *Cham* of *Tartary*, ſo boaſted of in the Hiſtory of Ages paſt, and ſo little known at preſent. See this curious Remark.

[f] Notes on the Genealogical Hiſtory, &c.

[g] The Manners and Cuſtoms, &c. Tom. VIII. of the Collection of Voyages to the North. Notes, &c. *ubi ſup.*

[a] In theſe ſolemn Ceremonies the Siſter of this Sovereign Pontiff, for the generality, ſits at his Right Hand, and officiates in the Capacity of a *Lama:* She is likewiſe ſhaved, as a public Mark that ſhe belongs to the Prieſthood. [b] We are informed by the other Relation, that on each Side of the *Pontiff-God*, or *Vice-Deity*, there are two Idols, "which repreſent the Divine Eſſence; that the other *Lamas* ſit on each Side, on the "Floor upon Cuſhions, from the Throne, or Eminence, whereon the Grand Pontiff is "ſeated, to the very Entrance of the Pavilion; and that in this Attitude, or Situation, "they have a Book in their Hands, in which, to all outward Appearance, they ſeem to "read to themſelves with Decency and Devotion;" but whether theſe Particulars are true or falſe, 'tis morally impoſſible for any one truly to determine. "As ſoon as "the *Kutuchta* is ſeated, all their Inſtruments of Muſick ceaſe; and the whole Aſſembly "firſt proſtrate themſelves to the Ground, and then burſt out into loud Acclamations, "in honour of the Deity, and into exalted Encomiums on their *Kutuchta*". All the *Lamas* in general throw ſome odoriferous Herbs into their Cenſers, and therewith firſt perfume the Idols, then their Sovereign Pontiff, and afterwards, the whole Congregation of the Faithful. As ſoon as this Ceremony is over, each individual *Lama* depoſits his Cenſer at the Feet of the Pontiff, and their Principal, or Superior, takes ſeven ſeveral *China* Cups full of Milk, Honey, Tea, and Brandy, *&c.* and makes an Oblation of them to the Idols. Then he takes ſeven other Cups, filled with the ſame Ingredients, and preſents them to the *Kutuchta*. All theſe Oblations are attended with the loud Acclamations of the whole Aſſembly, who repeat with Fervency ſome certain Words to this or the like Effect, *viz. Our Katuchta is a ſhining Paradiſe.* The *Kutuchta* firſt taſtes of theſe Free-will Offerings himſelf, and then diſtributes the Remainder amongſt the Heads of the ſeveral Tribes. After this, he withdraws, the Trumpets all the Time ſounding, and the Drums beating, in the ſame pompous and ſolemn Manner as they did at his firſt Appearance.

We are further informed, that the [c] *Chineſe* Politics contributed very much towards the Deification of this *Kutuchta*, and privately fomented the Schiſm of theſe *Tartars*; but as this is foreign to our preſent Purpoſe, we refer the Reader to the Annotator, whom we have before quoted. To the Idea of Immortality, which theſe People entertain of their *Kutuchta*, another is added, which is altogether as whimſical and extravagant, and, no doubt, as deeply imprinted on their Imaginations as the former; *viz.* that after the *Kutuchta* is grown old with the Decreaſe of the Moon, he renews his Youth at the Change of the ſame Planet. The whole [d] Myſtery of this fantaſtical Notion conſiſts in the Holy Father's ſuffering his Beard to grow from one new Moon to another, and never ſhaving himſelf, but at her firſt Appearance; at which Time he dreſſes himſelf in all his Splendor, paints his Face, and beſmears it all over with White and Red, as is cuſtomary amongſt the *Moſcovites*. As to the Notion of this Grand Pontiff's Immortality, the Origin and Foundation of it is this. All theſe *Tartars* hold the *Metempſychoſis*, or Tranſmigration of Souls; and this received Opinion induces them to imagine, that the Soul of the expiring *Kutuchta* enters, immediately after his Deceaſe, into the Body of his Succeſſor; or, at leaſt, that the Soul of the latter receives all the Operations, and is endowed with all the Powers and Faculties of the Soul of the Deceaſed. For which Reaſon, he who is intended to be the old Pontiff's Succeſſor, muſt conſtantly attend him, that the Soul of the Holy Father may qualify the young one, if I may be allowed the Expreſſion, for his approaching Godhead; that the young Soul may every Day have familiar Converſe with the old one, poſſeſs all her Qualities, and become, as it were, the very ſame.

[a] The Manners and Cuſtoms, *&c. ubi ſup.*
[b] Notes on the Hiſtory, *&c. ubi ſup.*
[c] Notes on the Hiſtory, *&c. ubi ſup.*
[d] The Manners and Cuſtoms of the *Oſtiacs*. Tom. viii. of the Collection, *ubi ſup.*

THE Oriental *Mongals*, diſtinguiſhed in the Accounts we have of them, by the Name of the *Tartars* of *Niuché*, of the Eaſtern *Tartars*, *&c.* neither Worſhip the *Dalai-Lama*, nor the Sovereign Pontiff of the *Chineſe*: But their Worſhip, as we are informed, is [a] a Medley of both, reduced to a few nocturnal Ceremonies, which, in Reality, have more Witchcraft in them, than Religion. The *Tartars*, who, in [b] *Isbrand*'s Account of them, are called] *Daores*, and who are a Branch of the Orientals, aſſemble themſelves together at Midnight, both Men and Women, in ſome commodious Place, where one of them falls proſtrate on the Ground, and remains ſtretched out at his full Length, whilſt the whole Cabal make a hideous Outcry to the doleful Sound of a Drum, made on purpoſe for the Celebration of that particular Ceremony. At the Expiration of two Hours, or thereabouts, the Perſon thus extended riſes, as it were, in an Extaſy, and communicates his Viſions to the whole Aſſembly. He is perfectly appriz'd, during his Trance, of what Misfortunes will befall this Man, and what Undertakings that Man will engage in with Succeſs. Each Word he utters is liſten'd to with the utmoſt Attention, and deem'd as ſacred as that of an Oracle. All their religious Worſhip, however, does not abſolutely conſiſt in this; for they have their particular Sacrifices, as well as others. There is a ſmall Mountain on the Frontiers of *China*, which is look'd upon as Holy Ground. The Eaſtern *Tartars* imagine their Journeys will prove unſucceſsful, if, as they paſs by, they neglect to conſecrate ſome Part of their Apparel to this ſacred Mountain. They hang theſe Oblations therefore upon the Boughs of Birch-Trees, with which that Mountain abounds. There are Plenty of all Sorts; Shirts, Gowns, Furs, Caps, *&c.* in ſhort, ſuch a Variety of old Clothes, that Travellers, who have no Notion of the Sanctity of the Place, are apt to take it for the *Rag-Fair* of the neighbouring *Tartars*. In all probability, this Cuſtom is the ſame as that of erecting Trophies on the Mountains, which we have already ſpoken of, upon the Teſtimony of Father *Kircher*. But be that as it will, no one muſt preſume to touch any of theſe old conſecrated caſt-off Clothes; and ſhould any Perſon be ſo audacious as to ſteal away the leaſt inſignificant Rag whatever, he would be look'd upon as an abandon'd ſacrilegious Villain.

BUT to return, and come to *Siberia*. The [c] *Jukogaies*, who are Inhabitants of the Parts adjacent to *Lena*, pay divine Honours to their Dead, after they have hung up and dried their Skeletons in the Air, and adorned them with Necklaces made of Glaſs. The [d] *Jekutzes* ſeem to acknowledge the Exiſtence of a God, who is their Creator and Preſerver, and the All-wiſe Diſpoſer of Good and Evil. They have an annual Feſtival, which they celebrate every Spring with abundance of Solemnity; that is, by kindling a large Bonfire, which muſt be kept up as long as the Feſtival laſts, and abſtaining the whole Time from all kinds of Liquors, they being deſtined only for Libations, which conſiſt in pouring their common drink Eaſtward into the Fire: In this Ceremony, there ſeems to be a kind of religious Adoration paid to that Element.

[e] THERE are ſome *Calmones-Barabinski* who have a [f] clumſy wooden Idol for their God, dreſſed, like a Merry-Andrew, in a particolour'd Coat. This Idol is lock'd up in a Cabinet, when they are indolent and inactive at home, but they take it along with them, when they go a hunting, or courſing in the Fields. On thoſe publick Occaſions, he is carried in Proceſſion in an open Chariot, which is kept for that particular Purpoſe, and the firſt Beaſt they meet with is ſacrificed to his Honour. If the Chace has prov'd ſucceſsful, the Idol, at their Return, is placed in his Nich, at the very Summit of a

[a] Notes on the Hiſtory, *&c. ubi ſup.*
[b] Collection of Voyages to the North, Tom. VIII.
[c] *Isbrand*'s Voyages, Tom. VIII. of the Collection of Voages to the North.
[d] A People ſituated, or roaming about the Lake *Baikal.*
[e] Theſe People are ſettled between the River *Irtis* and the *Oby*. See the Notes on the Hiſtory of the *Tartars.*
[f] Call'd *Saitan*. Voyages, *&c. ut ſup.*

Hut

Hut, which is adorned from Top to Bottom, before, behind, and on each Side, with Marten-Skins and Sable-Skins, the Spoils of the Chace; and theſe hang there till the Weather perfectly deſtroys them. It would be look'd upon as Prophanation, and an act of Sacrilege, to make uſe of them on any common Occaſion, or ſell them to Strangers, who might employ them to their own Uſe.

THE *Tunguſes*, who are Inhabitants of almoſt all the Eaſtern Parts of *Siberia*, practiſe the ſame kind of idolatrous Worſhip. Whilſt we are ſpeaking of the *Lamas* of the *Tartars*, it would be an unpardonable Omiſſion, to take no manner of Notice of the *Sahamman* of theſe *Tunguſes*. They acknowledge a[a] God, the Creator of all Things; but never make their Applications to him in Times of Diſtreſs, whether public or private, but to ſome particular wooden Idols, of about a Foot and an half long, carved only with a Knife; which are treated with Veneration or Contempt, according as they give their Adorers Occaſion either to expoſtulate with, or applaud them.

THE[b] *Burates* ſeem to pay divine Adoration to the Sun and Moon. At leaſt, as we are informed, they will admit of no Diſcourſe about any other Deities. They celebrate, however, a kind of Sacrifice, twice or thrice a Year, which conſiſts in driving Stakes thro' their He-Goats and Sheep, whilſt they are alive, and planting them before their Tents. They keep conſtantly bowing their Heads to theſe Victims, till they expire. They have their Prieſts likewiſe, whom they murder, without the leaſt Provocation, whenever they think proper, alledging no other Reaſon, but this, that *'tis neceſſary for you to go into the other World to be our Interceſſors, and pray for us.* After this, they inter theſe Victims, and furniſh them with Money and Apparel, for their better Accommodation in the other World. They ſhew a peculiar Veneration for a certain high Mountain, on the Borders of *Baikal*. There they frequently perform their Sacrifices, and adminiſter their Oaths to ſuch as are to give them Information on any Affairs of Importance. The Party to be ſworn is conducted to the Summit of this Mountain, and there pronounces the Form, with an audible Voice, and they are aſſured at the ſame Time, that if he be perjured, he ſhall never get down again alive.

[c]THE *Wogultzes*, as well as the *Tunguſes*, entertain ſome Idea of a God, who created all Things. They acknowledge, likewiſe, the Reſurrection of the Dead, and believe, that the Wicked will then be puniſhed, and the Righteous be rewarded. Their public Worſhip conſiſts in aſſembling themſelves together, once a Year, about Autumn, to ſacrifice in an adjacent Wood one Beaſt of every Species. After which, they hang up their Skins on the moſt beautiful Trees in the Foreſt, and proſtrate themſelves before them. This annual Feſtival concludes with regaling themſelves on the Fleſh of their Sacrifices; after which they return home, and think themſelves diſcharged from all religious Duties for the current Year.

THE[d] *Circaſſian Tartars* are reckoned as *Mahometans* and *Greeks*, there being ſeveral of both thoſe Perſuaſions amongſt them: Idolatry, nevertheleſs, has a prevailing Power over them. When any Perſon of Diſtinction amongſt them dies, they ſacrifice a He-Goat, hang up his Skin upon a high Pole in the Middle of the Town, and come one after another to pay it divine Adoration. This Skin is never taken down till ſome other Perſon of Diſtinction dies; and then they put a freſh one in its Place. *J. de Luca*, in his Account, informs us, that they ſacrifice Rams, and call thoſe Victims [e] *Curbans*:

[a] Notes, &c. *ubi ſup.*
[b] Encloſed between the *Selinga*, the *Jenitzea*, and the Lake *Baikal*.
[c] Notes, &c. *ut ſup.* Theſe *Wogultzes* inhabit the Parts round about the *Oby*.
[d] Notes on the Hiſtory of the *Tartars*. See likewiſe *John de Lucas*'s Account, Tom. VII. of the Collection of Voyages, &c.
[e] *John de Luca, ubi ſup.*

And

And moreover, that the Places where they are made, are deemed ſo ſacred, that the moſt arrant Thief amongſt them will never venture to touch the leaſt Thing that is carried to them. He adds likewiſe, " that there are Bows, Arrows, and Scymetars hung " on the Trees in theſe ſacred Places, as public Teſtimonies that they have performed " their Vows." But, in all probability, this is no more than a Repetition of the ſame Story.

If we turn our Courſe towards the North, and North-Eaſt of *Aſia*, we ſhall find ſeveral Nations ſo little known, that it would be difficult to give any tolerable Account of them; for which Reaſon we ſhall not trouble the Reader with an inſignificant Liſt of their [a] barbarous Names. We are informed in general, that they pay a kind of divine Honour to the Sun and Moon; as alſo, to ſome particular Idols, or rather Logs of Wood made round, on the Top whereof there is a Knob, cut ſomething like the Reſemblance of a Head, with a Noſe, Mouth, and Eyes, but all after an unpoliſhed and groteſque Manner; for Sculpture is an Art they are but little acquainted with. Theſe Idolaters, we are further informed, have two Sorts of Idols, public and private; the former are rever'd by the whole Body of the People; the latter are made by particular Perſons, and the Objects only of Devotion in that Family to which they reſpectively belong. Their Sacrifices conſiſt in rubbing the Mouths of their Idols with the Fat of Fiſh, and preſenting them with the warm Blood of ſome Beaſt, freſh kill'd in the Chace.

The *Oſtiacs*, who inhabit the Southern Parts of the *Samoides*, from the *Irtis* and *Oby* to the River *Jenitzea*, have likewiſe two ſorts of Idols; ſo that, in all probability, 'tis a received Cuſtom all over *Tartary*. This, in the Main, does not differ from the Practice of all other known Idolaters, who never fail'd to add to their public Gods, their *Lares* and Guardian Deities. [b] Their public Idols are, for the moſt part, placed on the Tops of the moſt agreeable Mountains they can find, or in the Middle of their Foreſts, in ſmall wooden Huts, with commodious Apartments contiguous to them, wherein they depoſit the Bones of ſuch Beaſts as have been ſacrificed in honour of thoſe Idols. They have no ſtated Days or Hours for the regular Peformance of their Sacrifices. They only ſupplicate their Gods when they ſtand in need of their Aſſiſtance; but the Prieſts, indeed, uſe their utmoſt Endeavours to make the People ſhake off this ſhameful Indifference. Theſe Prieſts have no regular Call or Ordination; every antient Houſe-Keeper, as we are inform'd, has ſufficient Authority of his own to exerciſe the Prieſthood. And accordingly the Worſhip of their public Idols is ſomewhat more regular, as 'tis inſtituted by an Authority more antient, and better known. Theſe Idols they are peculiarly fond of, and the good old Men recommend them to their Children. Their Sacrifices conſiſt in the Fat of Fiſh, and in Beaſts of various kinds. The Victim is expoſed in the Preſence of the Gods, with its Legs tied; and after that, the Celebrant, or officiating Prieſt, lays before them, in the warmeſt Terms, the Petitions of their humble Supplicants. During this kind of Prayer, one of the Aſſiſtants ſtands with his Bow levell'd at the Victim; and as ſoon as the Prieſt has concluded, and ſtruck the Beaſt upon the Head, he diſcharges his Arrow, and another thruſts a Stake thro' its Body. After this, they take it by the Tail, and drag it along three Times, into the Preſence of the Idol. The Blood is preſerv'd in a Veſſel, conſecrated for that particular Purpoſe; ſome Part whereof is uſed in ſprinkling the Idol's Hut; another Part is drunk amongſt them, and the Idols Mouth is beſmeared with the Remainder. 'Tis almoſt an univerſal Cuſtom amongſt the *Tartars*, to hang up the Head, Feet, Tail, and Skin of the Victim upon ſome particular Trees; to regale themſelves with the Fleſh; and to ſing before and after their ſolemn Entertainment. After this, they rub the Idol's Mouth a ſecond Time with the remaining Fat of the Sacrifice: They frequently pay the ſame

[a] See the Notes on the genealogical Hiſtory of the *Tartars*.

[b] The Manners and Cuſtoms, &c. *ubi ſup.* Tom VIII. of the Collection of Voyages to the North.

Defe-

Deference and Reſpect even to their domeſtic Idols. The Ceremony being over, the whole Aſſembly ſhout for Joy, and wave their Sticks in the Air, in honour to the Soul of their Idol, which, according to their Notion, returns home after ſhe has aſſiſted at her own Feſtival. From whence 'tis plain and manifeſt, that how ſavage and ſtupid ſoever they are repreſented to be, they are not ſo ſenſeleſs as to imagine, that a Stock or Stone is abſolutely the Object which they ought to adore.

The Bear has likewiſe ſome Part in their divine Worſhip. [a] "As ſoon as they have "kill'd the Creature, they pull off its Skin, and hang it, in Preſence of their Idol, "upon a very high Tree; and afterwards revere it, and excuſe themſelves with doleful "Lamentations, as if they repented of the impious Deed." They ridiculouſly plead, that 'twas the Arrow, not they, that gave the fatal Wound, and that the Feathers added Wings to its unhappy Flight, *&c.* "This Extravagance is grounded on a receiv'd "Notion amongſt them, that the Soul of this Beaſt, roving about the Woods, from one "Side to the other, will take the firſt Opportunity to gratify its Reſentment, in caſe "they don't take timely Care to appeaſe its Wrath, and make it ſome ſuitable Repara-"tion."

By the Deſcription of the Idols of the *Oſtiacs*, we may plainly diſcern, that they bear ſome Affinity to the *Taliſmans*; and we have inform'd our Readers more than once, that 'tis very probable the infinite Number of antient Idols in general owe their Riſe to the *Taliſmans*, unleſs we are more inclinable to believe, that the *Taliſmans* themſelves were originally Idols. One of thoſe of the *Oſtiacs*, as we are inform'd, was a brazen Gooſe, with her Wings extended, whoſe peculiar Province it was to take care of their Geeſe, Ducks, *&c.* and protect them from all Diſaſters. Another very remarkable Idol is that which Travellers have deſcribed under the Denomination of the *Old Man of Oby*. [b] "His Devotees oblige him to change his Place of Reſidence once every "three Years, and tranſport himſelf over the *Oby*, from one Place to another, with "abundance of Solemnity, in a Veſſel made for that particular Purpoſe." This *Old Man of Oby* is the Guardian of their Fiſhery. He is compos'd of Wood: His Noſe, which reſembles a Hog's Snout, has an Iron Hook in it, to denote, that he drags the Fiſh out of the Sea into the *Oby*. His Eyes are made of Glaſs, and his Head is embelliſhed with a Pair of ſhort Horns. When the Ice diſſolves, and the River overflows her Banks, the *Oſtiacs* flock to him in a Body, to make their joint Requeſts that he would prove propitious to their Fiſhery; but if the Seaſon does not anſwer their Expectations, they load him with a thouſand Reproaches, and inſult him after the moſt ſhameful Manner; but on the other Hand, if they prove ſucceſsful, the God, by Way of Retaliation, is allow'd his Share of the Booty. He has the very firſt Fruits of their Labour; for before they preſume to touch one Diſh themſelves at their general Feaſt, they rub his Snout with ſome of the choiceſt Fat. After their Entertainment's over, they conduct the Soul of the God back again, by beating the Air with their Cudgels. But on the contrary, if the Seaſon has prov'd bad, or if they have met with any Diſappointments, they not only revile him, as we have before obſerved, but they ſtrip him naked, whip him, and throw him into the Dirt, as an old, impotent, deſpicable Deity. Theſe half-ſavage People treat their Gods juſt as our Children do their jointed Babies. We have ſomewhere before obſerved, that even ſome polite Nations have been ſo whimſical and extravagant, as to make Devotion and Reſentment by Turns ſucceed each other. Theſe devout Infidels are much like Gameſters, who bleſs and curſe their Fortune in a Breath, and can never refrain treating her with Blandiſhments or Invectives, ſince it affords them a kind of Conſolation, and gives a Vent to their Paſſion.

[a] The Manners and Cuſtoms, *&c.*
[b] The Manners and Cuſtoms of the *Oſtiacs*.

As to the *Samoides*, they are Idolaters, as well as the *Oſtiacs*, but much more ſavage and unpoliſhed. They adore the Sun and the Moon, to which they add ſome Idols, wrought in ſuch an artleſs Manner, that one would ſcarcely imagine they had any Intention to reſemble the human Species. Theſe Idols are either kept in their proper Huts, or ſomewhere near 'em, or elſe hung upon their choiceſt Trees. They acknowledge, according to *De Bruyn*, one ſupreme Being, call'd *Heya*.

THE [a] *Czeremiſſian Tartars* [b] acknowledge one God, who is immortal, and the Author of all Good; and hold that there are evil Spirits, or *Demons*, who are the profeſt Enemies of Mankind, and take Delight in tormenting them as long as they live; for which Reaſon they offer up Sacrifices to them, in order to appeaſe their Wrath, and tempt them, if poſſible, not to injure them. They take particular Care to go in Pilgrimages to a Place, which the above-cited Traveller calls *Nemda*, and to perform ſeveral other Acts of Devotion to their Honour. There they carry their Oblations to thoſe malignant Beings, and never preſume to go empty-handed; being fully perſuaded, that thoſe who are ſo imprudent as to carry nothing with them, will infallibly pine away, and die at laſt of ſome lingring Diſtemper. The Sacrifices which are peculiarly devoted to their Deity, are either Oxen or Horſes. The Manner of roaſting the Fleſh of one of them is this: They firſt throw large Slices of it into a Diſh with one Hand, having a Bowl full of Metheglin, or ſome Liquor of the like Nature, ready in the other; and then caſt both together into a large Fire, made before the Skin of the Victim. This Skin is extended upon a Pole, which is laid croſs-ways, and reſts between two Trees. They implore this Skin to preſent their humble Petitions to their God, and be a Mediator for them, and ſometimes make their Addreſſes directly to it. The Sun and Moon, as being the Authors of the Products of the Earth, are likewiſe the Objects of their divine Adoration. Theſe *Tartars* always perform their religious Ceremonies near ſome Rivers or rapid Streams.

THIS is all that can be ſaid, with any Exactneſs and Appearance of Truth, relating to the Religion of theſe almoſt ſavage Nations. 'Tis no eaſy Taſk to clear up the Accounts of ſome of our [c] antient Travellers, and to juſtify their Remarks by thoſe which we find in the Writings of the Moderns. The Ignorance of the former, with reſpect to Geography, their Variation of the Names of ſome Countries they deſcribe, and the imperfect and incurious Accounts they have given us of the Religion of theſe People, have all contributed towards this unhappy Confuſion. The Moderns, though ſomewhat more exact, are notwithſtanding chargeable with being too careleſs and remiſs. 'Twould be a fruitleſs Attempt to ſearch for the Religion of the modern *Tartars* amongſt the antient *Scythians*. Such a learned Enquiry would be attended with nothing but meer Conjectures. The Antients themſelves had but a very imperfect Idea of the *Scythians*. All we know is, that they confound ſeveral Nations under that Name, as we do under that other of the *Tartars*; that theſe *Scythians* were *Nomades*, or Strollers, all over the Countries, like the *Tartars* their Deſcendants; that both the one and the other are People ſituated in *Europe* and *Aſia*, to the North of *Perſia* and the *Indies*; and, in ſhort, that the antient *Scythians* ſpread themſelves very far towards the Eaſt, as well as the modern *Tartars*.

[a] They dwell on the Borders of the *Wolga*, beyond *Caſan*.
[b] *Olearius*'s Voyages.
[c] Such as *Carpin*, *Rubruquis*, *Mandeville*, &c.

Their

Their PRIESTS, *&c. Their* NUPTIAL CEREMONIES, *and* FUNERAL SOLEMNITIES.

THE *Lamas*, who are the regular Prieſts of the greateſt Part of *Tartary*, have their Heads as well as their Beards ſhav'd; nor are theſe the only Characteriſtics or Marks of their Dignity; for they wear a kind of yellow Hat, and a yellow Gown, with long Sleeves, which they tie with a Girdle of the ſame Colour. In their Hands they carry a yellow Chaplet, which they are perpetually tumbling over, becauſe, according to their Rules, they ought to pray without ceaſing. According to the ſame Laws, they ought to live in a State of Celibacy, and devote themſelves to the conſtant Practice of all good Works. There are Nuns, as we are inform'd, of this Order of *Lamas*, who are ſubject to the ſame Law, and oblig'd to obſerve the ſame Vow.

THE Prieſts of the *Tunguſes* have a Principal, or Superior, whom they call *Schamman*, and devote themſelves wholly to the Study and Practice of the Black Art; whereas the *Lamas* know little or nothing of it. The *Schamman*, in the Exerciſe of his magical Operations, obſerves the following Method. After he has gone through his preliminary Penances, " he puts on a kind of Robe, or Covering, compoſed of divers Pieces " of old Iron, ſome in the Form of Birds, others in that of Beaſts and Fiſhes; and " all are hung together by Rings of the ſame Metal. . . . . He puts on Stockings made " of the ſame Materials, and Gloves likewiſe of the ſame Sort, made in the Faſhion " of a Bear's Paws. He claps on Iron Horns likewiſe upon his Head. Thus equipp'd, " he takes a Drum in one Hand, and a little Wand, embelliſhed with the Skins of " Mice, in the other; leaps and capers about, croſſing his Legs ſometimes this Way, " and ſometimes that, obſerving at the ſame Time the Tune, and accompanying it " with moſt hideous Outcries. In all theſe Movements his Eyes are ſtedfaſtly fix'd on " a Hole at the Top of his Hut; and as ſoon as ever he diſcerns a black Bird, which, " as is pretended, perches on the Roof, and vaniſhes in a Moment, he falls upon the " Ground in a kind of Trance, and continues for about a Quarter of an Hour en- " tirely depriv'd, to outward Appearance, of all Senſe and Reaſon. When he comes " to himſelf, he reſolves the Queries of thoſe who conſult him."

THE Prieſts of the *Samoides*, who are likewiſe Magicians, when any one conſults them, put a Rope round their Necks, according to *De Bruyn*, and tie it ſo tight, that they fall down as if they were dead. When they foretel any future Event, the Blood guſhes out of ſome Part of their Faces, and ſtops again, as ſoon as they have finiſh'd their Prediction. Our Author, by the reſt of the Deſcription, ſeems to intimate, that there is no material Difference between theſe People and the *Schammans*, and other Prieſts of the *Tartars*.

WE have already obſerved, that the *Burates*, when any one is to take a ſolemn Oath, carry the Party to a high Mountain, and there make him ſwear with an audible Voice, aſſuring him at the ſame Time, that if he proves perjur'd, he'll never get down again alive.

THE *Oſtiacs* diſplay all their Inſtruments of War before the Party who takes his Oath, to intimate, that if he forſwears himſelf, ſome one of thoſe Weapons ſhall infallibly in a few Days be the Inſtrument of his abſolute Deſtruction. The *Tonguſes* clear themſelves of any Crime laid to their Charge, by the Death of a Dog; thruſting a

[a] Notes on the Hiſtory of the *Tartars*. Voyages to the North, Tom. VIII.

Knife

Knife into his Left Thigh, and cutting him open to the very Mouth. After this, they ſuck up every Drop of his Blood. [a] The *Oſtiac* takes his Oath upon a Bear's Skin ſpread upon the Ground, whereon are laid a Hatchet, a Knife, and a Piece of Bread, which is tender'd to him. Before he eats it, he declares all he knows relating to the Matter in Queſtion, and confirms the Truth of his Evidence by this ſolemn Imprecation; *May this Bear tear me to Pieces, this Bit of Bread choak me, this Knife be my Death, and this Hatchet ſever my Head from my Body, if*, &c. In dubious Caſes, they preſent themſelves before an Idol, and pronounce the ſame Oath, with this additional Circumſtance, that he who takes the Oath, cuts off a Piece of the Idol's Noſe with his Knife, ſaying, *If I forſwear myſelf, may this Knife cut off my own Noſe in the ſame Manner*, &c.

THE *Mongals* and *Calmoucs* give themſelves but very little Trouble with reſpect to the Degrees of Conſanguinity, in their Marriage Engagements. They make no Scruple of lying even with their Mothers. The Iſſue of ſuch inceſtuous Matches are look'd upon as legitimate, and have a Right of Inheritance, as well as any others; but in caſe they be the Children of a *Chan*, or ſome other Perſon of Diſtinction, he who is born in honourable Wedlock is preferr'd before them. 'Tis inſinuated, that if the Son ſpares his Mother, the Father is not ſo ſcrupulous with regard to his Daughter; and they give this Reaſon for their Conduct: A Woman is like the Earth; and both the one and the other ought to be cultivated. They ſhould never lie fallow; for Nature had the ſame View in the Formation of them both, with this Difference only, that the Culture of the one is vain and fruitleſs after a certain Term of Years. They are not ignorant, that a Soil, however exhauſted, haraſſed, and worn out, will by extraordinary Care, and artful Management, become as fruitful as ever; but as for Women, their Age is irreparable; they are Lands but of ſhort Duration; they ought therefore never to lie neglected, as long as they are able to produce any Crop. This is a Specimen of the *Tartars* Manner of Reaſoning; and in Conformity thereto, they take particular Care to find out young Wives; for after [b] they are forty Years of Age, they look upon them only as *Governants* of their Families, or even ſimply as their Domeſtics. The major Part of the ſavage *Americans* obſerve the ſame Cuſtom.

THE other *Tartars* are as regardleſs of the Degrees of Conſanguinity, as thoſe we have already deſcribed. Some of the moſt conſcientious, indeed, will never marry either their Mother-in-Laws, or their Siſters; but the *Czeremiſſan Tartars* make no Scruple with regard to the latter. We have nothing more material to add, but that after a Child is ſix Months old, they give it the Name of ſuch Object, whatever it be, as firſt preſents itſelf before them.

THERE is nothing very remarkable in the Courtſhip and amorous Adventures of theſe People. Love with them, and ſuch as are like them, is neither conſtrain'd, nor poliſh'd; and the Women, who, doubtleſs, have no Idea of any State ſuperior to their own, are as contented with their Lot, as the reſt of their Sex are in other Countries. The Want of Knowledge, and a narrow Imagination, conſtitute the greateſt Part of human Happineſs in this World; and, if ſo, they, whoſe Reaſon is bounded by their groſſeſt bodily Neceſſities, are much more happy than other People. But to return to the *Tartarian* Gallantry: Their Courtſhip of the young Ladies conſiſts in the Purchaſe of them. [c] Amongſt the *Oſtiacs*, "the Gallant ſends one of his Friends to his Miſ-"treſs's Father, in order to agree about the Price; and when the Bargain is actually "made ..... the intended Father-in-Law covenants to ſurrender and yield up his "Daughter at the Expiration of a certain Term therein limited; and during the whole

[a] Collection of Voyages to the North, Tom. VIII.
[b] Notes on the Hiſtory of the *Tartars*.
[c] Collection of Voyages to the North, Tom. VIII.

Courtſhip

" Courtſhip, muſt not, on any Account whatſoever, preſume to pay his Miſtreſs a Viſit. " If he pays his Reſpects to her Father or Mother, he goes backwards into their Houſe, " not preſuming to look them in the Face; and as a farther Teſtimony of his Eſteem " and Submiſſion, turns his Head on one Side whenever he ſpeaks to them. At the " Expiration of the Term of his Courtſhip, the Father, according to his Contract, ſur- " renders his Daughter to his Son-in-Law, and at the ſame Time recommends them " to a *happy Union*, as the fundamental Article of Wedlock." What the *Oſtiacs* may mean by that *Expreſſion* is a nice Point to determine.

As they indulge themſelves in Polygamy, ſo they divorce themſelves at Pleaſure; a moſt infallible Method at once to compoſe all domeſtic Quarrels. Their Women, during their Lying-in, and at ſuch Times as they are conſcious of their periodical Polſutions, voluntarily abſent themſelves from their Husbands; and they, like the *Tartars*, on the other Hand, abſent themſelves from their Wives Embraces as ſoon as they diſcover their being paſt Child-Bearing. Then the old Dame becomes Superintendant only of the Family, and acts in the Capacity of a domeſtic Servant under the other. The Term of Separation between a Husband and his Wife, who has been lately brought to Bed, expires at her Purification, which conſiſts in kindling a large Fire in the Middle of the Houſe, and the good Woman's jumping and capering over, or round about it.

THE *Oſtiac*, as a Trial of his Wife's Honour, cuts a Handful of Hair off of a Bear's Skin, and preſents it to her. If ſhe be virtuous, ſhe accepts of the Offer without the leaſt Reluctance; but if ſhe be conſcious of her own Inconſtancy, ſhe ingenuouſly refuſes to touch it; whereupon her Husband immediately puts her away, and that is all the ill Conſequence that attends her illegal Amours. Beſides, ſhe has the Liberty to marry whom ſhe pleaſes after ſuch Separation. This ingenuous Confeſſion of their Wives is owing to their Dread of being torn to Pieces by the Paws of the very Bear, the Hair of whoſe Hide is made uſe of as an Expedient to prove their Chaſtity or Falſhood. This Bear, according to their Notion, revives at the Expiration of three Years, in order to devour the Bride, who is perjur'd and inconſtant. This Puniſhment of their Infidelity is ſo moderate and eaſy to be born, that 'tis ſcarce worth their while to prevaricate, in order to ſhun it.

THE Mourning of Children for their Parents, amongſt the *Tartars*, for the generality, conſiſts in weeping over them for ſeveral Days ſucceſſively; and during all that Time, they are oblig'd to abſtain from all Manner of Amuſements, and from the Society of Women for ſeveral Months. The Child muſt inter his Father or Mother with all the funeral Pomp and Solemnity his Circumſtances will admit of, and pay his annual Reſpects to their reſpective Tombs, which muſt be attended not only with Tears, but loud Lamentations. Theſe People, as well as the *Indians*, *Chineſe*, &c. make Proviſion for their Dead, and ſupply them with Variety of Apparel.

THE [a] *Wogulskes* extend their Charity to their very Dogs: They inter them honourably, and erect a little Hut on Purpoſe for them, in order to preſerve their Memory. There is no other Teſtimony of their Reſpect omitted, in Commemoration of them, but that of making their formal Lamentations round their *Mauſoleums*.

THE *Tunguſes* hang their Dead upon ſome particular Trees, and there leave them till they have nothing but Skin and Bones remaining; then they inter them. The [b] *Braſilians*, as we have already remark'd, obſerve the very ſame Cuſtom. The *Daores*, who border upon *China*, keep their Dead for three Days ſucceſſively at home, before

[a] Collection of Voyages to the North, Tom. VIII.
[b] See the firſt Part of the Idolatrous Ceremonies.

they bury them; then they lay them in a very ſhallow Grave, and make a ſmall Inlet in the Ground, at the Head of the Party deceaſed, whoſe neareſt Relations frequently viſit him, and ſupply him with Meat and Drink through the Hole, ſo purpoſely left open, till the noiſom Effluvias of the dead Carcaſe oblige them to decline their friendly Offices, and bury them directly.

THE *Iukogaies* likewiſe hang up their deceaſed Relations in the very ſame Manner, and when their Skeletons are perfectly dry, adorn them with Coral, and little Pieces of *painted Glaſs*. Afterwards they carry them in ſolemn Proceſſion round their Houſes, and revere them as Idols.

THE [a] *Oſtiacs* either bury their Dead, or hide both them and their Bows, Arrows, Implements of Houſhold, and Proviſions, in the Snow, out of the very ſame Principle as all others do, who are habituated to theſe Cuſtoms. A Widow, to teſtify her unfeigned Sorrow for the Loſs of her dearly beloved Husband, takes an Idol, dreſſes it up in the good Man's Clothes, lays it in the Bed with her, and affects to have it always before her Eyes, in order to aggravate her Grief, and bring her departed Husband to her Remembrance; and can anyThing be more natural? Our *European* Widows would behave much after the ſame Manner, did they careſs their deceaſed Husband's Pictures, kiſs them, ask them a thouſand endearing Queſtions, and weep over them; and indeed ſome of them have been known to take up every individual Thing he wore in his Life-Time, and blubber over every Piece? The Widows of the *Oſtiacs* kiſs the Idols of their deceaſed Husbands, and honour them as Partners of their Beds for a whole Year together; and then they are look'd upon as Incumbrances, and thrown neglected by in ſome Corner of the Houſe; then there is no more Mention of their old Bed-Fellows; then the Time of their Mourning is accompliſh'd.

THE *Samoiades*, according to *De Bruyn*, hang their deceaſed Infants that have not attain'd the Age of one Year, upon Trees; but inter, between two Boards, ſuch as are of a more advanc'd Age; and drown, or otherwiſe make away with their Relations, who are ſuperannuated, infirm, and entirely a Burthen to themſelves, and all about them. Near the Place where they bury their Dead, they hang up their Fire-Arms, their Hatchets, their Hammers, and, in ſhort, all the other Implements which they made uſe of whilſt in the Land of the Living.

ALL theſe People in general acknowledge the Doctrine of the *Metempſychoſis*; but in two different Acceptations. Some are of Opinion, that the very Souls tranſmigrate from one Body into another; others, that there is no other Tranſmigration, than that of the Operations and Faculties belonging to the Soul of the Deceaſed. Theſe laſt, in all Probability imagine, that there is only an Emanation of Virtues, becauſe they confound the Body and the Soul together.

AN [b] antient Author formerly obſerv'd, as he aſſures us, a kind of Superſtition which bears a very near Affinity to this, in ſome particular Provinces of *France*. "When a Prieſt, "ſays he, of unſpotted Character, or any other Perſon of more than common Merit, "happen'd to be at the Point of Death, and his Breath by Degrees began to grow "ſhorter and ſhorter, they brought their Children to his Bed Side, to hover over his Face, "in order to catch his laſt Gaſps, that thereby they might be made Partakers of his "Fame and Virtues. Nay, they carried the Point farther; for they ſet their Doors and "Windows wide open, ſwept the Room, and clear'd it from all Manner of Dirt and "Naſtineſs whatſoever, that the Soul might rather ſteer her Courſe through either of

[a] Collection of Voyages to the North, Tom. VIII.
[b] *Lewis Guion*, Tom. I. of his various Lectures, Lib. V. Chap. xii.

"thoſe

" thoſe Paſſages, than through the Chimney, leſt ſhe ſhould any Ways ſully herſelf as " ſhe took her Flight to the upper Regions." The ſame Author quotes from *Mark Paul* the Cuſtom of ſome *certain* Indians, *who would murder in the Night Time, under the ſpecious Pretence of Hoſpitality, ſuch Strangers as paſt through their Country, when they perceiv'd they were Perſons of extraordinary Merit, either with Reſpect to their Manners, Virtue, Wiſdom, or the like good Qualities, out of a ridiculous Notion which they entertain'd, that all their Excellencies and Perfections would remain for ever on the very Spot where their Bodies had been ſlain.* [a] Such amongſt the Antients who collected the laſt Sighs of their departing Friends, and all who are fond of kiſſing, rubbing themſelves againſt, or at leaſt touching the Bodies or Garments of thoſe who were reputed Saints whilſt living, or after their Deceaſe, in hopes of being cur'd of ſome Diſtempers, or of reaping ſome other valuable Advantages therefrom, ſeem to entertain much the ſame Ideas as theſe miſguided *Indians*. How childiſh and ridiculous ſoever ſuch a Prepoſſeſſion may appear to be, it is nevertheleſs a very antient one. God himſelf has condeſcended to comply with it; but Omnipotence a-part, mere Chance and the Force of Imagination alone might poſſibly be the Cauſe of its Succeſs; but as *Jeſus Chriſt* permitted ſome Emanations of his Virtue to flow from his own ſacred Body, and from thoſe of his moſt illuſtrious Saints, it has been from thence inferr'd, that the Effluvia of all thoſe who followed them in the Purſuit of Holineſs, muſt be equally beneficial, and that the Reputation of being engaged in the ſame pious Courſe, effectually enables them to emit ſome ſalutary Virtue on the whole Race of Mankind.

The Religion *of* ICELAND, *and ſeveral other* NORTHERN COUNTRIES.

THE Idolatrous Nations, who live near the Northern Pole, worſhip, to all outward Appearance, the Sun and Moon. To theſe two Planets they add ſeveral Idols, according to the beſt Accounts we have from ſuch as have travelled to thoſe Parts, wrought in Wood, after a very artleſs and unpoliſhed Manner. According to [b] *Olaus Magnus*, they hung a Piece of ſcarlet Cloth on the Top of a Spear, and proſtrated themſelves before it, aſcribing a kind of divine Virtue to it, on Account of its Colour, reſembling that of the Blood of Beaſts. The ſame Author adds, that ſome of the Northern People look'd upon the firſt Object that ſtruck their Eyes in a Morning, as the Deity of the Day, but no longer; on the Morrow, ſomething perhaps of a quite different Nature was the Object of their divine Adoration. We are inform'd, that this kind of Idolatry is ſtill practiſed in the North of *Tartary*.

THE Natives of *Iceland*, the antient *Goths*, and the other Nations of the North, have all of them acknowledged one Supreme Being; but notwithſtanding have worſhipped three principal Deities, which may ſtand in competition with the ſame Number of Gods amongſt the *Greeks* or *Romans*; that is to ſay, *Thor* who anſwers to their *Jupiter*, *Othin*, *Oden*, or *Whoden*, who is their *Mars*, and *Friga* to their *Venus*. But as thoſe Deities are at preſent aboliſh'd, we ſhall ſay nothing more about them. It will be ſufficient for our Purpoſe, to treat of the Remains of Paganiſm, which are ſtill to be met with amongſt theſe People.

[a] —— *Extremus ſi quis ſuper haſitus erret,*
Ore legam. Virg. Æneid. Lib. IV.
[b] Lib. II. Hiſt. Gent. Sept.

THE

THE Natives of *Iceland* are of Opinion, that [a] *Hecla* is the gloomy Habitation of the Devils, and that they conſtantly traverſe thoſe Parts, overladen with the Souls of the Damn'd. All Souls in general, however, are not doom'd to burn in everlaſting and unquenchable Flames. There are ſome, they ſay, who are condemn'd to be ſtarved and frozen with Cold for ever and ever. There are ſeveral amongſt them, who are very much addicted to the Practice of the *Black Art*, and make it their Buſineſs to ſell Wind, like the Witches of *Lapland*, *Finland*, and ſome other Countries. Theſe People of *Iceland* likewiſe boaſt, as we are inform'd, that they conſtantly keep up a familiar Intercourſe with Spirits; but their Poetry, and the Character of their Poets is more remarkable than all the reſt. Their poetic Talent is the Reſult of Phrenſy. Every one is conſcious of the Time when the *Fit* will come upon him, and uſes his utmoſt Endeavours to avoid the fatal Effects of it, at the firſt Appearance of the new Moon; then they begin to grow pale, their Countenances change, and their Eyes roll round in their Heads. Thus ſeized, theſe *Poets* are no longer Maſters of themſelves; and if any perſonal Reſentments happen to be ſtrongly imprinted in their Minds during this Diſtraction, nothing is more dangerous than their keen Invectives, with which they wound their Adverſary under various Metaphors, Alluſions, and Fables, which they extract from their *Edda*, which is the [b] Mythology of the North. In all this there is very probably nothing more than ſome Remains of that Superſtition, by which ſome ſecret Virtue was aſcribed to the [c] *Runic Letters*; but be that as it will, a certain Author has given us a remarkable [d] Inſtance of their poetic Fury, which bears a very near Affinity to the celebrated *Jambics* of [e] *Archilochus*. What Remedy ſhall we preſcribe to prevent this ſpreading Contagion? If this Account be true, it muſt be acknowledg'd, that their Poetry ought to be exorciſed. But to be ſerious: It is certain that this poetical Diſtemper frequently ſeizes ſome People when they are not in the leaſt apprehenſive of it. It is a *Je ne ſai quoi* which flies up into their *Perecranium*, and makes them think and talk entirely out of the common Road. In this Situation their Ideas are lively, their Thoughts impetuous, and their Expreſſions rapid. The Poet then no longer grovels on the Ground, but is elevated, and tranſported beyond himſelf. He ſees nothing but with the Eyes of his Imagination. When he is in the Height of his Phrenſy, he is in all reſpects like one poſſeſs'd with the Devil: His Brains are then puzzled and confounded about Good and Evil; he puniſhes Vice, and gratifies his Spleen and ill Nature, by venting the ſevereſt Satires; and rewards Virtue with the higheſt Encomiums. But as our Age have not that Indulgence and Compaſſion which are due to ſuch frantic Patients as theſe are, 'tis uſual now-a-days to repulſe this poetic Rage with a good oaken Plant, or ſome more dangerous Weapon. As to their Panegyrics, they are look'd upon only as the extravagant Compliments of ſuch as are delirious, and in the Height of a malignant Fever. After this ſhort Digreſſion, which we ſubmit to the Judgment of the Reader, we ſhall return to thoſe Remains of Idolatry which are ſtill ſubſiſting in the North of *Europe*.

THE People of *Lithuania*, *Eſtonia*, *Livonia*, *Pruſſia*, *Courland*, and *Samogitia*, formerly worſhipped Serpents. Some Prieſts, who were likewiſe Magicians, forced them from their Retreats, either by Virtue of their Prayers, or Incantations. After this, they preſented them with ſomething to gratify their Appetites. If they yielded to the Prayers,

[a] The Account of *Iceland*, in the Collection of Voyages to the North, Tom. I.

[b] The *Edda* is a Collection which contains the Theology, Religious Cuſtoms, and Antiquities of the *Goths*, and ſeveral other Northern Nations.

[c] Vide *Keiſleri Antiq. Celtic. & Sept.* In the antient *German* Language the Term *Runna* ſignifies ſecret and myſterious.

[d] The Account of *Iceland*, *ubi ſup.*

[e] *Archilochum proprio rabies armavit Iambo.* Hor.

The Reflections which he caſt in his Verſes on *Lycambus*, his Father-in-Law, were ſo ſevere, that he hung himſelf in Deſpair. This *Archilochus* may be look'd upon as the *Aretin* amongſt the *Greeks*, on Account of his Satires and obſcene Compoſitions.

Requeſts,

Requeſts, and Invitations of the Prieſts, and condeſcended to taſte of the Dainties they had provided, ſuch Compliance was looked upon as a propitious Omen: But on the contrary, their Refuſal to creep out of their Holes, and to touch their Proviſions, portended ſome fatal Diſaſter. We are informed, that there are ſtill ſome Footſteps of theſe Idolatries amongſt the Peaſants of theſe Provinces, particularly in *Lithuania*, *Samogitia*, and *Livonia*. There were ſome Remains of it likewiſe in *Muſcovy* in *Olearius*'s Time, [a] who acquaints us, that the *Ruſſians*, his Fellow Travellers, look'd upon the Approach of two Gold-colour'd Adders, as a Deputation from St. *Nicholas*. A *German*, who lived in the ſixteenth Century, informs us, that in his Time, the Worſhip of Serpents was likewiſe obſerved amongſt the Peaſants, who dwelt in the neighbourhood of *Wilna*, in *Lithuania:* And a more [b] modern Author likewiſe aſſures us, that 'tis a common Cuſtom amongſt the *Lithuanian* Peaſants, to revere Serpents as their Domeſtic Deities, or at leaſt, to look upon them as the Guardians and Protectors of their Houſes. The Peaſants in ſome Parts of *Livonia* feed their Serpents with Milk, and imagine, that the Health and Welfare of their Flocks depend on the Lives of theſe venerable Reptiles. Maſters of Families aſcribe all the Bleſſings they enjoy to their Benevolence and Inſpection. There are ſeveral People, likewiſe, amongſt the *Samogitians*, who have a peculiar Veneration for the Fire; and, notwithſtanding there ſeems to be more Superſtition than actual Idolatry in their Reverence and Eſteem for that Element, it muſt be acknowledged, that ſuch Practices are the Remains of the antient Religion of their Country.

WHAT follows is an Account, extracted from *Olearius*, which deſcends into the Particulars of the ſuperſtitious Ceremonies of the *Livonians* and their Neighbours. "When "one of their Peaſants is on the Point of Marriage, he makes a formal Viſit to his in- "tended Bride on Horſe-back, ſets her up behind him, and makes her claſp her Right "Arm around his Middle. In his Hand he has a Stick, with a Slit at the End of it, "into which he puts a ſmall Piece of Braſs Money, as a cuſtomary Fee to the Perſon "who attends, and opens a narrow Gate-way, through which he is obliged to paſs. There "is a Fellow on Horſe-back, who plays all the way before him on the Bag-Pipes, and "two of his intimate Aſſociates with their naked Swords in their Hands, who ſtrike "twice croſs-ways at the Door of the Houſe, where the Nuptials are to be ſolemniz'd. "After this, they drive their Swords faſt into a Beam over the Head of the Bridegroom, "to break any Charms, or Spells, that might poſſibly be laid upon him to injure or "moleſt him. The Bride, with the very ſame View, throws ſeveral Fragments of "red Cloth, or Serge, into the High-Way, ... near the Croſſes, and on the Sepul- "chres of ſuch deceaſed Infants as were never baptiz'd, and are uſually interred in thoſe "public Places. The ſhort Time the Bride ſits at Table, ſhe has her Veil on..... "But before the new-married Couple have well taſted of the Entertainment provided "for them, the Table is removed, and they haſten to Conſummation. But after about "two Hours Dalliance in Bed, they riſe again, and make an End of their Repaſt." The Ceremony concludes with dancing and carouſing.

OLEARIUS, after this Deſcription of their Nuptial Rites, obſerves, that they acknowledge a Future State: But, according to the groſs Ideas of their Anceſtors, and the greateſt Part of the idolatrous People before-mentioned in this Collection, they fondly imagine, that they ſhall have Occaſion for the ſame Conveniences of Life in the other World, as they have in this. "A certain good Houſe-Wife of *Livonia*, in Purſuance of "this Principle, took Care, at the Interment of her Spouſe, to ſupply him with a "Needle and ſome Thread; aſſerting ſhe ſhould be perfectly aſhamed to underſtand that "her Husband, who was taking a long Journey into the other World to join in Com- "pany with Perſons of Credit and Reputation, ſhould appear there like a Sloven, all

[a] *Olearius*'s Voyages, Lib. IV.

[b] *Hartnoch*, quoted by *Arnkiel*, in his Diſſertation on the Religion of the *Cimbri*, printed in the *German* Language, in the Year 1703.

" in Tatters. However, notwithſtanding this received Notion, they ſhew ſo little Re-
" gard for the Things of another World, that upon the Adminiſtration of their moſt
" ſolemn Oaths, they include nothing but preſent and temporal Advantages.

BUT *Olearius*, ſurely, when he gave us this Account, quite forgot the Concluſion of the Form thereof, wherein, according to his own expreſs Terms, the Party who is ſworn, conſents, *That the Curſe of God ſhould not only light on his own Body and Soul, but his whole Family, if*, &c. " Thoſe who live in the Parts adjacent to *Riga*, adds he, " when they take their ſolemn Oaths, on any legal Occaſion, lay a Turf on their Heads, " and hold a white Wand in their Hands, to intimate, that they wiſh they may wi-
" ther and decay like them, if their Allegations prove untrue."

FOR the generality their divine Worſhip is performed either on the High Places, or near ſome favourite Trees, ſet apart for that Purpoſe. All thoſe Northern People performed the greateſt Parts of divine Worſhip, when Idolatry reigned amongſt them, on the Hills, and in the Foreſts. There they paid their ſolemn Vows, before theſe Trees, and devoted them to the Service of ſome particular Deities, by a ſolemn Aſperſion of them from Top to Bottom with the Blood of their Sacrifices. We ſhall make no Remarks on the Sentences which they formerly pronounced under theſe [a] ſacred Trees. They were of Opinion, no doubt, that thro' the divine Influence of their Foreſts, their Judges were inſpired with Juſtice and Equity, as they ſat under the immediate Inſpection of the Gods, or *Genii* of the Groves. There are ſome Grounds to believe, that the Puniſhments which were inflicted, in ſeveral Countries, on ſuch Perſons as break down, or deſtroy Trees and their Branches, are the Remains of the antient Idolatry. But as a critical Diſſertation on this Topick, would lead us into an unpardonable Digreſſion, we ſhall therefore return directly to the *Livonians*. " They make " deep Inciſions into the Bark of ſuch particular Tree as is made Choice of for " their Purpoſe, and afterwards cover thoſe Wounds with a red Bandage," which correſponds with *Olaus*'s Account of the [b] Idolatry of the North. " There is an an-
" tient Chapel run to Ruins, ſituate between *Revel* and *Nerva*, to which the Peaſants " reſort in Pilgrimage on the Day of the Viſitation of our Lady. There are ſome of " theſe Devotees, who will ſtrip themſelves naked there, and then fall down on their " Knees before a great Stone, which ſtands in the Center of the Chapel. They dance " in the next Place round about it, and make their Oblations of Fruits, and other " Proviſions, humbly imploring it to prove propitious to them and to their Cattle". This Ceremony, likewiſe, is a Relic of that religious Worſhip, which the *Goths*, and all the People in general of the North, the *Germans*, *Gauls*, &c. paid formerly to Stones. And we are aſſured, that this divine Adoration of them was grounded on a Notion, which was then eſtabliſhed amongſt thoſe Idolaters, that ſome diminutive Sprites, or Imps of the Devil, reſided within thoſe Stones. Nay, they carried the Point ſtill farther, and were fully perſuaded that thoſe Stones were Oracles.

THE *Livonians*, as we are informed, are very much addicted to the Study and Practice of the *Black Art*. Parents take the Pains to teach it to their Children. " They " are of Opinion, that they can avoid all manner of Diſaſters by Virtue of ſome parti-
cular ſuperſtitious Practices: As for inſtance, they never kill any Beaſt in the Field, " without throwing away ſome Part of it or another." The very ſame Precautions they obſerve at home. They privately rebaptize ſuch Infants, as happen to be ſick within ſix Weeks after their Birth; and as they aſcribe the Infant's Indiſpoſition to their having given it ſome unlucky Name, they take care to change it.

[a] *Sub altâ Arbore.*

[b] See what has been related concerning their Prayers, made before a Piece of Scarlet Cloth.

THE

THE Peaſants on the Borders of *Finland* endeavour to ſecure their Flocks from the malignant Power of all Magic Charms by a formal Benediction, which they pronounce over their Cattle; the literal Senſe and Purport whereof is as follows.

As two Eyes have beheld thee with a wicked Intention, may three other Eyes caſt their favourable Glances on thee. In the Name of the Father, &c.

BY theſe *three Eyes*, are meant the *three Perſons* in the ſacred *Trinity*. This Method of ſecuring their Beaſts from the fatal Effects of Sorcery, or of removing the imaginary Evils which hung over their Heads, was eſtabliſhed in this Country by the antient Notion which they had entertained of ſome [a] Witches, whom they imagined to have the Power of Charming both Men and Beaſts with their malignant Glances, and creating a World of Diſorder and Confuſion wherever they came, unleſs their Vengeance was appeaſed by Prayers, and other Acts of Devotion. This ſuperſtitious Notion likewiſe prevails in the North of *Aſia*, and ſeems to juſtify the Truth of what the Antients have tranſmitted to us with reſpect to the *Bithinians*, who were famous amongſt the *Scythians* for their Sorceries and Predictions. Our learned Etymologiſts might probably derive the [b] *White*, and *Wiſe Women* of the antient *Germans*, and the [c] *Britiſh Witches*, from theſe *Bithinians*; and find out, that the *Phut*, or *Buth* of the *Tartars*, the *Python* of the *Greeks*, the *Vates*, and *Fatuæ* of the *Romans*, and the *Fairies*, or *Fades* of the antient *Gauls*, all ſprang from the ſame Fountain. But we muſt refrain from theſe Etymological Embelliſhments. Of what Service, may our Readers very well ſay, is all this critical Enquiry? and of what Importance is it to any one, to know from whence our Forefathers deriv'd their religious Chimæras? 'Tis enough in Conſcience for us, that we have preſerv'd a great many, full as ridiculous as theſe; the Origin whereof are but too well known.--- But to proceed to thoſe Remains of Paganiſm which are to be met with in ſome other Countries in the North of *Europe*.

NOT long ſince, the Peaſants of *Courland* buried Proviſions with their Dead, and put Money into their Coffins; [d] ſeveral Inſtances whereof are produced by our Author before quoted, to whom we refer the Reader. Their Notion is, that ſuch as die here, and are not ſupplied with ſuitable Accommodations at their Departure, will lead wretched, unhappy Lives in the other World. Like the *Livonians*, they take all the Care they poſſibly can to bury them in the Sepulchres of their Pagan Anceſtors. Theſe Monuments are erected either in, or near ſome little Grove, according to the Cuſtom of ſeveral modern Idolaters, and that of the antient [e] *Romans*. Theſe People celebrated a funeral Feſtival, likewiſe, much like [f] that before-mentioned to be obſerved by the *Japaneſe*. In former Times the *Lithuanians*, [g] as we are informed, and their Neighbours, the Natives of *Livonia*, *Courland*, and *Samogitia*, ſolemniz'd Funeral Feſtivals annually in the Month of *October*. He who was at the Expence of the Entertainment, call'd over diſtinctly all the whole Liſt of his Anceſtors, and other Relations that were deceaſed, by their reſpective Names, and invited them to partake of what he had prepar'd for their Reception. In theſe Funeral Solemnities, they paid a peculiar Regard to the Fire, as being a Symbol of the Immortality of the Soul, amongſt the antient Inhabitants of the North. Nay, it

[a] As the *Voles*, and the *Alrunes*, who are a kind of *Fairies*, or *Propheteſſes*, or *Fortune-Tellers*, like thoſe who are now-a-Days called *Bohemians* and *Gipſies*.

[b] *Weiſſen Fraueh*. *Weiſs* ſignifies *White* and *Wiſe*, in the *German* Language.

[c] *Witch*, in the *Engliſh* Language, ſignifies a *Sorcereſs*. By ſome little Variations, obvious to all Etymologiſts, 'tis very probable, *Witch*, *Wit*, and *Witty* are derived from the *German* Term *Weiſs*; and *Bythie* is the ſame Term differently pronounced.

[d] See our *German* Author *Arnkiel*, *ubi ſup.* &c.

[e] *Nempe in luco habitant Manes*, &c. *Serv.* ad *Virg.*

[f] See page 546. of this Vol.

[g] Quotation from *Arnkiel*, *ut ſup.*

was

was their received Opinion, that the Soul was of the Nature of that Element. When the Maſter of the Feaſt imagined his Gueſts had regal'd themſelves to their Satisfaction, he courteouſly diſmiſs'd them in the following Manner: *Now 'tis Time for you, to withdraw to your ſolitary Abodes; you have now refreſhed your ſelves ſufficiently; I beg the Favour of you, in your Return, to take the High-Road, and not trample down our Corn-Fields.* Theſe People imagined, that the Souls of their deceaſed Friends would injure their Grain, and ſpoil their Harveſt, if they did not treat them with all the Generoſity and Complaiſance they were capable of.

To all theſe ſuperſtitious Funeral Solemnities, we beg leave to add that other very remarkable one, of beſtowing Shoes upon the Dead, that they might travel the more commodiouſly along the Road to the other World, which is ſtill obſerved amongſt the Populace in ſundry Places of the North. In the Times of Idolatry, it was a received Notion, that they ought to uſe their utmoſt Endeavours to ſecure for their deceaſed Friends a ſpeedy and happy Arrival at *Val-Hall*, which was the Paradiſe of theſe Northern People. They furniſhed their Princes, and Perſons of the firſt Quality, with Horſes; that is to ſay, they either burnt them, or buried them with their Maſters: In all Probability, from thence aroſe the [a] Cuſtom of having Sumpter-Horſes march in the Funeral Proceſſions of Grandees. And the *Tartars*, who, 'tis well known, have peopled the North of *Europe*, make a common Practice of burying their Horſes with their deceaſed Friends and Relations.

[b] THE *Samogitians*, whom we have but lately mentioned, mingle abundance of Pagan Ceremonies with the Profeſſion which they make of the Chriſtian Religion: Nay, we are informed, that there are ſeveral ſtill amongſt them, who are perfect *Pagans*. Formerly they worſhipped almoſt every Object they ſaw; or, more properly ſpeaking, they imagined ſome tutelar Deity, or Genius, preſided over every individual viſible Thing in Nature: And in this reſpect the Arguments of the moſt groſs Idolaters are grounded on the very ſame Principles, as thoſe of the more ſubtle and refined. There is one Cuſtom obſerv'd by theſe *Demi-Tartars*, which is very ſingular, and ought by no means to be omitted. When their Daughters have Occaſion to go abroad in the Night-Time, they carry Tapers in their Hands, and two little Bells tinkling at their Girdles, preſuming that the Light of the one, and the Sound of the other, will be a ſufficient Security to their Parents for their Good Behaviour. No one, however, but a *Samogitian*, could be ſo idle as to think ſo; or no Girl, but a ſimple *Samogitian* Virgin, could have ſo little Dexterity and Addreſs, as not to deceive thoſe, who build their Confidence on ſo weak a Foundation.

[b] AN Author of Credit, and who is curious in his Obſervations, has informed us, that the Natives of *Ireland* mix abundance of idolatrous Ceremonies with the external Profeſſion which they make of Chriſtianity. " They pay a kind of Worſhip to the Moon, " and to the Wolves. They proſtrate themſelves before the former at her firſt Appear- " ance, and repeat the *Lord's Prayer*, and ſeveral others, over and over; and at the Cloſe " of the Decreaſe, they conjure her to leave them in as good State of Health as firſt ſhe " found them. JESUS CHRIST, ſay they, was fond of, and had a particular regard " for Wolves; and for that Reaſon they are obliged, as they think, to pray to God for " them. [c] They have abundance of Women who profeſs themſelves Witches, and in " their magical Incantations never forget to introduce a *Pater Noſter*, and an *Ave Ma-* " *ria*, whom they conſult on a thouſand various Occaſions. When any one of them

[a] See *Arnkiel ubi ſup. Keiſler* in his *Antiquit. Septentrional.* & *Celt.* and others.
[b] *Le Labourer*'s Account of *Polonia*.
[c] Memoirs and Obſervations made by a Traveller in *England*.

happens

" happens to be ſick, they never talk to him .... about God, or the Salvation of his Soul;
" but ſometimes, indeed, the Patient himſelf deſires to receive the Sacrament, and then
" they look on him, as one in Deſpair of Life, and expecting every Moment to give up
" the Ghoſt. In this unhappy Situation, they carry him into the High-Road, or at leaſt
" into ſome public Place; where, by their hideous Howlings, they ſoon gather a Croud
" about the dying Man, and every one aſks him a hundred impertinent Queſtions": As
" for inſtance, Why he would leave all his worldly Poſſeſſions and Effects behind him? If
" he wanted for any Thing? or was uneaſy and diſcontented with his Relations? However,
" this Province is generally aſſigned to Perſons hired for that particular Purpoſe. As ſoon
as ever he expires, the hired Women, and his Relations, raiſe a frightful *Hullalloo*, and clap
their Hands: But when they bury him, their Outcries are ſtill more horrible and ſhocking.
All his whole Tribe of Female Relations and Friends, join in the lamentable Chorus, tear
their Hair, and beat their Foreheads and their Sides. The like diſmal Scene is repeated,
when any one makes his Exit at the Gallows, or when any one is ſlain in Battle. They
imagine, that the Souls of the latter, in particular, are added to the Number of their
primitive Anceſtors, who were Heroes and Giants.

THEY retain the ſuperſtitious Cuſtoms of Magic Charms. Thoſe Witches, of whom we have juſt before ſpoken, cure divers Diſtempers, by the Application of ſome particular Herbs: And by them likewiſe, or ſome other Secrets of their Art, facilitate Generation, and aſſiſt ſuch Women as are in Labour. Some idle ſilly [a] Women, in ſeveral Parts of *Germany*, entertain the ridiculous Notion, that a venerable Matron, dreſt all in White, makes her Appearance at the critical Minute, in the Chambers of ſuch as are in Labour, and contributes towards their ſafe Deliverance. This benevolent Ghoſt is the ſubſtitute of the [b] *Mayrs* of their *Anceſtors*, which were three in Number, and bare a very near Affinity to the *Parcæ*, or *Fates* amongſt the *Greeks*. To talk in the romantic Stile of the *Tales* of the *Faires*, theſe *Mayrs* were very benevolent to Infants at the Point of their Nativity, and aſſiſted their Mothers in the Time of their Travail; as formerly *Lucina* lent her ſeaſonable Aid, at ſuch Conjunctures, to the *Roman* Ladies. The *Iriſh* Pretenders to Witchcraft, undertake alſo to account for all paſt and future Events: And one of the Methods which they make uſe of on theſe Occaſions, is a curious Examination of a [b] Shoulder of Motton. By their artful Obſervations thereon they will diſcover immediately the Perſon who is to die firſt in ſuch or ſuch a Family; and what ſort of Company the Souls of their deceaſed Friends keep in the other World. All theſe important Points are know by inſpecting the Blade-Bone, when 'tis perfectly dry, and clean pick'd. They obſerve ſeveral other Superſtitions, ſtill more remarkable than thoſe hitherto mentioned: As for inſtance, 'Tis cuſtomary to hang the Feet of their Horſes, whenever they die, upon the the Top of the Cieling; to refuſe giving the leaſt Spark of Fire to Paſſengers on the firſt Day of *May*; or if they do indulge them, in a Caſe of Extremity, 'tis attended with a formal Imprecation. [d] " When any one happens to tumble down, the very Moment
" he gets up, he turns himſelf thrice round to the Right, and jumps upon the very Spot
" where he fell. After this, he makes a ſmall Hole with his Knife there, and cuts up a
" Turf. If afterwards he happens to be any ways indiſpoſed, he employs a Witch to
" go to the Place and lay her Mouth cloſe to the Hole, where ſhe pronounces a few
" myſtic Terms, with an additional *Pater Noſter* and an *Ave Maria*, to conjure up the
" the *Fairy*, who was the Cauſe of his Diſtemper, ... and prevail upon her to reſtore
" him to his former State of Health."

[a] Vide *Keiſler Antiq. Sept. & Celtic.*
[b] *Mayr*, or *Maer* is analogous to the Term Μοῖρα which is the Name aſcribed to the *Grecian Parcæ*.
[c] Memoirs and Obſervations, &c. *ut ſup.* &c.
[d] Idem.

THE whole Ceremony of an *Iriſh* Marriage conſiſts in the verbal Promiſe of the Parties concerned; which is no longer obligatory, than while true Love and Friendſhip laſts, or whilſt neither of them, through any Diſtaſte, ſhews the leaſt Inclination to ſome more agreeable Partner. In Cities, indeed, they marry in Form. When they baptize a Child, they never give him the Name of the Father, or, in ſhort, of any other Relation whomſoever, leaſt it ſhould haſten their Death. Theſe *Iriſh* of whom we have been ſpeaking, are frequently called *Kernes*, and *Raperies*.

The Religion *of* LAPLAND.

THE *Schriffins*, who are at preſent the *Laplanders* reſiding in *Denmark*, the Natives of *Finland*, and the *Laplanders*, properly ſo called, in former Times all paid divine Adoration to *Jumala*, as the Supreme Being; and that Deity goes at this Day by the very ſame Appellation. They worſhipped likewiſe the Sun, the Moon, [a] *Thor*, who in all probability was no other than their *Jumala*, and ſeveral other particulr [b] Deities, who preſided over the Chace, their Domeſtic Concerns, *&c.* *Jumala* was repreſented under a human Form, with a Crown on his Head, ſitting on a kind of an Altar. He was a wooden Idol, and had a Bowl in his Lap, into which his Devotees threw their voluntary Oblations. He is repreſented in the Print hereunto annexed; but had he been delineated by a more unſkilful Hand, his Figure might have been liable to leſs Exception.

THE preſent *Laplanders* cannot properly be called any more than nominal Chriſtians; nay, the greateſt part of them are profeſt Idolaters, and prodigiouſly fond of the Superſtitions of their Forefathers; which muſt be attributed entirely to the prevailing Power of Tradition. And is it in the leaſt ſurpriſing, that all in general, who claim an indiſputable Right to inſtruct, enlighten, and ſave the Souls of others, ſhould give into this univerſal Way of Reaſoning, without excepting the Proteſtants themſelves, who, tho' ſworn Enemies to every Thing that carries along with it the leaſt Air of Prejudice and Prepoſſeſſion, approve of it, and find it very advantageous? We ſhall produce various Inſtances to maintain what we here aſſert, in their proper Time and Place. The *Laplanders*, according to the Tradition of their Forefathers, worſhip three Gods; that is, *Thor*, or *Ajeka*, *Storjunkare*, or *Stourra-Paſſe*, and *Beywe*. *Thor* was worſhipped, under the ſame Denomination, in *Scandinavia*, and *Germany*; and by the *Celtæ*, under that of *Jaran*, or *Taranis*. The Appellation of *Ajeka*, ſignifies *Grand-Father* and *Great-Grand-Father*. This *Thor* is their Supreme Being, who ſhakes the guilty World with his awful Thunder. The *Laplanders* are of Opinion, that he not only has an abſolute Power over the whole Race of Mankind, but that the Demons are likewiſe ſubſervient to his Commands, and act only under his Permiſſion. The Hammer which he holds in his Hand, is the Inſtrument with which he puniſhes both the one and the other. [c] 'Tis pretended, that this *Hammer* of *Thor* is very analogous to the *Chriſtian Croſs*, and for that Reaſon it may juſtly be look'd upon as *Typical*.

THORON is always made of Wood; and for the generality of Birch. The [d] groteſque Figure of this Idol may be ſeen in the Print; the Top whereof has ſome Reſemblance of a Man's Head, in which there is drove a large Nail, with a Flint-Stone faſtened to it, that he may make himſelf a Fire whenever he ſees convenient. The other Parts

[a] See *Scheffer's* Hiſtory of *Lapland*.

[b] *Scheffer* calls their Idols *Seites*. This anſwers the Term *Seitan*, made uſe of in the ſame Senſe by the *Tartars*.

[c] Vide *Keiſleri Antiq. Sept. & Celticas*.

[d] *Scheffer's* Hiſtory of *Lapland*.

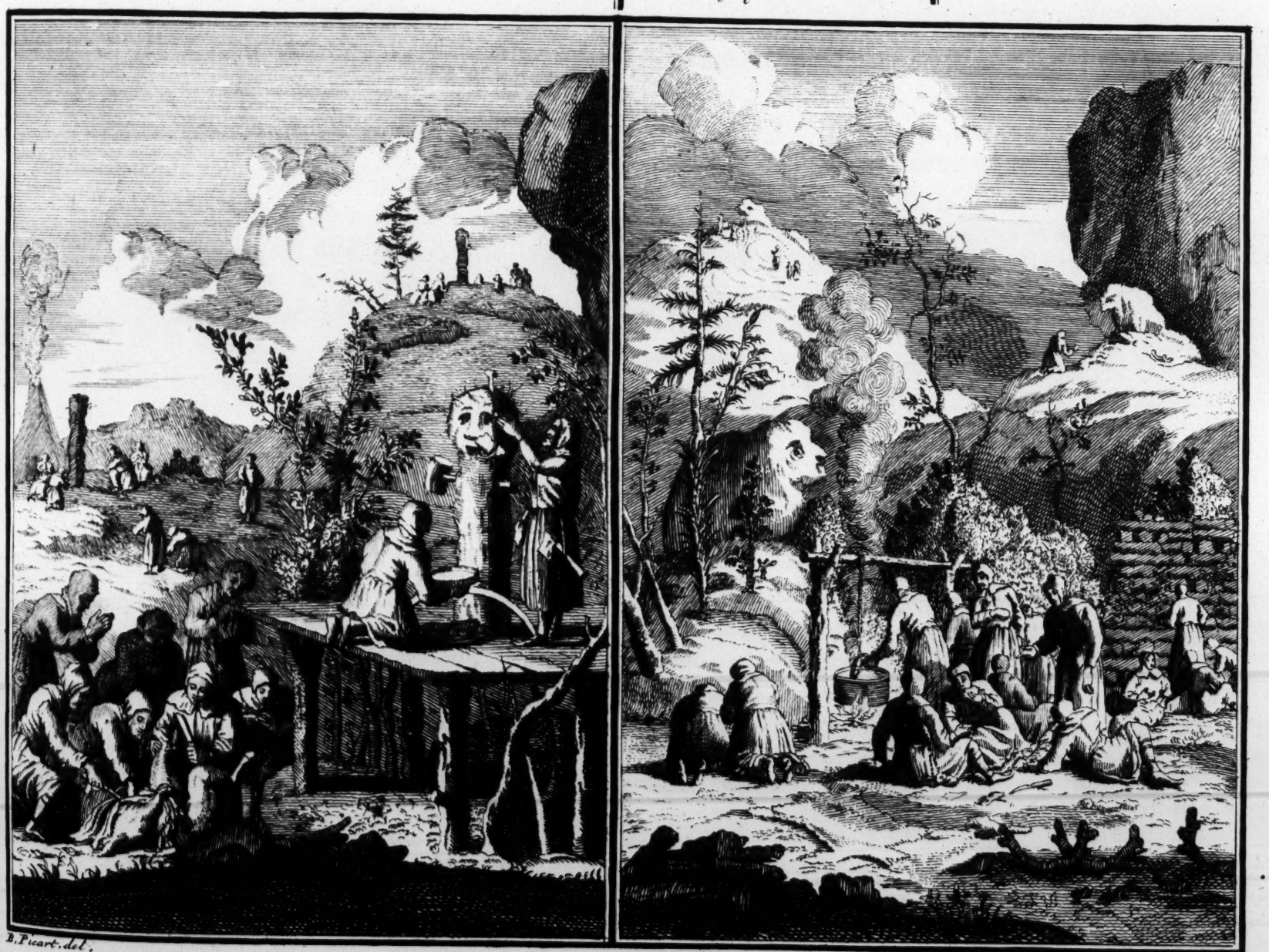
of

JUMALA
a Deity of LAPLAND.

JUMALA
DIVINITE des LAPONS.

WIRKU-ACCHA
a Deity of LAPLAND.

WIRKU-ACCHA
DIVINITE des LAPONS.



B. Picart. del.

C. Du. Bosc. ex.

THORON
a Deity of LAPLAND.

THORON
DIVINITE des LAPONS.

STOR-JUNKARE
a Deity of LAPLAND.

STOR-JUNKARE
DIVINITE des LAPONS.

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of the Figure require no Explication. *Thoron* is raiſed upon a kind of Table, which is erected about a Bow-ſhot from their Houſes, and ſerves in the Capacity of an Altar; and in order to give this Sanctuary the Air of a *Temple*, 'tis ſurrounded with Pines and Birch-Trees.

STORJUNKARE is an inferior Deity, and acts only as *Thor*'s Vicar, or Vice-gerent. The etymological Senſe of the Word *Junkare*, is *Ruler*, or *Governor*. 'Tis in and thro' his wiſe Adminiſtration, that the Bleſſings of Heaven deſcend upon Mankind; 'tis he likewiſe, ſay they, who is the Guardian and Protector of all the Beaſts of the Field, and conſequently it is to him they muſt make their Applications for Succeſs, in their Purſuits of the Chace. *Storjunkare* is a kind of domeſtic Deity, or Houſhold God; for every Family has an Idol of him peculiar to itſelf. The above-quoted Author informs us, that Rocks, Marſhes, and Caverns, are the Places peculiarly devoted to his Service. The *Laplanders* are of Opinion, that they cannot ſerve his Idols in a more acceptable Manner, than by reſorting to thoſe Places where he uſually reſides, and where, if we may credit what they aſſert, he frequently honours them with his perſonal Appearance. Without being a profound Scholar, the Reader may eaſily diſcover a very near Reſemblance between him and *Pan*, and the *Fauni* of the Antients. *Storjunkare* is repreſented under the Form of a large Stone, carved in as artleſs a Manner as *Thoron*. Nay, ſometimes there is no Sculpture at all about him, but they content themſelves with ſuch unpoliſhed Stones as they meet with in the Mountains; and they imagine, that it is not Nature or Chance, but *Storjunkare* himſelf that directs them in their Search after them. This Stone-God, likewiſe, is frequently ſupply'd with a numerous Family; that is to ſay, [a] they range a vaſt Variety of other ſacred Stones all round about him; one whereof is his Wife, others are his Sons and Daughters, and the reſt his domeſtic Servants.

BEYWE, or the Sun, is their third principal Deity. There are no particular Ceremonies, relating to the Worſhip of him, worthy of our Obſervation.

WIRCHU-ACCHA, whom *Scheffer* calls the *Old Woman of Livonia*, is as deformed, and wrought in as artleſs a Manner, as their other Deities. That is all the Account we have of her. Beſides theſe Idols, there are ſeveral aeriel Spirits, which they imagine to reſide, like Count *Gabalis's*, *Gnomes*, and *Sylphs*, in their reſpective Elements, but more particularly in the Air. They ſtand in Awe likewiſe of their *Manes*, or the Souls of their Dead, till they are actually tranſmigrated into new Bodies: From whence it is manifeſt, that their Notion, with reſpect to Souls, is the very ſame as is received amongſt the *Tartars* and *Scythians*, who borrowed it from the *Eaſtern* Nations.

Their SACRIFICES; *their* MAGIC, *&c.*

NONE but Men are allowed to officiate at their Sacrifices, or enter their ſacred Places, ſet apart for the divine Service of their Deities. The Women are excluded, on Account of the periodical Pollutions to which they are by Nature ſubject. *Rain-Deers* are their uſual Victims; but ſometimes they ſacrifice ſeveral other living Creatures; even Dogs, Cats, Hens, and Chickens. Before they attempt, however, to kill any one of them, they firſt examine, by Virtue of a Drum (which we ſhall take particular Notice of in the Sequel) whether the Victim, appropriated for that purpoſe, be an acceptable Oblation to the peculiar Deity, whom they intend thereby to honour, and according to our Author, who gives us a Deſcription of *Lapland*, their Method of making ſuch an important Diſcovery is this. [b] "After they have tied

[a] Hiſtory of *Lapland*, *ubi ſup.*
[b] *Scheffer*'s Hiſtory, *&c. ut ſup.*

"up

" up the Victim behind their Hut, they ſtrip off ſome of the Hair from under the Neck " of the Animal, which they faſten to one of the Rings on the Drum, appropriated for " that particular Service, and which one of the Company beats, whilſt *the whole Congre-* " *gation then preſent ſings a ſhort Prayer.* If the Bunch of Rings, to one of which " they faſtened the Victim's Hair, and which was before immoveable, ſhould turn a- " bout, on beating the Drum, and point, for inſtance, to their God *Thoron*, they look " upon ſuch Circumſtance, as an infallible Teſtimony that the Sacrifice of the intended " Victim is an acceptable Offering to that God. But, on the contrary, if the Bunch of " Rings remains fixed, and motionleſs, notwithſtanding the Agitation of the Drum, they " preſent this Victim to ſome other *God*, and beat the Drum again, ſinging at the ſame Time " a ſecond Prayer. . . . . If then, likewiſe, the Situation of the Rings is no ways alter'd, " they make their humble Addreſſes to ſome other God, and repeat their Ceremonies " all anew, *&c.*"

AUTUMN is the Seaſon which the *Laplanders* make choice of for the Celebration of their Sacrifices. At the ſame Time they annually erect a new Statue of their *Thoron*; and afterwards cut the Throat of a *Rain-Deer* in his Preſence, and ſmear the Statue all over with the Blood and Fat of the Victim. When the Ceremony is over, they inter the Remains of the Victim in the ſame Place. " Beſides this Idol, they are obliged to erect " another, every Time they ſacrifice a *Rain-Deer*, and range all theſe Images, one by " the Side of the other, on the Table, in the *Sanctuary* behind their Huts: Then " they cut the Throat of the Victim, and offer him up in Sacrifice. . . . . The Victim is " for the generality a Male *Rain-Deer*, which they ſacrifice by thruſting the Point of a " Knife into its Heart: The Blood which flows from thence is preſerved in a Bowl, and " they ſmear it all over their *Thoron*'s Head, Back, and Breaſt, and thereon draw ſeveral " Lines, in the Form of Croſſes, with the ſame Blood. Behind their *Thoron* they place " the Horns and Bones of the *Rain-Deer*'s Head; and before him, a kind of a Box " made with Birch, full of little Slices of Fleſh, cut off from every Part of the Victims " Body, with ſome Fat poured underneath it. The Remains of the Fleſh is reſerved " for the Service of the Family."

THEY run a Thread through the Right Ear of ſuch Victims as are ſacrificed to *Storjunkare*, and obſerve all the Ceremonies before-mentioned, with this Exception only, " that the ſacrificing Prieſt takes the Horns and Bones of the Head and Neck of the " Victim, as alſo the Claws, and Feet, and carries them to a Mountain, devoted to " *Storjunkare*, in whoſe Honour the Victim was ſlain. As ſoon as he is arrived, he " approaches the ſacred Stone, ſtands uncovered, and makes a profound Reverence be- " fore it." After this firſt Act of Devotion, he beſmears the Stone all over with the Blood and Fat of the Victim, depoſits the Horns behind the Idol, ties his Pizzle to the right Horn, and to the Left a red Thread, run through a Plate of Pewter, with a bit of ſmall Silver.

" SOMETIMES they celebrate Feſtivals in Honour of their *Storjunkare*, and then ſa- " crifice ſome Animal in the Idol's Preſence, which they dreſs, and entertain themſelves " and their Friends with it. They eat no Part of it however, but the Fleſh upon the " Head and Neck: They leave the Skin extended upon the Place, where it often lies " for ſeveral Years together." Sometimes, when the Mountain, where the Ceremony is to be performed, is ſteep, and difficult of Acceſs, they offer up their Sacrifices at the Foot of it, and afterwards, take a Stone, dipp'd in the Blood of the *Rain-Deer* after 'tis ſlain, and throw it, if poſſible, to the Top of the Mountain; by which Attempt they imagine, that they have fully acquitted themſelves of the Duty incumbent on them, towards the *Storjunkare* of the Place.

THEY

THEY renew the Images of this Deity, after the very ſame Manner as they do thoſe of *Thor*; but the unpoliſhed ſhapeleſs Maſs, if I may be allowed the Expreſſion, of this *Storjunkare*, will not allow this Renovation to be any Reſemblance of a God. "They range young Branches of Pine and Birch-Trees upon the conſecrated Stone. This "Ceremony is obſerved twice a Year; that is, in the Summer, when they uſe the for-"mer, and in the Winter, when they remove them, and place the latter in their ſtead. "..... If, whilſt they are ranging and ſetting Boughs in order, they obſerve the Stone "to be light, and eaſy to be removed, they imagine the God will be propitious to their "Wiſhes; but when they find it ponderous, and immoveable, they ſeem extremely con-"cerned, and apprehenſive of the fatal Effects of his Diſpleaſure. In ſuch an unhappy "Caſe, they ſtudy all Ways and Means they can poſſibly deviſe to appeaſe his Anger, "and avert his Judgments, and from that very Moment engage to make him ſome new "Oblations."

THESE *Laplanders* never ſacrifice to the Sun any other Animals, than young Female *Rain-Deers*; but they obſerve all the ſame Ceremonies before particularly deſcribed, except, that they run a white Thread through the Right Ear of the Victim, to denote its being devoted to the Service of the Sun; and except, likewiſe, that in their other Sacrifices they make choice of Birch-Trees, whereas in this they uſe Willows. With theſe Willows they form two Circles, about the Circumference of half a Tun; and round them hang little Slices of Fleſh, which they cut off from every Part of the Victim. Theſe afterwards they depoſit on a kind of Table erected behind their Huts..... as alſo the principal Bones of the Victim ranged all in a circular Form.

As to their [a] *Manes*, they never make any Images or Idols to repreſent them; but teſtify their Veneration for them by ſome particular Sacrifices only, and make uſe of a Drum for conſulting their Approbation of the Victims. The *Ring* is, as it were, the *Gnomon*, that points out the Sacrifice moſt acceptable to them. When this Diſcovery is made, they tie a String, made of black Wool, round the Horns of the Victim, and run it through its Right Ear. After this formal Conſecration, they ſacrifice it, and regale themſelves on the Fleſh of it, reſerving only ſome ſmall Pittance of the Heart and Lungs; each of which being ſubdivided into three Parts, is ſtuck upon ſmall Splinters dipp'd in the Victims Blood, which they afterwards bury with the Bones and Fragments of the Victim.

THE *Laplanders* diſtinguiſh ſome of their aerial Spirits, or Demons, by the Appellation of *Juhles*, to whom the pay divine Adoration, tho' they have no Statues or Figures to repreſent them. They worſhip them under ſome particular Trees, planted about a Bow-ſhot from their reſpective Houſes. This Act of Devotion conſiſts in offering up a Sacrifice to theſe [b] *Juhles* on Chriſtmas-Eve, and the Day following, which they call the *Feſtival of the Juhles*. The Eve is introduced with Abſtinence and Faſting; at leaſt from all Meat; and they ſet by ſome Pittance even of that which is provided. The ſame Penance is obſerved the enſuing Day. The Fragments thus reſerved are thrown into a Box made of Birch, and hung upon ſome Tree behind the Houſe, for the Subſiſtance and Refreſhment of ſuch Spirits as rove about the Mountains, and the Foreſts. Whether this Cuſtom be a confuſed Medley of *Chriſtian* and *Pagan* Ideas, as *Scheffer* is inclined to believe it is, or an Act of Devotion altogether *Pagan*, like that Veneration which the *Greeks* and *Romans* ſhewed for their *Genii*, is a concern, we preſume, of very little Importance to our Readers: For which Reaſon we ſhall only make this curſory Remark, that, according to the Northern Mythology, *Odin*, who is their

[a] The *Laplanders* call them *Sites* according to *Scheffer*'s Hiſt. *&c. ut ſup.*
[b] See *Keiſler* in *Antiq. Septent. & Celticis*, on the Origin of the *Juhles*.

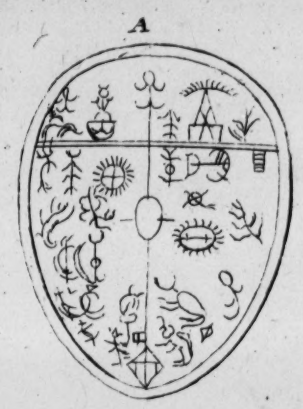
[a] *Mars*, *Mercury*, and, in all probability, their *Pluto* likewiſe, is dignified and diſtinguiſhed by the venerable Title of [b] *Father of the Jubles.*

THE *Laplanders* obſerve the Choice of Days; they pay a peculiar Regard to the firſt Object that ſtrikes their Eyes when they go abroad in the Morning; and never ſuffer their Wives to paſs through the Door they went out at in purſuit of their Game. But we have already enumerated ſo many trivial Superſtitions of this Nature, that it would be perfectly tedious to give a particular Deſcription of others, which are equally inſignificant, and unworthy of our Notice.

THO' Travellers tell us of a thouſand Miracles, which theſe *Laplanders* perform by Virtue of their profound Skill in the Black Art; ſuch as ſtopping Ships which ſail before the Wind, influencing the Liberty of Free-Agents, raiſing ſudden Storms and Tempeſts, *&c.* yet few, we preſume, but the weak and credulous, will give the leſt Attention or Credit to ſuch Romantic Tales. Our Age is wiſer, and not ſo eaſily impoſed on. The Days of Ignorance and Superſtition muſt return once more, before ſuch Prodigies can be palm'd upon us for real Facts. According to their Hiſtorian, the *Laplanders* have [c] profeſs'd Tutors, and Academies erected for the particular Study of the *Black Art.* Nay, Parents themſelves are frequently the Children's Inſtructors. The Spirits, which deſcend from Father to Son, like an entail'd Eſtate, are frequently at Variance with on another; for the Demons in this Country erect Altar againſt Altar. There is a Civil War in the Kingdom of *Satan*, and yet it ſubſiſts, tho' directly repugnant to that Paſſage in holy Writ, where 'tis ſaid, that if *Satan be divided againſt himſelf his Kingdom cannot ſtand.* Thoſe credulous Authors, quoted by our Traveller, had ſurely quite forgot this important Objection of JESUS CHRIST, But be that as it will, we are informed, "that there are whole Families who have "their peculiar Demons, different from thoſe belonging to other Families.... who are al- "ways at Enmity, and oppoſe one another with all their Might. And beſides, each *Lap-* "*lander* has ſeveral familiar and domeſtic Demons, devoted to his particular Service; ſome- "times two, three, or more, to guard and protect him from the Malice and Aſſaults of thoſe "of his Adverſary", *&c.* The Intercourſe or Fellowſhip with Spirits is not contracted at once, but gradually communicated to ſuch as are qualified for the myſterious Art of Sorcery: And their Acquaintance is commenced by a "particular Indiſpoſition of Body, during "which, the Devil obliges them with a Variety of Apparitions, and Viſion after Viſion, "whereby they are informed, as far as their Age will admit them, of all the Secrets "of their Art. Such as fall into this Diſtemper a ſecond Time, are indulged with "more Viſions than they were at firſt..... And if the Fit comes on them a third "Time, all Sort of Viſions..... are then explained to them, and they are ſuch perfect "Maſters of their Profeſſion, that they are able, without the Aſſiſtance of their Drums, "to diſcern clearly the moſt diſtant Objects." From hence we may reaſonably conclude, that this Magic Art of the *Laplanders* is the Reſult only of a melancholy Conſtitution, or black Choler, the Impreſſions whereof are made ſo ſtrongly on the Brain, that the [d] Imagination of the Patient is perfectly ruffled and diſordered thereby.... But to come to their *Magic-Drum*; 'tis made of the Body, or Trunk of a Pine, or hollow "Birch-Tree, which is to be found in particular Places, and imitates the Courſe of "the Sun, in its natural Inflections..... that is to ſay, the Trunk thereof, "and all its minute Branches, bend in ſuch a Manner, as that each Inflection from "the Bottom to the Top, leans from the Right to the Left..... The Wood of "which this Drum is compoſed, is one entire Piece, that is, one Moiety of the Trunk "of the Tree cleft aſunder, and made hollow in the Middle. The Flat is the upper

[a] Keiſler, *ut ſup.* in ſeveral Places of this Work.
[b] *Juhl. Vatter.*
[c] *Scheffer's* Hiſt. *&c.* Ch xi.
[d] See Father *Malebranche's* Enquiry into Truth. L. 2. Part 3. Ch. vi. and after him Mr. *Le Clerc* in his Philoſophical Tracts on the Subject of *Pneumatology*, where he has only paraphraſed upon *Malebranche.*

"Part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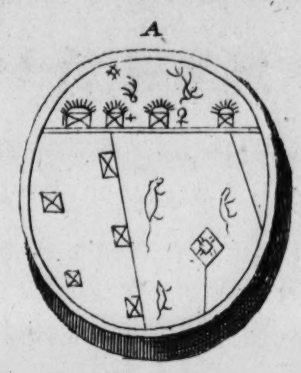
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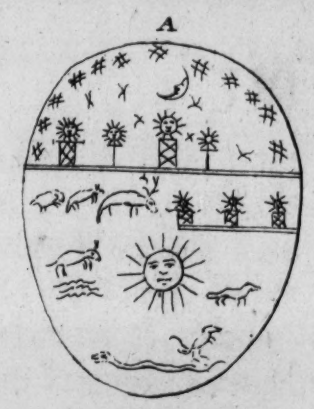
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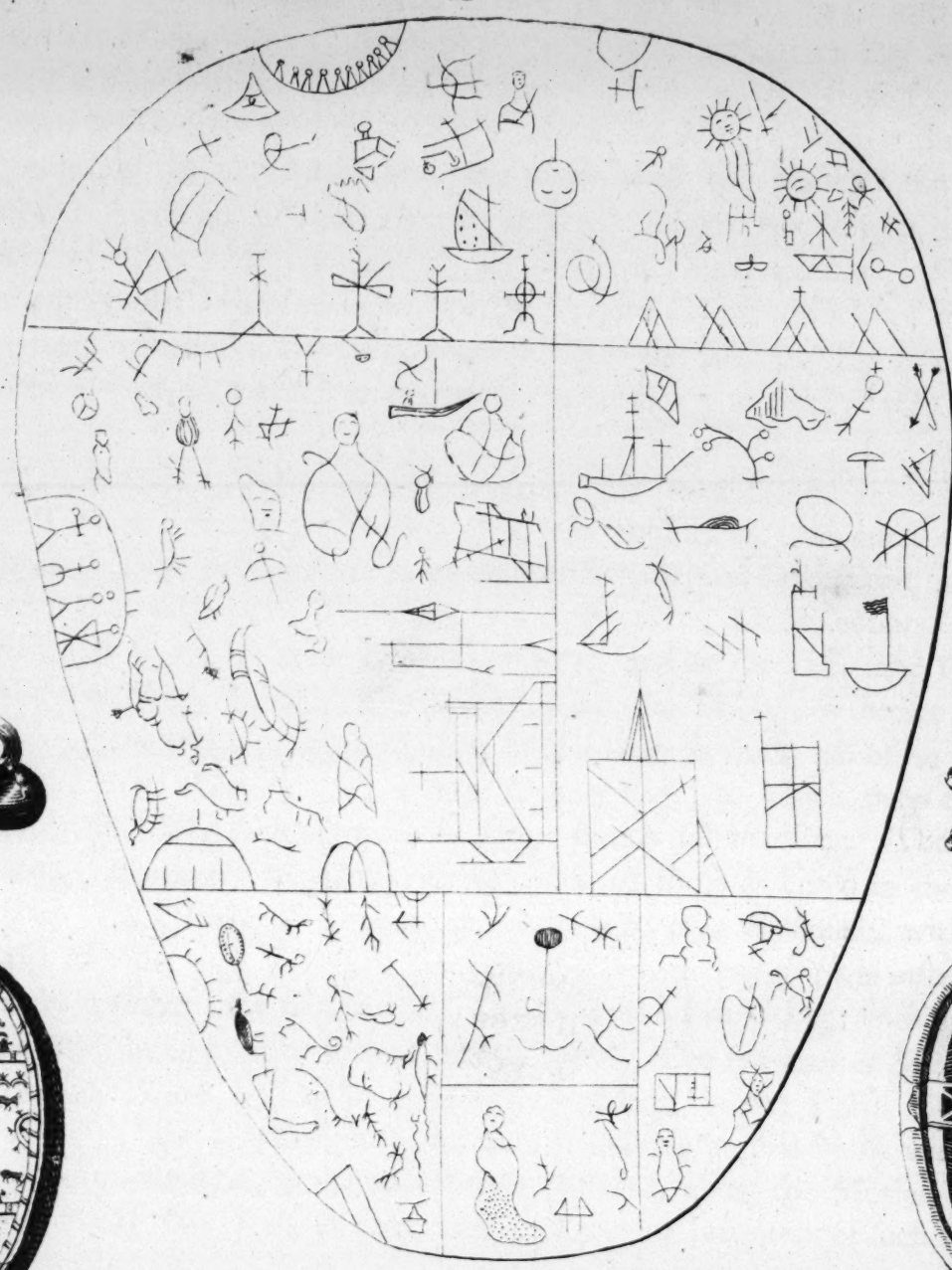
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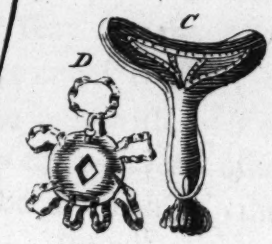
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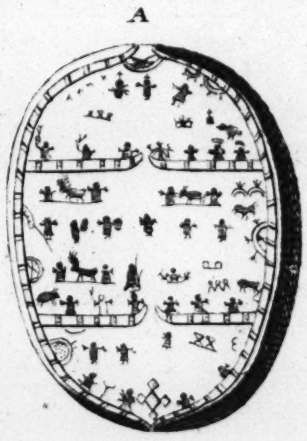
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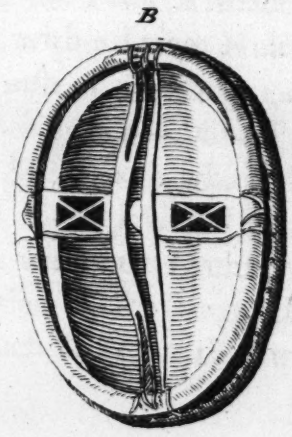
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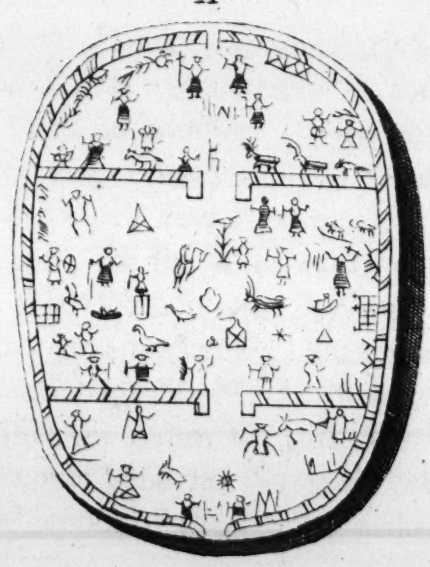
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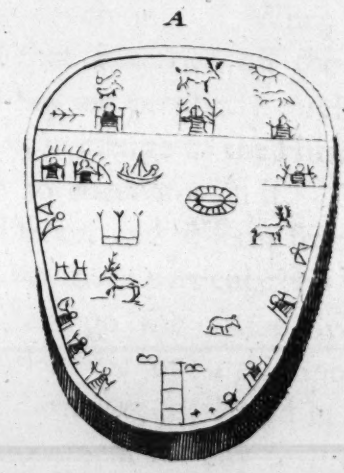
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MAGICAL drums of the people of LAPONS

A. The HEAD or SURFACE of various MAGICAL DRUMS.
B. The REVERS of other MAGICAL DRUMS.
C. An HAMMER which they use in beating the DRUMS.
D. MAGICAL Rings.

TAMBOURS MAGIQUES des LAPONS.

A. Le dessus de diverses sortes de TAMBOURS MAGIQUES.
B. Le dessus de quelques TAMBOURS MAGIQUES.
C. MARTEAU avec lequel on frappe sur le TAMBOUR.
D. ANNEAUX MAGIQUES.

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" Part, which is covered with Skin, and the Convex the lower, where the Handle is; " for they order the Convex, for the generality, after ſuch a Faſhion, that after they have " made two long Holes therein, the ſolid Wood between may properly enough ſerve " for a Handle. The Rims, which keep the Skin tight in a ſort of circular Form, are not " abſolutely round, but rather oval." Upon this Skin thus ſtretched on the Drum-Head, the *Laplanders* paint ſeveral Figures in Red, which may, with Propriety enough, be termed *Hieroglyphicks*; ſince all Authors, who have given any Account of the religious Antiquities of the Northern Nations, [a] inform us, that thoſe People have conceal'd all their Myſteries under the Veil of *Emblems* and *Hieroglyphicks*: But there is no need of producing learned Authorities, to prove their Uſe amongſt the *Laplanders*; ſince the bare Obſervance of thoſe Drums, which [b] *Scheffer* has obliged us with the Repreſentations of, or thoſe here annext, are ſufficient Demonſtrations. We would have given a particular Explication here of the various Hieroglyphicks of theſe Drums, if we imagined it would be any ways entertaining to the Reader: But to avoid Prolixity have choſen to refer ſuch as are more curious than ordinary to the Prints in *Scheffer*.

'Tis obvious to every one's Obſervation, that theſe Drums are not all exactly of the ſame Faſhion: " And the Reaſon of it may poſſibly be, ſays our Author before quoted, " becauſe ſome of them are more adapted for magical Operations, and more miſchie- " vous than others..... There are two Appendixes, which, continues he, are abſolutely " neceſſary to render theſe Drums compleat, and fit for Uſe, and they are the *Mark* " and the *Hammer*. The former points out the Thing, or Secret enquir'd after, on " the painted Figures of the Drum. The latter is made uſe of to beat with. *What* " *they call the Mark* is ..... a large Copper Ring, to which they faſten ſeveral others " of a leſſer Size, which make a large Bunch all together. The Faſhion of theſe " Rings, however, frequently varies. One of thoſe deſcrib'd in the Print is made of " a very thick Plate of Copper, about the Size of a *Richedale*, with a ſquare Hole in " the Middle, and with little braſs Chains, which hang down inſtead of Rings, and " meet together in a Circle..... The other is a Braſs Ring, with a ſmall round Plate " of Braſs hung to it by ſeveral ſmall Chains. The *Hammer* or *Stick*, with which they " beat this Drum, is made of a *Rain-Deer*'s Horn, in the Form 'tis repreſented in the " Print". The *Laplanders* do not aim at making a great Noiſe with their Drums, but are chiefly ſollicitous, as we have before obſerved, about the Motion of the Rings, that, according to their Poſition, they may form a right Judgment of ſuch Secrets as they want to have reveal'd.

These *Laplanders* have ſuch an extraordinary Veneration for their Drum, that they will not permit a Maid that is marriageable ſo much as to touch it. " When they " remove from one Place to another, 'tis the laſt Utenſil that is carried off the Pre- " miſes, and after every one of the Family is departed. They are peculiarly careful in " the Conveyance of it to their new Apartment. 'Tis given in charge to the Husband, " as his peculiar Province; for the Wife muſt not preſume to meddle with it. They " always find out on this Occaſion ſome By-way, very different and diſtant from the " high Road..... They are apprehenſive, that if any one, but more particularly a mar- " ried Woman, or a marriageable Maid, ſhould by Accident go the ſame By-way " within three Days after the Drum has paſt, ſhe would either die upon the Spot, or " ſome fatal Diſaſter would befal her."..... A braſs Ring, however, preſented in a ſolemn Manner, for the Service of the Drum, makes an Attonement for any ſuch Misfortune.

[a] Vide *Bartholini Monumenta Danica*. *Keiſler* in *Antiquit. Septent. & Celtic*. *Arnkiels* in his Account of the Religion of the *Cimbri*, written in *High Dutch*.

[b] Chap. xi. of his Hiſtory of *Lapland*, and in his Additions.

THE *Laplander*, in all his magical Conſultations with the Drum, muſt be upon his Knees, and ſo muſt all who attend him; the Conſequences whereof, are, as we are informed, ſurpriſing and ſupernatural; but as they want due Confirmation, the beſt way will be to ſuſpend our Belief.

THE Drum, which is peculiarly appropriated to magical Purpoſes, is ſomewhat different, with Reſpect to its Form, from thoſe made uſe of on other Occaſions. That Part of it which may properly be called the Handle, is made like a Croſs, and divides it into four equal Parts. This Drum is embelliſhed, for the generality, with the Claws and Bones of ſuch Beaſts as they have hunted down in Purſuit of their Game. When they make uſe of it on any magical Occaſion, their uſual Practice is this: In order to know, for Inſtance, the Tranſactions of any Foreign Country, one of their Operators beats the Drum in the following Manner. [a] "He firſt lays a large Quantity of braſs "Rings link'd together, with ſeveral ſmall Braſs Chains, upon that particular Place where "the Sun is delineated. Then he beats the Drum, in ſuch a Manner, with his Horn "Hammer, or Stick .... that the Rings are put in Motion. During this Action, "he ſings very diſtinctly a Song, which in the Language of *Lapland* is called *Jonke*, "and all the Natives that are preſent, both Men and Women, add their reſpective Songs, "which are diſtinguiſhed by the Name of *Duvra*. .... The Words which they utter "are ſo diſtinct, that they nominate the very Place of which they want ſome ſecret In-"telligence. After he has beat the Drum for ſome conſiderable Time, he raiſes it to "his Head, and then drops inſtantly down upon the Ground, like one fallen faſt aſleep, "or into a Trance..... His Senſes are all loſt, his Pulſe ceaſes to beat, and he is, in "ſhort, a dead Man to all outward Appearance; from whence it has been thought .... "that the Soul of the Magician actually abandons his Body for a Time, and, through "the Aſſiſtance of ſome inviſible Spirits, is conveyed to thoſe very Countries ..... of "which they want ſuch Intelligence as before-mentioned. Whilſt the officiating *Lap-*"*lander* is in this Situation, this State of Inſenſibility, he is notwithſtanding, we are "told, in ſuch Extremity of Pain, that the Sweat runs down his Face and all over his "Body. Mean while the whole Aſſembly continue ſinging, till he returns from his "*Reverie* to his perfect Senſes. For ſhould they ceaſe, or endeavour to awake him "by the leaſt Touch imaginable, the Magician, as we are further told, would in-"evitably die.... And, in all probability, that is the Reaſon, why they take a more "than ordinary Care at ſuch a Time, to prevent Flies, or Inſects of any other Kind, from "ſettling near him. When he is perfectly awake, and come to himſelf, he gives a full "Account of the Informations he has received, and anſwers all the Interrogatories of "the whole Aſſembly." The Duration of this extatic Slumber is very uncertain; but it never laſts, at the moſt, as we are informed, above four and twenty Hours: The Conjurer, however, let him recover his Senſes ſooner or later, always produces ſome Token of the Thing or Country enquired after, as an undeniable Teſtimony of his ſupernatural Abilities. What has already been ſaid is ſufficient, we preſume, to give the Reader an adequate Idea of the Uſe which theſe *Laplanders* make of their Drum. We ſhall only add, therefore, this curſory Remark, that their Phyſicians likewiſe make uſe of it to diſcover the Cauſe and Quality of their Patients Diſtempers; that is to ſay, whether they are the meer Reſults of Chance, or of Nature; and to find out the beſt Ways and Means they can, to appeaſe their Gods on all ſuch Occaſions. We muſt not however omit one Thing, which is very remarkable; that is, if the Rings of the Drum turn from the Left to the Right, 'tis look'd upon as a propitious Omen, being conformable to the Courſe of the Sun, which is the great Diſpenſer of the various Bleſſings of Nature, and the inexhauſtable Source of all agreeable Objects: But on the contrary, if they turn from the Right to the Left, as their Courſe is the Reverſe of that of the Sun, it portends

[a] *Scheffer's* Hiſtory of *Lapland*, *ut ſup.*

ſome fatal Misfortunes, malignant Diſtempers, or the Plagues of Poverty and Diſtreſs.

THERE is ſomething very particular in their Sale of the Winds. The *Norwegians*, Northern *Laplanders*, and ſuch as reſide on the Borders of the *Bothnic* Gulph, ſell them to Travellers and Sailors. The Secret of this magical Commodity conſiſts in a Rope with three Knots, which they diſpoſe of to their Cuſtomers at the beſt Price they can get. As ſoon as the firſt Knot is untied, a gentle Breeze ariſes; at unravelling the ſecond, the Wind blows briſk, and ſwells their Sails; but Storms and Tempeſts fill the Skies when they venture to undo the Third; they are no longer Maſters of their Veſſels, and Shipwreck is their inevitable Portion. This Secret, [a] a certain Author aſſures us, depends entirely on the Nativity of the Magician. He has an abſolute Power over that particular Wind, which blew the Moment he was born; ſo that one is Lord and Ruler of the Eaſt Wind, and another of the Weſt, *&c.* As they have the ſecret Power to ſet a Ship a ſailing, ſo likewiſe can they ſtop it, when under Sail. But there is a Remedy for this Misfortune, which the Fair Sex ſupply them with in abundance, without any other Trouble and Expence, than [b] ſome periodical Evacuations which they regularly afford at certain Times. With theſe the Veſſel muſt be well anointed, and the noiſom Smell thereof the Devil has ſuch a natural Averſion to, that he quits his Hold in an Inſtant, and leaves the Ship at Liberty to make her Way. The [c] Antients were well acquainted with the Virtue of this Sovereign Antidote againſt the malignant Influences of all magical Incantations.

THE *Laplanders*, likewiſe, as we are informed, make uſe of ſome certain magical Javelins, which they throw at their Enemies to annoy them. By this Act of Faſcination, they are able ſometimes to afflict their Adverſaries with very violent Diſtempers; but if their Art fails them in the perſonal Execution of ſuch Injuries, they will at leaſt do all the Miſchief they poſſibly can by Proxy, and make dreadful havock of their Flocks and Cattle. [d] Moſt Authors, indeed, have omitted this particular Circumſtance; but they all agree, that there are ſome familiar Spirits, or imaginary Demons, whom theſe Northern People call *Gans*, employed by them to accompliſh, as far as they are able, all their private Schemes of Malice and Revenge.

" THE Inſtrument call'd *Tyre* by theſe *Laplanders* is another of their magical Machines,
" which, according to our Hiſtorians, is, to all outward Appearance, nothing but a *Ball*,
" about the Bigneſs of a Walnut, or a ſmall Apple, and compoſed of the Down .....
" of ſome particular Animal..... This little Machine is round and ſmooth, and ſo light,
" that it ſeems to be perfectly hollow. 'Tis a motly or parti-coloured Commodity, yel-
" low, green, and grey, but moſtly of a yellowiſh Caſt ..... and the *Laplanders*, as
" we are informed, ſet them to ſale, ... and look upon them, as it were, animated ...
" and ſo far capable of Action, as that the Putchaſer can ſend them where, and to
" whom he pleaſes..... The Motion of this *Tyre* is like that of a Whirlwind, and its
" miſchievous Effects, however perſonally intended, fall always on the firſt Animal that
" obſtructs its Way."

We ſhall cloſe this Article with a ſhort Detail of their Superſtitions relating to the Chaſe. In the firſt Place then, we muſt take Notice that they are very obſervant of lucky and unlucky Days; that in order to diſcover the one, and avoid the other, they conſult their Drum; and that when they are determined to purſue their Game, they always

[a] An Author quoted by *Scheffer, ut ſup.*
[b] Quotation in *Keiſler's Antiq. Sept. &c.*
[c] A Quotation from *Pliny* in the ſame Author,
[d] Vide *Scheffer, ut ſup.*

go out through a Back-Paſſage, contriv'd for that Purpoſe, leſt they ſhould meet with ſome Woman or other at the Street-Door, which they look upon as an impropitious Rencounter. The Hunting of the Bear is accompanied with ſuch extraordinary Formalities, that one would imagine, they paid a peculiar Regard to that ſavage Creature. As ſoon as they have opened the Chaſe, by the Conſultation of their Drum, according to the Cuſtom obſerved on the like Occaſions, he who has diſcovered the Bear's Hold marches at the Head of a numerous Train of Huntſmen, without any other Weapon of Defence, but a long Staff with a Braſs Ring on the Top of it; and after him follows the Drummer. Each individual Aſſiſtant has likewiſe his particular Province aſſigned him. After they have kill'd the deſperate Savage, they ſing a kind of triumphal Song over him, and therein congratulate him on his Arrival, and return him Thanks for having done them no Miſchief. After this, they whip him with a Bunch of Rods, and then conduct him to a Cottage, prepared on purpoſe for his Reception, where they flea him, cut him up, and dreſs him. The whole Train of Huntſmen attend the Sledge, or Carriage, on which their Prey is extended, and ſing, during the Proceſſion, a ſong ſuitable to the Occaſion, wherein they beg of him not to reſent the ill Treatment he has met with, or injure thoſe who were any ways inſtrumental to his Ruin. The Rain-Deer which drew the Sledge, muſt be employ'd no more on any Occaſion whatſoever, all that Year. The Wives likewiſe aſſemble themſelves together at the Cottage above-mention'd, and there wait the Return of their Husbands, who at their firſt Arrival deſire them, in a chanting Tone, to chew the Bark of an Alder-Tree between their Teeth, and ſpit it in their Faces. " Every Huntſmen, ſays our Author, when the Bear is lodged within the Cottage where " 'tis to be dreſs'd, is oblig'd, according to Cuſtom, to repair to another commodious " Apartment adjacent to it, where their Wives are ..... who having their Mouths full " of Alder-Bark ready chew'd, diſcharge it in their Faces," that they may ſeem, at leaſt, as if they are beſmear'd with the Blood of the ſavage Monſter. Here 'tis that the Wives regale their Husbands with the Products of their Toil and Fatigue. There are ſeveral other Circumſtances in the Deſcription of their *Bear-Hunting*, which we ſhall purpoſely omit, and content our ſelves with ſuch only as are very ſingular. All thoſe who are concern'd in the Chace, or come in at the Bear's Death, are obliged to abſtain from the Converſation of their Wives for the three Days next enſuing; and the Principal, or Captain of the Band, for five: The Skin of the Beaſt is hung upon the Top of a tall Pole, and the Women ſhoot at it with their Bows and Arrows. Every one is very ambitious of hitting the *Mark*, ſince ſhe who firſt ſucceeds, is the moſt honoured and reſpected. This Piece of Dexterity is look'd upon as the happy Preſage, that her Husband will be the foremoſt in the Chaſe of the next Bear. " 'Tis this Woman's Province, likewiſe, ac- " cording to *Scheffer*, to take ſeveral Pieces of Stuff, and faſten as many Croſſes upon " each of them as they have conquer'd Bears .... and to hang theſe Trinkets about " the Necks of all ſuch as were Aſſiſtants in the Chaſe, who are obliged to wear them " for three Days together; that is, till the ſetting of the Sun on the laſt Day ... A Croſs " made after the ſame Manner is hung about the Neck of the Rain-Deer, which drew " the Bear from the Foreſt to the Cottage." .... In all probability, the Intercourſe which " theſe *Laplanders* have had with *Chriſtians*, induced them to look upon theſe Croſſes as " Preſervatives againſt the *Demons*, or *Genii* of the Foreſts, who perhaps may reſent all Indignities offered to their ſavage Subjects.

To conclude, the Women purify their Husbands by a kind of *Luſtration*, who at the Cloſe of three Days voluntary Separation, return to their Wives Apartments, " and there, " laying one Hand on the Link or Chain, whereon their Kettles are hung over the Fire, " dance three Times round it, and then run one after another out of the common Door, " thro' which the Women as well as the Men paſs and repaſs without Reſtriction." At the ſame Time the Women ſing the following Words, *You ſhall receive Aſhes upon your Legs*; which ſeems to be a Form of Luſtration; for immediately after the Pronunci-

ation

ation thereof, one of them throws Aſhes behind the Men, and then they are readmitted to their Wives Embraces. There can be nothing further added, with Reſpect to theſe ſuperſtitious Cuſtoms, but that the *Laplanders* having received them from Tradition, practiſe them upon that Score, without being able to account for their Origin, or give any Reaſon for their Obſervance of them. But 'tis of very little Importance, indeed, to the Reader, to know from whence they borrowed them.

Their NUPTIAL CEREMONIES, *and* FUNERAL SOLEMNITIES, *&c.*

THE Riches of their Country conſiſt in Rain-Deers: For which Reaſon the young Lady who is poſſeſt of the largeſt Quantity of them has the moſt Gallants. Rain-Deers are the abſolute Right and Property of their young Men and Maidens; becauſe 'tis cuſtomary for Parents to make Preſents of them to their Children as ſoon as they are born. He who can boaſt of the largeſt Number is accounted the moſt ſubſtantial Man. As Self-Intereſt is the God that all Nations principally adore, the *Laplander* courts the Girl that is Miſtreſs of a numerous Herd of Rain-Deers with as much Aſſiduity, and with the ſame View, as a *French* Beau would flutter about a Girl with thirty or forty thouſand *Livres* to her Fortune. A *Laplander*, in the Choice of his Miſtreſs, has always an Eye to the intrinſic Worth of her Rain-Deers; takes Notice whether they are Males or Females, and in what Caſe and Condition they are in. In *Holland* (for there particularly a Wife with a good Fortune is a prodigious Advantage) the cautious Gallant examines his intended Bride's Money with Reſpect to the Weight, as well as Goodneſs; ſees that the Bonds and Contracts are drawn in due Form of Law, *&c.* Both act on the very ſame Principle, and differ in nothing but the Terms. One, indeed, talks of his [a] *Tons of Gold*, and the other of his *ten thouſand Rain-Deers*; but their Views are alike, *viz.* the Increaſe of their Stock, and the Indulgence of themſelves in comfortable Enjoyments. Our Author aſſures us, that the *Laplander* ſhews little or no Regard for the Virtue, Beauty, and other good Qualities of his Miſtreſs; but his Thoughts are wholly intent on the Number and Value of her Rain-Deers: And it muſt be acknowledged, that too many of our *Europeans* act on the very ſame diſhonourable and ſelf-intereſted Principles.

A LAPLANDER, that has fixed his Eyes on the Woman he approves of for his Miſtreſs, employs a Match-maker to ſollicit his Amours for him, who never goes empty handed; but as the Preſent of ſome *Brandy* is the moſt rhetorical Compilment that can be made in that Country, he takes a ſufficient Quantity of it always with him, in order to be morally aſſured of a favourable Reception. As ſoon as the Gallant, his Father, and Advocate, are arrived at the young Lady's Houſe, the two laſt are very courteouſly invited to walk in; but the firſt, with much Modeſty, tarries at the Door, and never preſumes to enter without a formal Invitation. The leaſt Teſtimonies of Haſte or Over-fondneſs would fruſtrate the whole Affair. For our Parts, we expect the Courtier to be in Flames, and ſpeak a thouſand tender Things to the dear Object of his Wiſhes; tho' 'tis all Hypocriſy and Diſguiſe, and he is only raviſhed *with* [b] *the Muſick of thoſe Gold-finches that warble in her Cages.* The Parties, therefore, that are concern'd for the Gallant, open the Occaſion of their Viſit with their Compliments to the young Ladies Relations, and back their Demands with all the Force and Eloquence of reſiſtleſs Brandy, which is preſented to them with a liberal Hand, and called on this momentous Occaſion, the *Wine of Welcome.* The profuſe Diſtribution of this valuable Liquor at their firſt Admittance, is ac-

[a] By a *Ton of Gold*, a *Dutchman* means 100000 *Livres.*
[b] The Expreſſion in *Moliere's Miſer* is, *pour les beaux yeux de ſa caſſette.*

cepted

cepted as the ſtrongeſt Teſtimony of their Affections, and the warmeſt Eulogiums, and infallible Marks of their moſt profound Reſpect and Veneration for the Lady. And have not coſtly Preſents the ſame happy Influence amongſt us? During theſe Preliminaries, there is no Motion made to the intended Bride; her Approbation is not at conſulted, neither is the young Gentleman as yet permitted to make the leaſt Declarations of his Paſſion, or ſo much as to ſpeak to her; on the contrary, ſhe is purpoſely ſent another Way, and ordered to take care of her Rain-Deers. The Gallant, however, is at laſt invited to walk in, and accordingly he pays his Reſpects to his Miſtreſſes Relations, who deſire him to partake of ſuch Chear as they have in the Houſe. If he is indulged ſo far as to be admitted to the Speech of his Miſtreſs, 'tis look'd upon as a very particular Favour. At their firſt Interview they ſalute each other with an affectionate Kiſs, and a ſanguine Squeeze of their Noſes one againſt the other; which is an eſſential Point; the Neglect of it being looked upon as a tacit Declaration of Coldneſs or Diſtaſte. Theſe Marks of the Love are heightened by the Preſents the Gallant brings with him, which conſiſt principally of Rain-Deer's Tongues, and other Dainties of the like Nature. The young Lady, who is ſurrounded by her Friends and Relations, pretends either through Shame or Modeſty to decline his Favours; but at the ſame Time gives him ſome private Signal to withdraw, and when alone, with Pleaſure accepts them all. From thenceforward the young *Laplander* thinks himſelf entitled to greater Liberties, and gives a full looſe to his Paſſion. He begs, in ſhort, the Favour of his Miſtreſs to let him ſleep by her Side; or in plainer Terms, to lie with her. But if ſhe is not ſo amorouſly inclined, ſhe throws his Preſents with Diſdain upon the Ground, as a Teſtimony of her Diſpleaſure. This Method of their Proceeding bears ſome Affinity to the Love-Adventures of the Natives of *Canada*.

'TIS ſome conſiderable Time, for the generality, before theſe Preliminaries are adjuſted; becauſe the Girl's Relations are dilatory, and ſeemingly loth to give their final Reſolutions; which is all Artifice, and the pure Reſult of an avaritious Diſpoſition. For the Gallant, during the whole Time of his Courtſhip, is daily making them ſome valuable Preſent or another, in order to ingratiate himſelf in their Favour, and procure their Conſent: And they on their Parts are cunning enough to enhance the Price of both; which verifies the old *French* ſong.

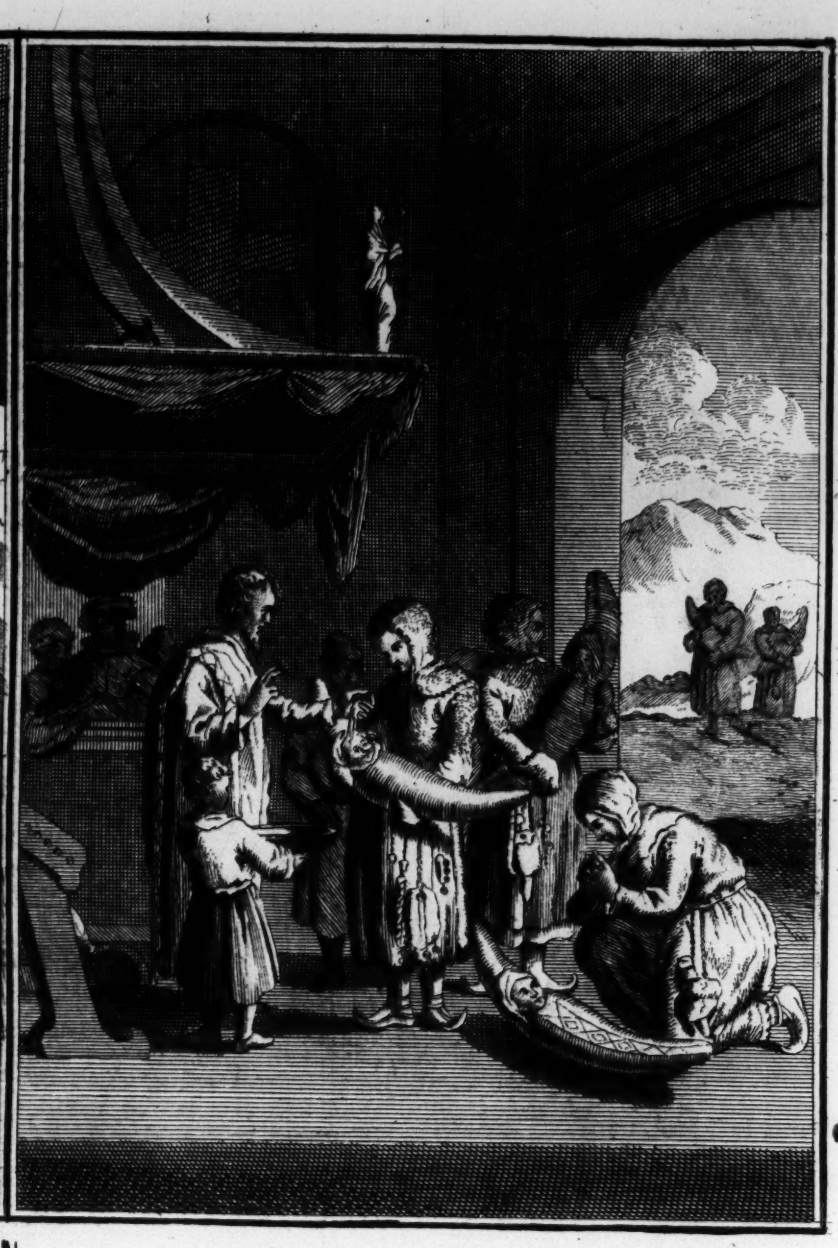
* *Qu'il faut boire pour ſe connoitre,*
Et ſe connoitre pour aimer.

When over our Bowls
We are chearing our Souls,
With Strangers we are jovial and free;
But then, when we find
They prove ſocial and kind,
We grow Friends, and like Brothers agree.

DURING the whole Courſe of theſe tedious Amours, the Lover treats all the Friends and Relations of his Miſtreſs with Brandy, follows her cloſe, and is laviſh of his Vows and Proteſtations. He entertains her with repeated Aſſurances of his Conſtancy and Truth, in Proſe and Verſe. If his Language is not quite ſo refined, or capable of expreſſing the Dictates of his Soul in ſuch ſublime or muſical Terms as ours, it muſt be imputed to the Climate of his Country. Their Ladies, however, are happy in that Reſpect, that their Lovers entertain the ſame Ideas and Notions of Things, in Proportion to their Knowlege, as other Men do; that is, if they are not ſo happy as to clothe their Thoughts in ſo po-

* This Couplet ſeems to allude more properly to what is ſaid of their Brandy, &c. a little above, or elſe to what immediately follows.

MARIAGE des LAPONS.



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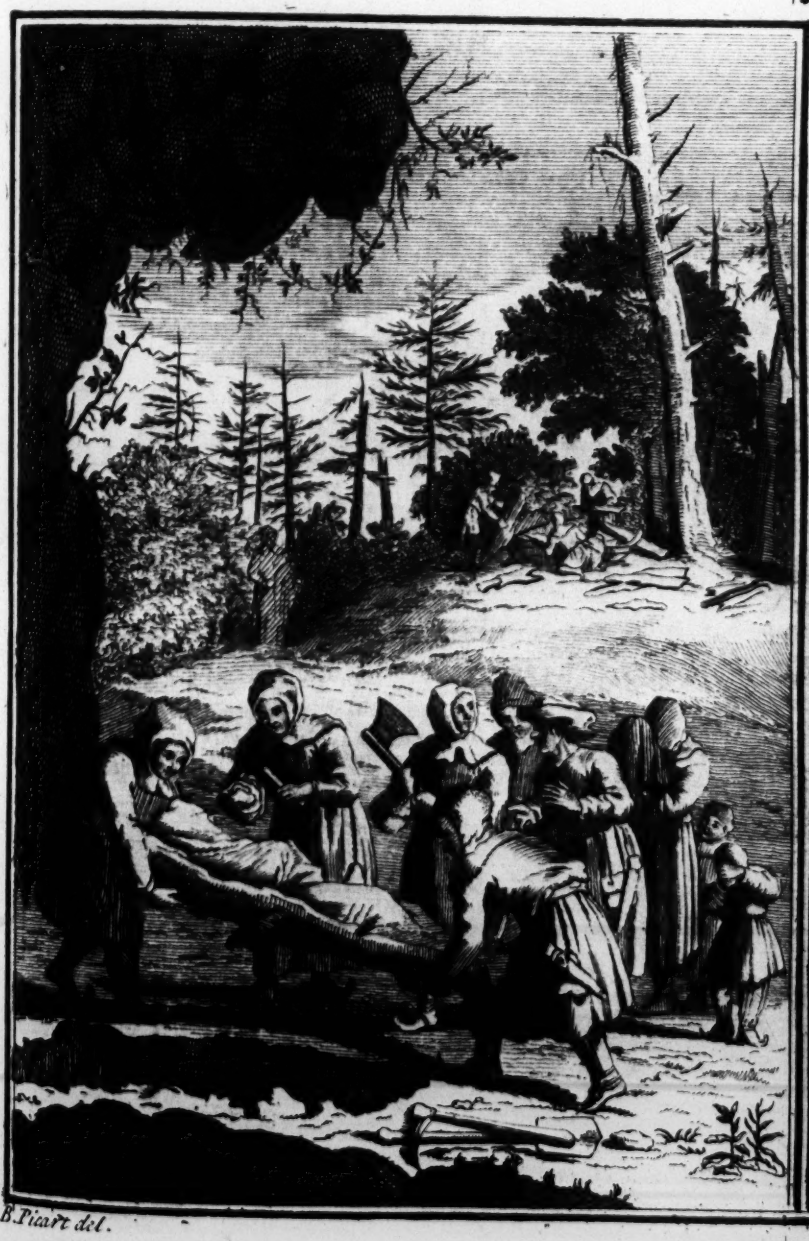

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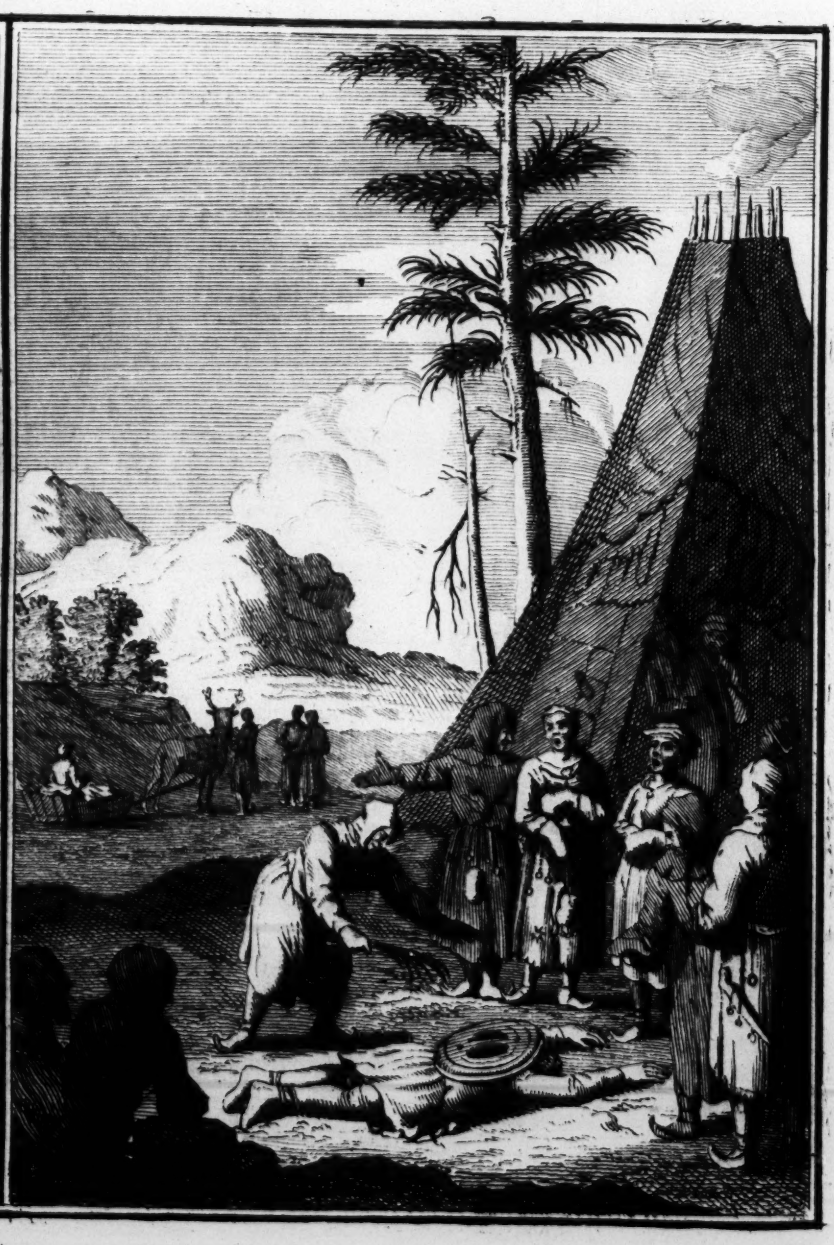

LAPON en extase le TAMBOUR MAGIQUE sur le dos, avant de PREDIRE l'avenir.

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lite a Manner as we are, the Women of *Lapland*, who are unacquainted with the Sublime, require no more of them than is within the Compaſs of their own weak Comprehenſions; and their Dulneſs and Stupidity, in all probability, is leſs dangerous in its Conſequences to their Gallants, than the Vivacity and ſprightly Wit of our Ladies are to us. In order to make an impartial Compariſon, we ought to hear one of theſe *Northern Courtiers* and a *French Lady* diſcourſe together on the Topics of *Love and Marriage.*

WHEN all Parties are abſolutely agreed, a certain Day is appointed for the Celebration of their Nuptials. The intended Bridegroom brings with him the cuſtomary Preſents; ſome for the Bride, and ſome for every one of her Relations. The Bridegroom and his Bride, if Chriſtians, or reputed ſuch, repair to Church, in order to ſolemnize their Marriage, and receive the uſual Benediction. Formerly the Match was made up, and ſettled at home amongſt their Relations. Then they took a Steel and a Flint, and ſtruck Fire with them; which they lighted up and looked upon as an emblematic Repreſentation of the Myſtery of Wedlock: The Fire was a Symbol of that Life, which the Union of two Perſons communicated to a third: But thoſe Hieroglyphicks are now laid aſide. The Manner of their Proceſſion to Church is regular and decent; the Men go firſt, and the Women follow them. They have a kind of a *Gentleman Uſher*, who leads the Way; the Bridegroom follows him, attended by a long Train of Friends: After them come ſeveral Maidens, and then the Bride, with a Male Friend on one Side, and a Female Acquaintance on the other: She walks with a becoming Modeſty, and her Head bow'd downwards. She either is, or ſeems at leaſt, to be very much concerned; as ſome of our Ladies affect to do on theſe publick Occaſions, tho' 'tis poſſible they may be better experienced than the former. They are willing in *Lapland*, as well as in other Countries, to ſeem coy, and go with Reluctance to their Husbands, tho' 'tis their utmoſt Ambition to fly into their Arms. As ſoon as the Company is well ſettled in the Church, the Prieſt firſt gives the Parties to be joined in holy Wedlock his Benediction, and then reads the Service out of the Liturgy appointed for that ſolemn Occaſion. When he comes to the important Queſtion to which the Bride is to anſwer YES, by her ſilence, ſhe would ſeemingly decline giving her Aſſent: Her Relations, however, not only adviſe her, but are importunate with her to ſpeak the deciſive Word. At laſt, with a modeſt Reluctance, ſhe complies, but with a weak, languiſhing Voice. After this they return home, and celebrate their Nuptials much after the ſame Manner as they do in other Countries, with this Difference only, that the Ceremony does not conclude with Muſick and Dancing, but with large and repeated Draughts of their much admired Brandy. What follows afterwards relates only to the Bridegroom and the Bride: They are the Heroes of the Play, and the Unravelling, or Diſcovery of the Plot, is the ſame as in other Places.

AFTER Conſummation, the Bridegroom is obliged to be Servant to his Father-in-Law for the Term of twelve Months; at the Expiration whereof he is at Liberty to take away his Wife, and her Fortune along with her. Tho' ſome pretend, that the *Laplanders* did never approve, or admit of Polygamy, yet they are no Strangers, as we are informed, to the Torments of Jealouſy. Formerly they admitted their Gueſts to their Wives Embraces; which extraordinary Inſtance of Hoſpitality might poſſibly be owing to the Barrenneſs of their Women, and that Ambition of having Children, which, according to [a] *Scheffer*, is peculiar to the *Laplanders*.

THEY pretend to know by conſulting the Moon, whether the Child with which the Wife is pregnant, will be a Son or a Daughter. If there appear a Star over this Pla-

[a] *Ut Sup.* Chap. xxvi.

net, it indicates the Birth of a Boy. And when a Star appears near, andſeems to go before it, 'tis a happy Preſage that the Child will be robuſt and healthful. This Hint alone will be ſufficient to give the Reader an Idea of what Truſt and Confidence they repoſe in the Stars.

THERE is nothing very remarkable with Reſpect to their Ceremonies in Baptiſm, but their fond Adherence to the Pagan Names of their Anceſtors, and the frequent Alteration of their Children's Names, eſpecially if they happen to be indiſpoſed, or recover from a dangerous Fit of Sickneſs.

THE *Laplanders*, ſays our Hiſtorian, have no Phyſicians, and imagine that they have no Occaſion for their Aſſiſtance. As for our Parts, we can neither live nor die without them; for our Anxieties of Mind, our bodily Fatigues, our Quarrels, and Exceſſes, render them abſolutely neceſſary. But the *Laplanders* are Strangers to ſuch Diſorders; their Temperance and modeſt Deportment prevents them from knowing thoſe Inconveniences which we run headlong into. It muſt be acknowledged, indeed, that tho' the *Laplanders* enjoy a greater Share of Health, and live, for the generality, longer than we do; yet, according to our Ideas, they neither ſpend their Time ſo agreeably, nor are they ſo ſerviceable to their Fellow-Creatures as we are. The *Laplanders*, in caſe of Sickneſs, make uſe of a Remedy much in Vogue amongſt the *Eaſt Indians*, and which we have already mentioned; to wit, burning, or ſcarifying the Skin, as near the Part as poſſible which is affected. They have likewiſe the Art of expreſſing an Oil from their Rain-Deer Cheeſes, with which they anoint and ſupple ſuch Parts of the Body as happen to be pinch'd, or benumb'd thro' the Injuries of the Weather. They extract from theſe Cheeſes ſeveral other Medicines, equally innocent and ſimple. But at laſt, when Nature ſinks under her Infirmities, and theſe Remedies have no longer any Influence or Effect, they have Recourſe to their Drum, in order to diſcover whether the Patient will live or die, and know, in caſe of Death, the exact Hour and Moment of his Diſſolution. Such as are, or profeſs themſelves *Chriſtians*, add to this ſuperſtitious Cuſtom ſeveral pious Exhortations, drawn from the Principles of their moſt holy Religion: But ſuch as have no Idea of *Chriſtianity*, concern themſelves much leſs about the future State of their dying Friend, than on the approaching Funeral Feſtival, the eſſential Parts whereof are *Brandy* and *Tobacco*.

THIS Drum, which they conſult on theſe Occaſions, obliges us to extract from *Scheffer* one very remarkable Ceremony in uſe amongſt the *Laplanders*. "When a Native, "ſays he, falls ſick, in the *Lap-Mark* of *Ulma*, he ſends for one, whom he imagines "moſt skilful in the Uſe of the Drum; who, in order to reſtore him, firſt offers up one "of the largeſt Rain-Deer, which the Patient, or his beſt Friend can furniſh him with, "in Sacrifice to his Idol. Then he beats his Drum, falls down dead, as it were, and "his Body becomes as hard as a Stone. He continues in this lifeleſs Situation about an "Hour; and then thoſe who are preſent ſing the [a] *Magicians Song*, which reſtores him "to his Senſes. He riſes, takes his Drum, and clapping it cloſe to his Ear, beats very "ſoftly upon it. After that, he ſtands for ſome ſhort Time, like one in deep Con-"templation. As ſoon as he is perfectly recovered, as it were, from his Dream, he re-"lates to his Aſſiſtants all that his Soul has ſeen, all the Diſcoveries ſhe has made, du-"ring her Separation from his Body, *&c.*

WE muſt not omit one other ſuperſtitious Cuſtom of theſe *Laplanders*, which is pleaſant enough. When they find themſelves afflicted with any Rheumatic Pains, in what

[a] As ſoon as ever a *Laplander* begins to contract an Acquaintance with the Devil, he teaches him a particular Song, which muſt be committed to Memory; for 'tis by Virtue thereof that the Magician conjures him up whenever he ſees convenient. *Scheffers* Hiſtory of *Lapland*.

Part

Part of the Body ſoever it be, they throw themſelves flat on the Ground at the firſt Clap of Thunder which they hear in the Spring, and roll themſelves over and over: This they imagine to be a ſpecific Remedy in ſuch Caſes.

When a Man dies, his whole Family leaves the Houſe; for they entertain the Notion, that the Soul of the Deceaſed hovers round the Corpſe. Such as profeſs themſelves *Chriſtians* dreſs their Dead in a Linen or Woollen Shroud; but the *Pagans* dreſs them in their very beſt Apparel. A particular Friend of the Deceaſed performs the laſt good Office for him, and lays him in his Coffin. The Relations tie a kind of a Bracelet made of Copper or Braſs about this Perſons Arm, which he wears till he has diſcharged himſelf of that voluntary Service. This Bracelet is look'd upon as an Antidote, or Charm, againſt any accidental Miſchief which he might meet with from the *Sites* or *Manes* of the Deceaſed.

The *Laplanders* formerly buried their Dead in the Woods; and ſuch of them as are *Pagans* obſerve the ſame Cuſtom to this Day. Sometimes they carry them into gloomy Caverns, whoſe Entrance they ſtop up with Stones. "Theſe Idolaters, ſays *Scheffer*, "bury a Hatchet, and a Flint and Steel to ſtrike Fire with, along with the dead Bodies "of their Friends. The Reaſon they give for the Obſervance of this ſuperſtitious "Cuſtom, is this, that when the Deceaſed finds himſelf .... ſurrounded with Dark-"neſs, he will have occaſion for Light, which, by Virtue of his Flint and Steel, he "may furniſh himſelf with at Pleaſure: And that in caſe he meets in his Way with "Briars and Thorns, and Boughs of Trees, which may obſtruct his Paſſage through "the Thick Foreſts, he may cut them away with his Hatchet; becauſe the Dead are "doom'd by the irreverſible Laws of Fate, to take Heav'n by Fire and Sword. This has "been their way of Arguing, ever ſince they have been informed of the *Day of Judg-*"*ment*, and the *Reſurrection of the Dead*..... The Idolatrous *Laplanders* ſeem to be "of Opinion, that the Dead never arrive at the Realms of Light and Bliſs, 'till they "have firſt paſt through gloomy Paths and dark Regions. *This Notion is entirely owing* "*to their melancholy Conſtitutions, and the Nature of the Climate in which they live.* "*Their Nights being ſo very long, and ſo exceeding dark, they imagine their Dead meet* "*with the like Inconveniencies in their Journey to the other World*". As to thoſe *Lap-landers*, who are, or pretend to be *Chriſtians*, tho' they obſerve the Cuſtoms of the Religion they profeſs, they mix abundance of Superſtitions along with them. As for Inſtance, they never throw the dead Corpſe into a Grave. "They leave, ſays our Hiſ-"torian, the Bier on which they carried it, in the Church-Yard, and all the Clothes he "wore during his Sickneſs.... his Bed, his Quilt, Blankets, and every Thing that was "laid upon him..... An Entertainment is made three Days after the Funeral; to which "all the Relations and Acquaintance of the Deceaſed, are invited Gueſts.... And then "they regale themſelves with the Fleſh of the Rain-Deer, which drew the Corpſe to "the Place of its Iterment..... They very carefully gather up its Bones in a Baſket, "upon which they lay the Figure of a Man, as well as they are able to expreſs it, ei-"ther large or little, in Proportion to the Stature of the Deceaſed, and bury them all "together..... 'Tis cuſtomary there to drink Bumpers round, in Honour of the De-"ceaſed, and this they call the *Wine of the Bleſſed*..... This is done in Remembrance "of their Friend, who is ſo happy as to be delivered from the Cares and Sorrows of a "troubleſome World".... To conclude, the *Laplanders* keep an Anniverſary of their Dead, which conſiſts in an elegant Entertainment, and the Slaughter of ſeveral Rain-Deers, which are offer'd up, as it were, by Way of Sacrifice in honour of them.

They have one more Cuſtom with reſpect to the Dead remarkable enough; and that is, they dip one of their Fingers in Brandy, and ſmear it over their Faces, by way of Expiation. After that, they carouſe and get drunk, and in their wild Flights are laviſh of

of their Encomiums on the Deceaſed, and enumerate a long Catalogue of his good Qualities and Perfections. There are other People beſides the *Laplanders*, who are extravagant in their Funeral Harangues. The Northern People in general are addicted to drinking in Exceſs, and [a] expatiating on the Virtues of their deceaſed Friends.

Their SOLEMN OATHS; *and ſome of their* SUPERSTITIOUS NOTIONS.

FORMERLY, and even at this very Day, ſays our Hiſtorian, upon the Adminiſtration of an Oath to them, they ſtrip naked to the Waiſt, and in that Situation, ſolemnly wiſh, that the Devil may take them, their Wives, Children, and Rain-Deers, if, *&c.* Our Author adds, that if they prove perjur'd, ſome heavy Calamity moſt commonly befalls them.

WE muſt aſcribe their boaſteſt Intercourſe with familiar Spirits, in ſome meaſure to their melancholy Frame of Mind, which is doubtleſs the natural Reſult of their Climate, their ſolitary Manner of Life, and their Diet. But this Topic falls more properly within the Sphere of their Magic, of which we have already ſaid as much as is ſufficient.

THE moſt idolatrous Part of them acknowledge the Eternity of the World: but both one and the other are of Opinion, that the Moon, when ſhe is in an Eclipſe, is violently attacked by ſome malicious Devils, and that 'tis their bounden Duty to aſſiſt her as far as they are able. On theſe emergent Occaſions they take their Fire-Arms, and diſcharge them directly upwards. We have already informed you what the antient *Pagans* thought, and how they acted at ſuch Conjunctures; and likewiſe what is actually the Cuſtom of the *Indies*, and at *China*, *&c.* When it thunders the *Laplanders* imagine, that God is chaſtiſing the Devils, and that they, in order to eſcape his divine Vengeance, ſeek for Shelter under the Bellies of their Dogs; for which Reaſon, as long as the Thunder continues, they keep thoſe Creatures ſhut out of Doors. To all theſe ſuperſtitious Practices, we muſt add that of throwing the Bones of their wild Rain-Deers Feet, which they have hunted down, into their Rivers or marſhy Grounds; and that other, of never ſitting down to any Meal before they have laid ſome Piece of Stuff under the Diſh, or Plate out of which they are to eat their Victuals. If this Circumſtance be omitted, their Rain-Deers, according to their Opinion, will prove indolent and inactive. Tho' there is no manner of Affinity, as we can ſee, between this idle Cuſtom, and their Rain-Deers; yet Superſtition unites the moſt diſtant Ideas, an 'tis and Error which the more refin'd and poliſh'd Nations cannot charge the more Ignorant and Illiterate with, without being in leſs or more Danger of having the Accuſation retorted upon them.

THE *Laplanders*, aſcribe to their Witches a Power of augmenting the Coldneſs of the Weather; but then none are duely qualified for this Operation, but ſuch as were born in the Winter. Theſe old Hags therefore, as we are inform'd, take a little human Figure made of Snow, and beſmear the Head of it with their Spittle, colour'd red with the Juice of and Alder-Tree, the Bark whereof they chew in their Mouths, when they ſet themſelves about this Operation. They ſpit upon the Face of it, and on its Hands and Feet. *Scheffer* adds, "That they make uſe of this Bark in another Manner, chewing and ſpitting it out in the High-way before them, as they walk along, or ſometimes on the Right Hand and the Left." Some curious Antiquarians have talk'd very

[a] We have every Year from thoſe Parts large Packets of theſe kind of Funeral Panegyricks, which after a quick Diſpatch from the Author's Cloſet to the Preſs, paſs with equal Expedition to the Grocers of other Countries.

learnedly

learnedly on the prevailing Power of the *Spittle* of ſome antient Witches, and we ſhall leave ſuch Critics to compare thoſe Antients with the modern Ones of *Lapland.*

" WHEN they are diſpos'd to allay the exceſſive Cold, they take a Bear's Skin, and " hang it out in the Air all Night. The *Laplander*, as ſoon as he riſes, takes a Bunch " of Rods and whips this Skin..... They imagine, that the Cold abates in Propor- " tion to the Blows..... In this Operation, no doubt, they make uſe of ſome ma- " gical Terms..... For the ſame Purpoſe they ſometimes cut the Skin of a Fawn " into ſmall Pieces, and throw them into the Fire, repeating ſome Form of Prayer."

THE *Laplanders*, according to the ſame Author, take particular Care, when they have Viſitors, that no Perſon ſhall walk in the Houſe before another who is going out of it; and that no one ſhall croſs the Room, in any Part of it but that void Space between the Fire and the Company who ſit before it. Should a Woman ſtride over a Man's Legs, in order to get by him, the unmannerly Action would create a World of Miſchief. But why do we entertian our Readers with ſuch trifling Punctilioes? Were we to enumerate all the ſuperſtitious Impertinencies of the like Nature, which are ſtill ſubſiſting in the World, no Volume, how large ſoever, would be able to contain them.

A

DISSERTATION

ON THE

RELIGION

OF THE

PERSIANS,

Now known by the ſeveral Names of the

Gaures, *Parſi*, and *Africans*.

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DISSERTATION

A DISSERTATION ON THE RELIGION OF THE PERSIANS,

Now known by the ſeveral Names of the

Gaures, *Parſi*, and *Africans*.

THE *Perſians*, who are the Subject of this preſent Diſſertation, have inviolably preſerv'd the Religion of the antient *Magi*, without the leaſt Intermixture of any of the Rites and Ceremonies, either of the *Mahometans*, or the *Indians*, amongſt whom they are promiſcuouſly ſcatter'd and diſpers'd. They contract no Alliance, neither have they any farther Intercourſe with them, than what their Trade, and Tranſactions of neceſſary Affairs unavoidably require.

THE Defeat of *Yeſdezerd*, the laſt *Perſian* Monarch, who profeſt the Religion of the *Magi*, by the prevailing Power of the *Mahometan Caliphs*, is the *Epocha*, or Period of their Diſperſion, and the total Overthrow of their religious Worſhip in *Perſia*. After theſe new Victors had brought that Monarchy in Subjection to their Laws, they reſolv'd likewiſe, Sword-in-Hand, to triumph over, and enſlave the Conſciences of their Captives. Such as would not ſubmit to theſe formidable Miſſionaries, forſook their native Country, and ſettled in the *Indies*. The *Mahometans*

branded theſe *Perſians* with the ignominious Title of *Gaures* and *Guebres*, the etymological Senſe whereof is *Infidels*, or *Unbelievers*.

THE *Gaures* are at preſent diſperſed almoſt all over *Perſia*, but are more numerous in the Province of *Kirman*, than any other Place; and as that Part is the worſt, and moſt barren Soil in all *Perſia*, the *Mahometans*, having no Inclination to reſide there themſelves, ſuffer the *Gaures* to ſettle there, and indulge them in the free Exerciſe of their Religion, without the leaſt Hindrance or Moleſtation. In all other Parts, the *Perſians*, who are *Mahometans*, treat them with all the Marks of Ignominy and Contempt. The Humility and Patience of theſe *Gaures* under their galling Yoke, is, as we are inform'd, very ſingular and remarkable.

BEFORE we enter upon any Particulars, we ſhall give you the Character of theſe People in general, who are as inviolably attach'd to the Principles of their Religion, though living amongſt the *Mahometans*, as the *Jews* are to theirs amongſt the *Chriſtians*.

THOUGH theſe *Gaures* live in a very abject and poor Condition; yet they are ſtrict in their Morals, free in their Deportment, and honeſt in their Dealings. Notwithſtanding their Poverty and Diſtreſs, they keep up, as before obſerv'd, their Integrity, and the moſt ardent Zeal for the Religion of their Anceſtors. They profeſs the divine Adoration of one God only, and teſtify the utmoſt Abhorrence of the uſual Practice of Idolatry; that is, the actual Worſhip of Stocks and Stones. 'Tis abſolutely neceſſary to make this Diſtinction; ſince the *Gaures* deny, that their Worſhip is idolatrous, notwithſtanding they celebrate their divine Service before the *Fire*, and turn themſelves with a peculiar Veneration and Reſpect towards the *Riſing Sun*. They aſſert, however, at the ſame Time, that they adore neither the one nor the other. God, according to their Notion, makes choice of that Element, and that glorious Planet for his favourite Abodes; they are the peculiar Symbols of his divine Preſence, and for that Reaſon they turn towards them in their public Worſhip. That refulgent Orb of Light is a lively Repreſentation, as they think, of the Purity of the divine Eſſence; and ſome of them are of the Opinion, that 'tis the conſtant Manſion of the Deity, and by conſequence, that the *Sun* is *Paradiſe* itſelf, and the Habitation of the Saints. They teſtify the very ſame Veneration and Reſpect for *Zoroaſter*, or *Zerduſt*, as the *Jews* do for their great Lawgiver *Moſes*. Thus we have given you an Abridgment of their Character and religious Worſhip: We come in the next Place to trace out their Original.

The Religion *of the* ANTIENT PERSIANS.

'TIS very probable, that the *Perſians*, even before the Days of *Abraham*, had corrupted the Religion which they derived from their Forefathers *Shem* and *Elam*, and that they confounded *Sabeiſm* along with it; that is to ſay, a peculiar Veneration and Regard for the Celeſtial Bodies and the Elements, which, however, did not abſolutely amount to a religious Worſhip of them. This extraordinary Reſpect for them, in Proceſs of Time, was extended farther to the *Fire*, as being an Emblem of the Supreme Being, though they might probably comply with it, in Alluſion to that which the *Jews* burnt on their Altars. But be that as it will, [b] it is ſo ma-

[a] Vide *Hide*, Chap. i. *Relig. Veter. Perſ.*
[b] In this Way of expreſſing ourſelves we copy *Hide*.

niſeſt,

nifeſt, as we are inform'd, that the *Perſians* were not Idolaters, like the other *Aſiatics* and the *Greeks*, that the Havock and Deſtruction which the *Perſians* made in *Greece*, of the Temples and Statues of their Deities, was purely owing to the Warmth and Zeal of the true *Iconoclaſtes*, who by conſequence were profeſt Enemies to the Worſhip of the Supreme Being, under any viſible Repreſentation whatſoever, either in Wood, Braſs, or Stone. They thought both the one and the other a Derogation from, and an Affront to the Divine Majeſty, who penetrates and fills the whole Univerſe, and cannot be circumſcrib'd within the narrow Limits of a Temple. They paid their religious Adoration to the Deity, therefore, in the open Air, and erected no Statues or Images to his Honour. It muſt be acknowledg'd, indeed, that in the Declenſion of their Empire, they introduc'd the Worſhip of the Goddeſs *Venus*, conſecrated Temples, and devoted Prieſts to her Service; but that muſt be look'd upon as an Hereſy, introduc'd and ſupported by an [a] Heretical Monarch. The *Perſians*, according to the learned Dr. *Hide*, to whom we are indebted for the Purport of this Diſſertation, never honour'd their [b] *Mithra* with the Appellation of a God. If the *Greeks* have aſcribed to them that Worſhip, 'twas either through [c] Ignorance, or Want of an Opportunity of making a due Enquiry into the Affair; neither did the *Perſians* ever make their Addreſſes to *Mithra*, in any of their Prayers. They were all directed from the Beginning to the End to God alone. 'Twould be an Act of the higheſt Partiality and Injuſtice, to produce their Cuſtom of proſtrating themſelves before the *Fire*, as a Demonſtration of their idolatrous Worſhip; for this reverential Act is purely civil, and no more than the uſual Veneration and Reſpect which the *Eaſtern* Nations pay to their Sovereigns. The antient *Perſians* proſtrated themſelves before the *Fire*; but when they prayed to the Supreme Being, they always either ſtood upright, or knelt down before him; which is evident from the Ruins of *Perſepolis*, where are ſeveral Images of devout Men in a ſtanding Poſture before the *Sun* and the *Fire*, who front each other, on one of the Walls which is not totally demoliſhed. It mayn't be amiſs to make this one curſory Remark, that the Diſtinction between the Reſpect which the antient *Perſians* paid to the *Fire*, and the divine Homage and Reverence which they imagin'd due to God, is in a great Meaſure conformable to the Practice of later Times. [d] The Controverſies that have been held about them had terminated long ago, had but this Diſtinction been admitted; it muſt be acknowledg'd, however, that our modern Diſputants have gone too great Lengths, and carried the Point much farther than it would juſtly bear.

FROM all that has been ſaid, we may conclude, that the Religion, or, more properly ſpeaking, the Knowledge of the true God, has been preſerved amongſt the *Perſians* [e] for Time immemorable, to this very Day; but this is not all that ought to be alledg'd in their Favour. This Knowledge of the true God has been leſs corrupted amongſt them, than any other People whomſoever, except the *Jews*. There is a World of Difference between the Adoration paid to the Deity before ſuch Beings as are look'd upon only as Symbols of the divine Majeſty, and the moſt lively Images of the Supreme Being, and an immediate and abſolute Adoration paid to thoſe Beings as real Gods. This is certainly the ſtrongeſt Apology that can be made in Favour of the antient Religion of the *Magi*. We ſhall, however, ſuſpend our Judgment; but readily agree with Dr. *Hide*, that we might treat with more Aſſurance on this Topic, could we recover the

[a] Vide *Hide*, *ubi ſup.*

[b] The *Sun*.

[c] Conſult *Hide*, and ſee how he confutes ſeveral antient Writers, who through Ignorance have given but a lame Account of the Worſhip of the *Perſians*.

[d] The Action of *Abdas*, who deſtroy'd one of their Temples of *Fire*, is no Proof that this Biſhop was of Opinion, that the Veneration paid to this Element was free from Idolatry; and, in all probability, the impetuous Zeal of *Abdas* prevented him from diſcerning what was only a civil Ceremony, and what a religious one, in this Worſhip.

[e] Almoſt from the *Deluge* itſelf, according to *Hide*.

genuine

genuine Works of *Zoroaſter*; then we might more accurately diſtinguiſh and ſeparate the Orthodox Part of that Religion from the heretical Errors that have crept into it. There were ſeventy ſeveral [a] Sects amongſt the *Perſians*, according to their own Computation. How then can any one be ever able to diſtinguiſh the erroneous Opinions from the Orthodox, without the Aſſiſtance of the original Writings of their Legiſlator? We have [b] ſomewhere before obſerved, that an *Indian*, who ſhould pretend to diſcourſe on the *Chriſtian* Religion, without being acquainted with our various Sects, would talk, no doubt, as extravagantly and abſurdly, as we may poſſibly do on the Religion of other Nations. To this we muſt add, that it can hardly be denied, but that we frequently confound their *Types* and their *Parables* with their *Maxims*. What ſhould we ſay, if, becauſe the *Lamb* is taken in the *Holy Scriptures* for the Symbol of JESUS CHRIST, and that we call upon him under that Name, we ſhould be charg'd with the idolatrous Worſhip of a *Lamb*? Or, if by Reaſon that St. *John* has written allegorically of the *Lamb* in his *Revelations*, ſome illiterate *Indian* or *Japaneſe* ſhould take upon him to impute to us, in a literal Senſe, all the *Apoſtle* has ſaid of our *Bleſſed Saviour* under the Emblem of this *Lamb*, and ſhould afterwards with Aſſurance declare, that our Religion is a romantic Medley of Tales about a *Lamb* that reign'd, was ador'd, ſat on a Throne in the Midſt of four and twenty Elders, and was married; and his Nuptials were ſolemniz'd with all the Pomp and Magnificence imaginable, *&c.* This ought to induce us to judge with Candor and Impartiality of all the religious Ceremonies of ſuch as differ in their Principles from us. After we have judiciouſly ſet aſide the Alluſions and Figures, two Things which wicked and illiterate Cavillers lay all their Streſs upon, we ought to proceed farther, and diveſt fundamental Doctrines of all the Ceremonies that encumber them, by which Means we might probably diſcern them in their true and native Light.

THE *Gaures* pretend, that their Religion was firſt reveal'd to the Patriarch *Abraham*, and that God ſent him down the Book, wherein all the Articles of their Belief were fully compriſed. This Patriarch, they farther tell us, ſettled afterwards at *Balch*, a City ſituate between the Frontiers of *Perſia* and the *Indies*, and call'd *Abraham's City*, where one of their [c] Doctors erected a [d] *Pyræum*, or *Sanctuary*, as celebrated, and as much regarded by their Faithful, on account that *Balch* was look'd upon to be the public Reſort of Pilgrims, and the Center, if I may be allow'd the Expreſſion, of their Religion, as *Mecca* by the *Turks*, *Jeruſalem* by the *Jews*, and *Rome* by the *Catholics*. After all, it is not altogether improbable, that *Abraham* might have brought over the *Perſians* to the Worſhip of the true God, and that the Revolt of the Princes, who were the Allies of the King of [e] *Elam*, might be a great Means to withdraw the *Perſians* from *Sabeiſm*. This Spiritual Conqueſt might have induc'd the Proſelytes to call themſelves the Diſciples of *Abraham*, which Name their Deſcendants preſerv'd ever after, although they ſunk again into the Errors of *Sabeiſm*.

IN the Infancy of this Religion, their divine Worſhip was perform'd on the Summits of high Mountains; and, as we have before obſerved, *in the open Air*. Thoſe Antients who have aſſerted the contrary, have neglected to diſtinguiſh the different Ages or Periods of the *Perſian* Religion. Thus, when ſome Authors treat of the Temples and Altars of the *Perſians*, we muſt underſtand, that they are talking of thoſe Times when they lock'd up their conſecrated Fire, as a Symbol of the celeſtial Bodies, in a *Pyræum*; then likewiſe they began to erect Altars, and to offer up Sacrifices. This is the Way to underſtand the antient Hiſtorians, when they give us a particular Relation of the

[a] *Hide, ut ſup.*
[b] In the Supplement to the Ceremonies of the Idolatrous Nations.
[c] *Lohraſpis*, Son of *Guſhtaſp*, or *Hyſtaſpes*.
[d] The Edifice where the *Parſi* depoſit their conſecrated Fire.
[e] *Chodor-Lahomer*.

religious

religious Cuſtoms of any People whatever, always obſerving that they reduce to one certain *Epocha*, or Period of Time, the Cuſtoms obſerv'd in different Ages, and on different Occaſions. But they act ſtill more injudiciouſly; for, like our modern Travellers, they make particular Cuſtoms univerſal, and perſuade us that a whole Kingdom obſerves the Ceremonies which are peculiar to, and regarded only by ſome ſingle Province thereof. We have made this Remark ſomewhere before, but think it no ways amiſs juſt to repeat it for the Inſtruction of the Reader.

THE antient *Perſians*, that is to ſay, ſuch as never ſwerv'd from the Orthodox Doctrines of the Patriarchs, acknowledg'd but one *Eternal Principle* of all Things, all-good, all-powerful, *&c.* whom they call'd *Hormuz*, and *Hormiſda Choda*, and the *Greeks*, by Corruption, *Oromazdes*. In Proceſs of Time they likewiſe acknowledg'd another *Principle* deriv'd from *Evil*, which they ſtiled [a] *Ahariman*, and the *Greeks*, according to their Way of Variation, *Arimanes*. 'Tis difficult to determine the *Epocha* or Period when this Opinion was firſt ſtarted; but as in all Probability the Revolt of the *Devil*, and *Adam*'s Diſobedience, were the Occaſion of it, one may reaſonably ſuppoſe, that 'tis almoſt as antient as the Deſcendants of the firſt Patriarchs; and in all Probability as old as the moſt rigid orthodox Notions of the antient *Perſians*. In the antient Books of this Nation, the Term *Ahariman* is for the generality revers'd or turn'd topſy-turvy, as thus, NVWIRVHA, to denote how deteſtable that Being is, and perhaps likewiſe to expreſs the Character of that profeſt Enemy to the whole Race of Mankind.

SOME Authors aſſert, that the *Perſians* hold a Coeternity of theſe two *Principles*. But others, who are more learn'd, and on whoſe Veracity we can better rely, have maintain'd, that *Ahariman* was a God created out of *Darkneſs*, and that *Oromazdes* firſt ſubſiſted alone, without any Copartner; that he created both the *Light* and the *Darkneſs*; that *Good* and *Evil* are originally a Compoſition of both, from whence this lower World was produc'd; and that this Union ſhall ſubſiſt till *Good* and *Evil* ſhall be *re-appropriated*, if I may be allowed the Expreſſion, to their reſpective Spheres. [b] *Plutarch* acquaints us, that each of theſe *Principles*, for ever at Variance one with the other, form'd each of them Creatures of their own. *Oromazdes*, born in the *Light*, and himſelf the Source of *Light*, created ſeveral *Gods* or *Genii*; that is to ſay, *Goodneſs*, *Truth*, *Wiſdom*, *Juſtice*, the *Comforts of Life*, and all *lawful Enjoyments*. *Arimanes*, on the other Hand, created as many *Dæmons* or *Devils*, implacable Enemies to *Oromazdes*; that is to ſay, all Manner of *Abominations*, as *Lies*, *Wickedneſs*, &c. The former likewiſe created four and twenty *Genii*, and enclos'd them in an *Egg*. The latter, on his Part, form'd the ſame Number, and broke the other's *Egg*, and by that Means was the unhappy Cauſe of the Mixture of *Good* and *Evil*. But it ſhall come to paſs, that *Arimanes* ſhall at laſt be defeated, and *Good* ſhall be triumphant over *Evil*. [c] The Earth ſhall then reſume her native Uniformity; Mankind ſhall be immortal, and none but the Congregation of the Righteous ſhall dwell therein. This naturally leads us to the three following Suggeſtions: Firſt, that the antient *Perſians*, as they were not unacquainted with the Revolt of the Devils, and as they were at a Loſs to reconcile the Goodneſs of the Supreme Being with the degenerate State of Mankind, as antient as the Time of *Adam*, they were of Opinion, that ſuch Degeneracy muſt be aſcrib'd to the Head or principal Leader of thoſe fallen *Angels* or *Devils*; but more eſpecially, as this Rebellion, in all Probability, broke out ſome Ages before the Creation of the World and Mankind, the firſt Inhabitants of the Earth might very well look

[a] This Name, is deriv'd, according to *Hide*, from two ſynonimous Terms, which ſignify *Corrupted, Polluted.* This Repetition is as emphatical as a Superlative, and is the ſame in Effect, as if it had been ſaid, Corrupted to the laſt Degree.

[b] A Paſſage of *Plutarch*'s quoted by *Hide*, Chap. xxii.

[c] See what the ingenious Dr. *Burnet* has offer'd, in his *Telluris Theoria Sacra*, upon this Topic.

upon the *Devil*, as an Agent almoſt as powerful as the Supreme Being. The Second is, that the Aſcription of *Light* to *Oromazdes*, and *Darkneſs* to *Arimanes*, allegorically conſider'd, has nothing in it more repugnant to Reaſon, than what we frequently find aſſerted in our *Chriſtian* Diſcourſes, *viz.* That *God* is the Author of all *Good*, and Fountain of *Light*, and the *Devil* of all *Evil* and *Darkneſs*. The third and laſt is, that this whole Doctrine, underſtood in a literal Senſe, might be originally extracted from the Account which *Moſes* has left us of the Creation of *Light*, of the Separation of it from *Darkneſs*, of the Temptation of our firſt Parents, their Fall, Diſobedience, and the Degeneracy of their Deſcendants. Now as all this Hiſtory is ſuch a ſevere Mortification to the whole Race of Mankind, and gives ſuch a tremendous Idea of the Dominion which *God* has thought proper to inveſt the *Devil* with, 'tis no Wonder that ſuch as liv'd in the firſt Ages of the World, ſhould look upon him as a Sovereign *Principle*, even as an abſolute and independant *God*, who either corrupted or deſtroy'd, at his own Pleaſure, the beautiful Works of the ſupreme Author of all Good, oppos'd all his Schemes, and by his flagrant Impiety, occaſioned *a conſtant Mixture of Light with Darkneſs*.

SOME Writers have given us a very odd and particular Account of the Origin of this *Firſt Principle*. *Oromazdes*, ſay they, conſidering that he was alone, ſaid to himſelf, [a] *If I have no one to oppoſe me, where is all my Glory?* This ſingle Reflection created the *Author* of *Darkneſs*, call'd *Ahariman*, or *Arimanes*, who has neither Power nor Inclination to do any Thing but Miſchief. *Arimanes* immediately profeſs'd himſelf the implacable Enemy of *Oromazdes*, declar'd War againſt him, and by his ever-laſting Oppoſitions to the divine Will, contributed againſt his Inclination, but by the immutable Decree of his Creator, to the Glory of the Supreme Being. Now, in this Relation, where we obſerve a Being ſupremely good, the Creator of a Being ſupremely wicked, and that for his own Glory, there is doubtleſs a ſpecious Appearance at firſt Sight; as if it bore ſome Alluſion to that Paſſage in one of the antient *Prophets*, where 'tis ſaid, *God created the* EVIL ONE *to deſtroy him*. This, however, is introduc'd only as a curſory Remark; for 'tis neither our Province to enquire into the *Origin* of *Evil*, nor to enter into ſo critical and delicate a Debate. To return therefore to this *Arimanes*; the antient *Perſians* added, that the Angels were Mediators between *Oromazdes* and him, and that a Peace was concluded with this *Covenant* or *Proviſo*, [b] that the lower World ſhould be aſſign'd over to this *Arimanes*, the *Prince* of *Darkneſs*, for ſeven thouſand Years, and that afterwards it ſhould be reſtor'd again to *Light*. Such as were Inhabitants of this World before this amicable Accommodation, were deſtroy'd. Our firſt Parents were [c] created in a ſupernatural Way, and ſo were the firſt living Creatures of all kinds. Mankind were originally no more than unbodied Spirits, but the *Principle* of *Light* determin'd to make uſe of them, as his auxiliary Forces, againſt *Arimanes*, and for that Purpoſe cloth'd them in Fleſh. At that Time their Articles of Agreement were, that the *Light* ſhould never forſake them, till they had brought *Arimanes* and his Forces under Subjection. After this happy Conqueſt, there is to be a *Reſurrection* of the *Body*, a Separation of *Light* from *Darkneſs*, and a glorious *Deliverance*. Let the Reader put what Conſtruction he thinks proper upon this; [d] let him look upon it, if he thinks

[a] This is ſomewhat paraphras'd. *Hide* expreſſes himſelf in the following Terms: *Niſi fuerint mihi controverſiæ quomodo erit?* The Sect which *Hide* calls the *Zervanites*, taught, that the *Light* created ſeveral luminous and ſpiritual Beings; that the *Principal* of theſe Beings was in a kind of Doubt or Suſpence which created the *Devil*. Some Authors account for the Origin of theſe two *Principles* in another Manner, as may be ſeen in *Hide*'s Treatiſe of the antient Religion of the *Perſians*.

[b] The Earth, or our World, is probably ſpoke of in this Place.

[c] See *Hide, ubi ſup.*

[d] This Mixture of *Darkneſs* with *Light* may ſignify the Entrance or Deſcent of the Soul into the Body; the Separation of the *Light* from the *Darkneſs*, the Return of the Soul; that is, its Separation from the Body. The *Greeks* call the one Κατόδος, and the other Ἄνοδος. We hope the Reader will excuſe this Obſervation. *Hide* has treated on this Topic more at large in Chap. 22. The Return of Souls to Life after the Death of the Body, has been taken as much Notice of by the *Germans* and Nothern Nations as the *Eaſtern*, as appears by *Keiſleri Antiq. Septent. & Celt.*

proper,

proper, as all Allegory and Metaphor, yet he cannot but diſcover ſome Ideas which are very conformable to the *Chriſtian Scheme:* And in the Sequel of this Diſſertation we ſhall produce ſeveral other Notions of theirs of the ſame Nature and Tendency.

THE [a] Angels, according to the antient *Perſians*, are God's Miniſters, whom they aſſiſted in the Creation of the Heavens, and were five and forty Days employ'd in the Completion thereof. A moſt dreadful Darkneſs then [b] enſued, though it was at a conſiderable Diſtance from the Light. As ſoon as the Almighty perceiv'd it, he was conſcious he had a potent Enemy to encounter with, who had a numerous Army attach'd to his Intereſt; whereupon he immediately ſent forth four of his moſt valiant and beſt diſciplin'd Angels, who attack'd both him and his Forces, and reduc'd them to the utmoſt Extremity. The *Devil* with his *Party* thus vanquiſh'd, was oblig'd to ſurrender himſelf, and ſubmit to the Diſcretion and Clemency of the Victor. The Almighty, however, did not think fit to carry his Reſentment ſo far, as abſolutely to annihilate his Foes, conſidering that if they ſhould be totally demoliſhed, his own Glory, Clemency, and all his other divine Attributes, would loſe their native Luſtre, and not be ſo conſpicuous in the Eyes of his Creatures as before; that without Oppoſition the Merit of his ſublime [c] Virtues would, as it were, be obſcur'd, and not ſtrike ſuch an Awe for the future on the Minds of Mankind: A Goodneſs ſo uniform, ſo abſolute, (with Reverence we repeat it) would have ſeem'd unworthy of the Supreme Being. There would then have been no Manner of Diſtinction between *Good* and *Evil*, no Puniſhment for Vice, or Reward for Virtue; for which Reaſons God Almighty was pleas'd to ſuffer both *Evil* and the *Author* of it to ſubſiſt in the World, and that they ſhould be inſeparable Companions, in the ſame Manner as *Good* is always an *Emanation* of the Deity, and his conſtant Attendant. The Duration of the World in the Situation we now find it and *Satan*'s Empire, are irreverſibly fix'd to twelve thouſand Years from the firſt Creation; that is, doubtleſs, from the Creation of Matter, or, in plainer and more intelligible Terms, of the *Maſs* of the *Univerſe*. Three thouſand Years, from this Creation, were elaps'd at the total Victory obtain'd over the *Devil*. As to the nine thouſand Years then to come, and unexpired, God divided them into three Epocha's, or Periods of Time, permitted *Satan* not only to make choice of one of them, but during that Time inveſted him with a Power to tempt, torture, and tyrannize over the whole Race of Mankind. The *Almighty* propos'd this free Election to the *Devil*, by holding up three of his Fingers, and the *malicious Fiend* made choice of the middlemoſt.

THIS Choice of his induces ſuch as have imbibed this Perſuaſion to imagine, that all the Tranſactions of this Life are very precarious, and that nothing in the World is certain, or in the leaſt to be depended on. Before *Satan* had Power to exerciſe his Dominion over the whole Creation, and whilſt Man liv'd in a State of Innocence, Virtue and Religion reign'd in the World, and thoſe happy Days were look'd upon by the *Perſians* as the *Golden Age*. The Diſorders that enſued after his Fall, introduc'd bloody Wars and malignant Diſtempers. God Almighty, however, commiſerating the loſt and deplorable State into which Man was fatally plung'd, has fix'd a certain Time of Reſpite, during which Mankind ſhall again live in a State of uninterrupted Peace and Tranquility. At the Expiration of twelve thouſand Years, there will be a univerſal Judgment, a total Diſſolution of the Univerſe. The Dead ſhall riſe again, the Righteous ſhall be admitted into Heaven, and receive the Recompence and Reward of their Virtues. The Ungodly, on the other Hand, ſhall be puniſh'd, their Souls ſhall be tormented in Proportion to the Enormity of their Crimes, and two Angels ſhall

[a] The good Angels.

[b] *Hide* interprets this of the Darkneſs that cover'd the Abyſs; and what follows he attributes to the Empire of the Devil, the Revolt of the wicked Angels, their Fall, and the Manner in which they were drove out of the celeſtial Territories.

[c] This has ſomewhat of Paraphraſe in it.

preſide over them, and ſee the due Execution of the Truſt they have repos'd in them. At laſt, even the Ungodly ſhall be releas'd, and riſe again; God out of his infinite Mercy and Goodneſs ſhall pardon their manifold Tranſgreſſions, and allot them ſome certain Manſions, tho' at an awful Diſtance from the beatific Viſion of the Deity, in which the Happineſs of the Righteous will more immediately conſiſt. Theſe impious Souls ſhall have a black Mark, or Characteriſtic, on their Foreheads, in order to diſtinguiſh them from the Pious. At laſt, the *Devil* and his Angels ſhall appear before the Judgment-Seat of God, and their Empire will be demoliſhed for ever and ever.

THUS have we given an Abridgment of all the Articles of the antient *Perſian*'s Faith, according to the beſt Intelligence we could get, with Regard to the *Supreme Being*, the *Origin* of two *Principles*, and the *Creation* of the *World*. The narrow Limits of our preſent Diſſertation will by no Means admit of a critical Diſcuſſion of ſo intricate and perplex'd a Subject; beſides that it is ſuch a peculiar Branch of Learning, as may not, in all Probability, fall within the Reach, or ſuit the Taſte of the Generality of our Readers. We have already obſerved, that 'tis highly probable the primitive *Perſians* profeſs'd the Religion of the Patriarchs; but in Proceſs of Time they relapſed; and afterwards embrac'd again the very ſame Doctrine, which was ſtrenuouſly maintain'd by them, till the Time of [a] *Darius* the Son of *Guſhtaſp*, or *Hyſtaſpes*. Their *Sabeiſm* was vaſtly different from the Idolatry of the *Greeks*, who, notwithſtanding, either for Want of rightly comprehending the eſtabliſh'd Worſhip of the *Perſians*, or out of Complaiſance to their own, imputed the Objects of their Idolatry to the antient *Perſians*. As for Inſtance, [b] upon their Obſervation of that civil Worſhip, or reverential Homage which thoſe People paid to the Elements in general; (for the *Fire* was not the ſole Object of their Veneration;) they aſcrib'd to them their own *Juno*, as the Emblem of the Air, *Jupiter* the Symbol of the Heavens, and *Vulcan* of the Fire, *&c.* In all this, however, there was no more than a peculiar Regard paid to the Emblems; no divine Adoration, no Prayers addreſs'd to them, or Sacrifices offer'd to their Honour. We ought therefore to read the Accounts which the *Grecian* Hiſtorians have given us, of the Religion of the antient *Perſians*, with abundance of Precaution. We ought likewiſe to to take equal Care to diſtinguiſh the Orthodox Principles of theſe People from the Hereſies which were mingled with them. The Statue which was erected in honour of *Venus* by *Artaxerxes*, call'd *Mnemon*, was one; and the Worſhip of *Diana* may be look'd upon as another; which, according to *Hide*, might probably be the ſame Goddeſs.

ONE of the moſt remarkable Hereſies in the Religion of the antient *Perſians*, was that of the *Magi* of *Cappadocia*, who in their Worſhip, as our ingenious [c] *Engliſh* Author informs us, [d] mingled idolatrous Rites with the civil Ceremonies and Teſtimonies of Reſpect which they paid to the *Fire*. In ſhort, they not only erected Temples, but Statues, which they honoured, in direct Oppoſition to the Practice of the orthodox *Perſians*. They carried their Gods in ſolemn Proceſſion; they ſacrific'd upon Altars, and knock'd down their Victims, with a kind of wooden Mallet; they buried all their Dead, except only the *Magi*, whom, according to the Cuſtom of the other *Perſians*, they expoſed in the open Air, to be devour'd by Birds of Prey. Their *Pyræums*, or Sanctuaries, were ſo many ſpacious Enclоſures, with an Altar, or Hearth, in the Center, whereon the *Magi* preſerved a large Quantity of Aſhes, and kept a Fire, which they never extinguiſhed. There they daily aſſembled themſelves together, and ſung their

[a] A King of *Perſia*, ſirnamed likewiſe *Hyſtaſpes*. Some pretend that *Hyſtaſpes*, or *Guſhtaſp*, was a Sirname.
[b] Theſe are *Hide*'s own Words.
[c] *Hide, ubi ſup.* Chap. iii.
[d] *Iconolatriam cum Pyrodulia miſcuerunt.*

divine

divine Anthems and Prayers before the *Fire*, each of them having a Handful of Rods in his Hands, and a Mitre on his Head, the broad Strings whereof cover'd their Mouths, and ſome Part of their Faces. In the Sequel of this Diſſertation, we ſhall treat of ſome other Heretics amongſt the antient *Gaures*; but at preſent we propoſe only to give the beſt Account we can of the antient *Sabeiſm* of the *Perſians*.

In former Times they had neither [a] Temples, according to *Herodotus*, nor Statues, nor Altars. The Uſe of Temples, however, was introduc'd before the Time of that antient Hiſtorian; but 'tis very probable, they were not ſo common nor ſo numerous as they became afterwards. But be that as it will, they had no Notion of the Deity's being circumſcribed within the narrow Limits of a Temple. They ſacrific'd, continues our *Greek* Hiſtorian, ſeveral Victims to *Jupiter*; that is, to the whole Expanſe of the Heavens, which they called *Jupiter*; but ſuppoſing that Aſſertion to be true, we muſt imagine, they meant by that Expanſe of the Heavens, the great God himſelf, as moſt of the Idolaters did, whom we have ſpoken of in our preceding Diſſertations. They offer'd up Sacrifices likewiſe in honour to the Sun, Moon, Earth, Winds, and Waters: This Teſtimony of their profound Veneration which they paid to the Elements, this Hiſtorian did not rightly comprehend. The Worſhip of theſe *Perſians* was neither accompanied with Libations, nor any other religious Rites of the like Nature. They contented themſelves with offering up their Sacrifices in ſome clean and decent Place. There likewiſe the Celebrant perform'd divine Service, and pray'd, not for himſelf alone, but for the Nation in general, and the Monarch on the Throne in particular. After the Sacrifice, he cut up the Victim, and laid the Fleſh of it on the Graſs, and after that ſung an Anthem. In order to render the Sacrifice an acceptable Service, it was requiſite that ſome one of the *Magi* ſhould be preſent. Every individual Perſon kept his Birth-Day with more religious Ceremony than any other Day throughout the Year. 'Twas a receiv'd Notion, that Courage and Reſolution was the greateſt of Bleſſings, and a numerous Family the next; for which Reaſon they indulged themſelves in Polygamy, as well as the other Eaſtern Nations. A Child was never brought into his Father's Preſence, till he was five Years old, and then he began to practiſe the Art of Riding and Shooting; then likewiſe he was taught always to adhere to the Truth. Theſe antient *Perſians*, as we are further inform'd, were moreover of Opinion, that the Education of their Children principally depended on the good Examples which were ſet before them. They look'd upon a Lye with the utmoſt Contempt and Deteſtation: They never puniſh'd any Perſon for the Commiſſion of a firſt Fault: They were forbidden ſo much as to mention any Thing that was not lawful for them to do. Running in Debt was look'd upon as another ſcandalous and contemptible Action, and as enormous a Crime almoſt as Lying; and their Abhorrence of it was grounded on one Reaſon amongſt many others, which Experience too often confirms, *viz.* becauſe ſuch as thus involve themſelves, are frequently expos'd to Lying; and moreover, becauſe the [b] anxious Cares and Sollicitudes, occaſion'd by ſuch Acts of Indiſcretion, inevitably engage them in the Study and Practice of ten thouſand diſhonourable Evaſions. They look'd upon a *Leper*, or *Lazer*, as a Perſon who had ſinn'd againſt the *Sun*; for which Reaſon they excluded him from having any Intercourſe with ſuch as were free from that Diſtemper. To ſpit, or eaſe Nature any other Way whatſoever, in the Current of a River, to throw any dead Body into it, or barely to waſh there, was ſtrictly and abſolutely forbidden. They expos'd their Dead to be devour'd by Birds of Prey and wild Beaſts. To conclude, they were very induſtrious in deſtroying all Manner of noxious Inſects and Reptiles.

[a] *Pyreums.*

[b] *Auguſtus* once purchaſed a *Roman* Gentleman's Bed, who was involv'd to the laſt Degree in Debt, taking it for granted, that if one in ſuch deplorable Circumſtances could ſleep there ſound and unconcern'd, he muſt certainly communicate ſome extraordinary Virtues to it, ſome Charm, as it were, which would lull the Purchaſer at any Time aſleep. In thoſe Times, in all Probability, they were Strangers to the Faſcination of a *Statute* of *Bankruptcy*, which not only diſpels a Debtor's anxious Fears, and makes him ſleep in Peace, but at once removes all the Qualms of a ſcrupulous Conſcience.

THE *Perſians* had likewiſe divers *Pyreums*, as we are informed, which were conſecrated to ſeveral Gods during their *Sabeiſm*. A certain *Arabian* Author gives us an Account of ſeven, which were devoted to the ſeven Planets, and adds, that they burnt Perfumes therein in honour to them. But *Hide* very artfully here acquits them of Idolatry. Each of theſe ſeven *Pyreums*, [a] ſays he, derived its Name from the Quality of ſome particular luminous Meteor, or from the Aſpect of ſome Planet; but in theſe *Pyreums* they worſhipped God alone. This Action of theirs was as innocent as ours, when we erect a Church or Chapel in Commemoration of ſome remarkable Occurence, or in honour of this, or the other Saint; where, however, we worſhip one God only, and addreſs ourſelves to no other Being than the Divine Majeſty. Moreover, the *Perſians* who profeſt *Sabeiſm*, as *Hide* aſſures us, paid only a civil Obeiſance to the Air, and to the Planets, but all their religious Ceremonies were performed within their Temples.

WE ſhall now proceed to to their antient manner of Adoration of the *Sun*, under the Title and Denomination of *Mithra*, a Term deriv'd from [b] *Mihr*, which, in the old *Perſian* Language, ſignifies *Love and Mercy*. There are few ſo illiterate, as not to have read, or heard of the Religious Worſhip, which all the idolatrous Nations in general have paid to this glorious Luminary. But the Adoration of it amongſt the *Perſians* was no more than a civil Ceremony; for which Reaſon the *Greeks* have very injudiciouſly called *Mithra*, the *Great God* of the *Perſians*. They are erroneous in that Particular, as well as they are in ſeveral other Things of equal Importance. Nay, the *Gaures* at this very Day declare, that they acknowledge but one God: And if any one asks them, why they proſtrate themſelves before the *Riſing Sun*, they readily reply, [c] that 'tis no more than a civil Ceremony, an external Teſtimony only of their profound Veneration for one of the moſt glorious and perfect Beings that ever God created, next to the Image of himſelf, the human Species. They add, moreover, that the Almighty has erected his Throne in the Center of the *Sun*, and on that Account they reverence that Planet, as being the peculiar Reſidence of his Divine Majeſty. [d] And yet theſe civil Adorations formerly ſhock'd the tender Conſciences of ſuch *Perſians* as were Proſelytes to the *Chriſtian* Religion: They could not be perſuaded, but that thoſe Ceremonies, altho' term'd barely civil, had in them too much the Signs and Tokens of *Idolatry* and Superſtition. Had not thoſe zealous *Chriſtians* been weak *Logicians*, they would have been able to have juſtified this Conduct by the help of a few ſubtil Diſtinctions. However that be, it muſt be acknowledged, that their Scruples tranſported them beyond the Bounds of Reaſon, and that they were the Remains of the Prejudices and Prepoſſeſſions, which deſcended from the *Jews* to the *Chriſtians*, againſt every Thing that bore the leaſt Shadow or Appearance of Idolatry: For the *Jews* had ſuch a natural Propenſity to the ſuperſtitious Ceremonies of their Neighbours, that God Almighty thought it requiſite to create in them an Abhorrence and Deteſtation of any thing like them. 'Tis very probable, likewiſe, that in the Conduct of thoſe Chriſtians, there might be [e] Abundance of that ſort of Perverſeneſs and Caprice, which too frequently ſupplies the Place of unaffected Zeal. Our Conſcience is more ſuſceptible of falſe Impreſſions than we are aware of, and 'tis uſual enough for a Bigot to aſcribe his Conſtancy and Perſeverance to the Grace of God, tho' he is an utter

[a] Thus for inſtance, *Azurmihr*, which is the Appellation of a *Pyreum*, ſignifies the *Fire* of the *Sun*, and *Azur*, the *Fire*. A very remarkable *Flaſh*, if I may be allowed the Expreſſion, of the Fire of the *Sun*, was the principal Motive to the Conſecration of this *Pyreum*. By this ſingle Inſtance we may eaſily form an Idea of the reſt. See our *Engliſh* Author Ch. iii. of his Diſſertation. He is of Opinion, likewiſe, that 'tis very probable theſe *Pyreums* had the Repreſentation of ſome Planet upon them, as a Symbol; juſt as there are *Creſcents* at preſent on the *Moſchs* of the Mahometans.

[b] This is copied from the fourth Chapter of *Hide*.

[c] Quotation from the ſame Author.

[d] See *Hide*, *ubi ſup*. He is of Opinion, that the Perſecution which aroſe againſt the Chriſtians, on Account of their Objections to the civil Ceremonies paid to the *Sun*, was an Artifice of the *Magi*. They were afraid leſt *Chriſtianity* ſhould get the Aſcendency, *&c.*

[e] 'Tis *Hide* that is here quoted.

Stranger to it all the while, and knows nothing, but by his own Temper and Conſtitution, of thoſe Diſpoſitions which are requiſite to reſiſt the Arguments of Dragooning Controvertiſts.

THE *Greeks* and the *Romans*, who paid divine Adoration to *Mithra*, intermixed therewith ſome Ceremonies of their own Invention, which they aſcribed afterwards to the *Perſians*, as appears more fully in the Courſe of our *Engliſh* Author's Diſſertation; who likewiſe treats of the Ceremonies obſerv'd upon devoting any one to that Deity. What follows ſeems to take in the whole Purport of the pretended Religious Rites of the *Perſians*. We muſt in the firſt Place remember, that the *Sun* was, in the Opinion of theſe People, a moſt glorious Creature, who, by his Station, and the Bleſſings he afforded, ſeem'd to them a lively and perfect Emblem of the Supreme Being, the Creator of the Univerſe. For which Reaſon, the *Sun* was always in ſome Degree or other concern'd in the divine Worſhip which they paid to God himſelf; and as that luminous Body was but an Image, or Repreſentation of the Deity; he had no other Teſtimonies of Reſpect paid him, than what were external and civil; that is to ſay, Salutations, [a] profound Genuflexions, and ſometimes probably their Praiſes and Thankſgivings; but their Prayers and Supplications, their ſolemn Vows, and all their other Acts of real Devotion, were directed to God alone. Before *Zoroaſter*'s Time, the *Sun* was honoured, only, *under the Copes of Heaven*. After him the Form of their Worſhip was chang'd. This great Reformer conſecrated a [b] ſymbolical Cavern or Cell to *Mithra*, and therein, notwithſtanding the Place was embelliſhed with the Repreſentation of the World, and the various Conſtellations of the Heavens, they worſhipped no other Object but the Supreme Being. If the Reader ſhould be curious, and expect ſomething more particular and diſtinct, with Regard to the Honours which they paid to the Sun, what follows we hope will be an acceptable Amuſement. The *Perſians* obſerved a kind of [c] Devotion, which, tho' the *Sun*, and the other *Planets*, were the Cauſe of it, had ſtill a direct Relation to the Deity. It was directed to him alone, commenced with his awful Name, and conſiſted in Thankſgivings for the manifold Bleſſings he vouchſafes to beſtow upon us, through the prevailing Influence of the *Sun*, *Moon*, *&c.*

WHEN the antient *Perſians* drew their Armies forth to Battle, after the Signal given from the *Sophi*'s Tent, [d] they expoſed to publick View on the Top thereof, an Image of the *Sun*, ſet in Chryſtal. Their Armies never marched till the *Sun* was up; and they carried always in the Front or Van divers Silver Altars, on which they placed their conſecrated Fire.

SUCH was the State and Condition of the *Perſians*, who profeſt *Sabeiſm*, and had degenerated from the Religion of the firſt Deſcendants of *Noah*. The Origin of this *Sabeiſm* was owing to the Neceſſity, which the primitive People acknowledged there was, of a Mediator, who was capable of reconciling Man with God, . . . " for Men being con-
" ſcious of their own Inſignificancy and Unworthineſs, could not comprehend, ſays [e] *Pri-*
" *deaux*, which way they ſhould ever be able of themſelves to have Acceſs to the Su-
" preme Being. They look'd upon him as too pure, and too exalted an Eſſence, to be
" approach'd by ſuch ſinful and polluted Creatures as they acknowledged themſelves to
" be. They concluded, therefore, that there muſt be ſome Mediator ſome Advocate
" for them, through whoſe Intereſt and Interceſſion ..... they might direct their Ad-
" dreſſes to him .... but as they had no clear Revelation of the Quality of the true Me-
" diator, whom God had appointed for the Salvation of the World .... they choſe
" their own Mediators, in and through whom they might make known their Suppli-

[a] Proſtrations. *Hide, ubi ſup.*
[b] This Cave was a Repreſentation of the World. See a Paſſage from *Porphyry*, in *Hide ut ſup.*
[c] *Hide* calls it *Mithræ celebratio & ſalutatio.*
[d] *Quint. Curt. Lib.* 3.
[e] *Hiſt.* of the *Jews*, Lib. iii.

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" cations to the Supreme Being; and as they imagin'd on the one Hand, that the *Sun*, " *Moon*, and *Stars*, were . . . . . the Habitations of ſo many divine Intelligences, which " animated theſe celeſtial Bodies, and regulated all their Motions; and on the other, " that theſe Intelligences were intermediate Beings between God and Man, they thence " concluded them to be their own proper Mediators with the Deity." The *Perſians* ſeem to have introduced theſe Principles into that very Religion, which they pretend to have deriv'd from the Patriarch *Abraham*.

The PERSIAN LEGISLATORS, *and their* HERETICS.

THEY are are ſaid to have had two celebrated Legiſlators, before *Zoroaſter*; the one called *Keyomaras*, or *Chaiomer*, King of the *Medes*, and the other *Poreode-keſchang*. As the *Gaures*, who are ſettled in the *Indies*, acknowledge the latter only, whom they Style their *Firſt Reformer*, 'tis very probable they are both but one and the ſame Perſon. [a] *Zoroaſter* was the principal Reformer of the *Magi*, who flouriſhed in the Time of *Darius Hyſtaſpes*. 'Tis difficult to determine abſolutely what Countryman he was: [b] *Lord* ſays, he was a Native of *China*; and this is the Opinion likewiſe of the *Indian Gaures*, who aſſert his Father was a poor *Chineſe*, call'd *Eſpintaman*, and his Mother a certain Woman called *Dodo*. But it has been juſtly obſerv'd, that neither of theſe are *Chineſe* Names. Others ſay, he was a *Mede*; and others, in ſhort, that he was a [c] *Jew*, not only by Birth, but by Profeſſion. [d] *Hide* is of Opinion, that he was a *Perſian*, and that, in his Minority, he was Servant to one of the *Jewiſh* Prophets. This is the received Notion likewiſe of the *Orientals*; [e] but they vary, indeed, with reſpect to his *Preceptor*; ſome imagining that he was the Diſciple, or domeſtic Servant of *Ozeir*, that is, *Eſdras*; others, that his Maſter was a Prophet, and Diſciple of *Jeremiah*; and others again, [f] tracing his Inſtructions till higher, that he was the Diſciple of *Elias*; " but as Dr. *Prideaux* juſtly obſervs, neither *Elias* nor *Eſdras* were Cotemporaries with " *Zoroaſter*. The one lived long before him, and the other long after his Deceaſe". 'Tis very probable that he was one of *Daniel*'s Domeſtics, " and was indebted to this " Maſter, for all the Knowledge he had attained both in Things ſacred and prophane, " . . . . . and that he determined to ſet himſelf up for a Prophet, in hopes to perform " his Part with ſuch Applauſe, as to meet, in Time, with the ſame Reverence and Re- ". ſpect as his Maſter had done." His Doctrines ſeem ſo very conformable to thoſe of the *Jews*, that one might reaſonably ſuppoſe he had reſided for a conſiderable Time amongſt them, if he was not one by Extraction. But after all, the *Judaical* Maxims, which are ſcattered up and down throughout his Works, might poſſibly have been eſtabliſhed in *Perſia* long before his Time.

ZOROASTER firſt made himſelf known in *Aderbejan*, which is the antient *Media*. In order to eſtabliſh the Reformation he propos'd, he endeavoured to render himſelf conſpicuous by the Operation of ſundry Miracles, and the Affectation of Solitude and Retirement. He held Fire in his Hands, without burning himſelf; cauſed melted Copper to be poured upon his Body, which he ſuffered to remain upon his naked Breaſt till it grew cold and conſolidated, without receiving the leaſt Injury or hurtful Impreſſion. This laſt miraculous Operation was performed in the Preſence of *Guſtaſp*, that is, *Darius Hyſtaſpes*,, whom he attempted to convert, and prevail on him to eſpouſe his Reformation.

[a] Or *Zerduſht*, which, as ſome tranſlate it, Prince, or Chief of the *Magi*. *Antiſtes Magorum*: But others give a quite different Explication of it. *Vide* Hide, *ut ſup.*

[b] Hiſtory of the Religion of the antient *Perſians*, tranſlated from the *Engliſh*, and printed at *Paris*.

[c] This is Dr. *Prideaux*'s Opinion. Hiſtory of the *Jews*, Lib. iv.

[d] *Relig. Perſar.* Cap, 24.

[e] See the Quotations from the *Arabian* Authors, in *Hide*, *ubi ſup*,

[f] Quotations in *Prideaux*, *ubi ſup.* and in *Hide*.

The

The Retirement of *Zoroaſter* into a Cell, or Cavern, is not unlike to that of *Numa*, and was afterwards copied and affected by [a] *Mahomet*. We have already mentioned the *Cave* of *Mithra*, to which *Zoroaſter* withdrew, under the ſpecious Pretence of devoting himſelf entirely to the ſevere Duties of Prayer and Contemplation, in the Preſence of thoſe ſymbolical Figures, which repreſented not only *Mithra*, but all the Myſteries of Religion. *Zoroaſter* compoſed, during this Retirement, the celebrated [b] *Zend*, or *Zend-aveſta*, which compriſes, in twelve Tomes, all the Tenets of that falſe Prophet, and the antient *Magianiſm*, which he reformed. This Work he preſented to *Darius*. Several of *Zoroaſter*'s Diſciples and zealous Admirers, in Imitation of their great Maſter, affected to reſide in Cells and Caverns, for Contemplation ſake, and that Practice was for ſome conſiderable Time in great Repute.

An *Arabian* Author, quoted by *Hide*, gives a full Account of the Manner in which this *Perſian* Prophet declared his Miſſion to *Darius*, which was in the thirty firſt Year of his Reign, or thereabouts. Upon his Preſentation of the *Zend* to this Monarch, which he aſſerted was ſent down to him from Heaven, with the [c] *Sudra*, and the ſacred Girdle. He aſſumed the Character of one of the *Prophets of the Lord*, and exhorted *Darius* to embrace the new Religion. The Monarch required the Performance of ſome Miracles, as a Teſt of his ſacred Miſſion. *Zoroaſter*, beſides the Operations before mention'd, caus'd a *Cyprus* inſtantly to ſhoot out of the Earth, and become a Tree of conſiderable Subſtance. But notwithſtanding theſe wondrous Works of his, the *Magi*, who profeſt *Sabeiſm*, joined in a Confederacy to oppoſe him. They [d] brib'd *Zoroaſter*'s Door-Keeper accordingly, and prevail'd with him to convey privately into his Maſter's Cell the Bones of ſeveral dead Dogs, and the Nails and Hair of dead Men, which are Abominations to the *Perſians*. After this they intimated to *Darius*, with all the Dexterity and Addreſs they were capable of, that *Zoroaſter* was a Magician, and that in ſecret he practiſed all the Arts of Faſcination. *Darius*, convinced by ocular Demonſtration, abandoned the Reformation, which before he ſeem'd inclined to countenance and encourage, and confined the Impoſtor. During his Impriſonment, the Feet of one of the Monarch's favourite Horſes were ſo far contracted and drawn up, that 'twas ſcarce diſcernable that he had any. *Darius* immediately apply'd himſelf to his *Magi*, but none of them were able to remove the Misfortune. *Zoroaſter* was the only Perſon who promiſed the Prince to recover his Horſe's Feet, but upon this expreſs Condition, that his Majeſty and his whole Family would become Proſelytes, and detect the ungenerous Plot which his Enemies had laid againſt him. The Reſtoration of his Majeſty's Horſe was the *Epocha* or Period of the perfect Eſtabliſhment of this Reformation. *Zoroaſter* was now allow'd to preach in public, and his Fame immediately ſpread over the whole Empire. The People now look'd upon him, without the leaſt Reluctance, as one of God's Vicegerents. We muſt not omit informing our Readers of four other Particulars which *Darius* required, in order to his being convinced of the Divinity of this new Doctrine. [e] The firſt was, that he might have the Privilege of aſcending to Heaven, and deſcending from thence to Earth at pleaſure. Secondly, That he might be informed of what God was then doing, and would do in Proceſs of Time. Thirdly, That he ſhould become immortal. And fourthly and laſtly, invulnerable. *Zoroaſter* reply'd, that it was not in his Power to gratify his Ambition, and anſwer four ſuch difficult, and important De-

[a] 'Twas in a Cave that, by the Aſſiſtance of his Accomplices, he compoſed his *Alcoran*. *Pythagoras*, in Imitation of his Maſter *Zoroaſter*, retired alſo into a Cave. *Hiſt. of the* Jews, by *Prideaux*. Lib. iv.

[b] *Zend*, the Place where they depoſit their Fire. *Igniarium*. *Eſtha*, that is, *Fire*. This *Chaldee* Term bears a very near Affinity to the *Hebrew Eſch*; thus *Zend-aveſta*, or *Zend-vaeſhta*, ſignifies both *Hearth* and *Fire*. *Igniarium & Ignis*. See *Hide*, *ubi ſup*. Cap. 25. By the Title of *Zend-aveſta*, which *Zoroaſter* gave to his Book, he would intimate, that ſuch as peruſe it with Serioufneſs and Attention, would feel the Flames of an ardent Love of God ſoon kindling in their Boſom.

[c] The *Sudra* is the ſacerdotal Robe, or rather the Rochet of their Prieſts.

[d] *Hide*, *ubi ſup*. Cap. 24. *Lord*, *ubi ſup*.

[e] *Lord*, *ubi ſup*. There is ſome Difference in *Hide*'s Account of theſe Demands.

mands all at once; and aſſured him, at the ſame Time, that it was a dangerous Thing for any one Mortal to be ſo qualified, ſince by that Means, he might with Reaſon boaſt, that he was as powerful as God himſelf: But that, notwithſtanding the Difficulties which attended his Majeſty's Injunctions, he would implore the Deity to confer thoſe four ſeveral Bleſſings on four ſeveral Perſons. *Darius* obtained the firſt. The 2d. being a Power of Inſpection into all preſent and future Tranſactions, was conferr'd on the King's *Magus*, in order to enable him to aſſiſt his Maſter in the Adminiſtration of all State-Affairs. The Sons of *Darius* were favoured with the two laſt. The *Gaures* ſay, that [a] *Beſchuten* or *Piſchiton*, who was made immortal, is ſtill living in a particular Place, and guarded by thirty Men. No Mortal has been permitted to approach him, leſt he ſhould become as immortal as himſelf.

ZOROASTER, after he had eſtabliſhed his Reformation in *Perſia*, return'd to *Balch*, which, according to his own Inſtitution, was aſſigned to be the Place of his Reſidence, in the Quality of *Archimagus*, or ſovereign Pontiff of the *Magi*, where he was inveſted with the ſame Authority throughout the Empire in all ſpiritual Affairs, as *Darius* himſelf, with reſpect to Temporals. A Thirſt after ſpiritual Conqueſts ſoon enſued; a Thirſt which diſcovers as much Ambition as temporal Triumphs, and abſolutely ſeized this ſucceſsful Reformer. He undertook to make a Proſelyte of *Argyaſpe*, [b] King of *Turan*, a zealous Admirer of *Sabeiſm*, " [c] and the better to accompliſh his Project, he made uſe " of the Authority of his Lord and Maſter. This *Scythian* Prince, reſenting the At- " tempt of preſcribing Laws to him *in Matters of Conſcience*, drew up a Supply of Men, " and entered *Bactria* with a powerful Army, defeated the Troops of *Darius*, ſlew " *Zoroaſter*, and all the Prieſts of his Patriarchal Church, which were about eighty " Souls, and demoliſhed all the Temples throughout the whole Province." *Lohraſp*, the Father of *Darius*, fell likewiſe in this ſudden Irruption of the *Scythians*. The [d] *Greeks* have furniſhed us with ſeveral Stories relating to the Death of *Zoroaſter*, but we ſhall not repeat them, leſt our Readers ſhould charge us with being tedious and impertinent.

THE ſame *Greeks*, and ſuch as have tranſcrib'd from them, furniſh us with as many incredible Stories relating to his Birth. They inform us, for inſtance, that he was the only [e] Perſon that ever laugh'd at the very Moment of his Nativity; and that the Blood ran through the Arteries of his Head with ſuch a rapid Motion, that it would lift up any Perſon's Hand that was laid upon it, which was deem'd a happy Preſage of his future Reputation in the World. But this is nothing, in Compariſon of the ſurpriſing Stories recorded in the Legends of the *Gaures* with reſpect both to his Birth and Miſſion. [f] The Father and Mother of *Zoroaſter*, being diſconſolate on Account of their having no Children, begg'd of God in the moſt fervent manner, that he would beſtow that ineſtimable Bleſſing on them, and their Prayers were heard accordingly. *Dodo*, for that was the Name of the Prophet's Mother, being pregnant with him, had one Night a very remarkable Dream. She ſaw, as ſhe thought, the Heavens all on Fire over her Head, and that a bright refulgent Flame cover'd the whole Expanſe of the Firmament. Four *Griffins* of tremendous Form, at the ſame Time, ſeem'd to ſtand before her, and at length flying upon her, ſnatched away by Force the Infant from her Womb; but at the ſame Inſtant, a bold undaunted Hero of a beautiful Aſpect, very dextrouſly recover'd the Infant, clapt it inſtantaneouſly in the Poſition it was before, and cloſed up the Wound. After

[a] *Lord, ubi ſup. Zoroaſter* made uſe of a Glaſs of Wine, a Roſe, a Glaſs of Milk, and a Pomegranate, in order to gratify the Requeſts of *Darius* for himſelf and his Friends. This Story is related at large in the twenty fourth Chapter of the Religion of the antient *Perſians*.

[b] *Hide* tranſlates the Name of theſe People by *Turcæ Orientiales*, and Dr. *Prideaux* Lib. iv. of his Hiſtory, by *Oriental Scythians*.

[c] What follows is an Extract from Dr. *Prideaux*.

[d] See the Quotations in *Hide*, Cap. 24.

[e] See what is alledged againſt theſe two pretended Prodigies, in the Apology for Great Men by *Naudé*.

[f] *Lord, ubi ſup.* Ch. 3.

that

that, the Griffins ſuddenly vaniſhed, and *Dodo* awoke. The good Woman, no doubt, did not fail to tell her Tale at Length, and embelliſh it with a thouſand little Incidents. The Husband ſat attentive by; Conjecture followed Conjecture; all the Circumſtances that attend a big Belly, were collected together, and at laſt it was unanimouſly agreed, that it was abſolutely neceſſary, on ſo extraordinary an Occaſion, to conſult ſome able Magician. The Sorcerer accordingly reply'd, that the Dream portended both *Good* and *Evil* to the Infant; that he ſhould enlighten the World with his Doctrine; that he ſhould have abundance of Enemies, but that God would fruſtrate all their wicked Devices. The miraculous Birth of the Infant ſo far ruffled and diſcompoſed the King of *China*, that he commiſſioned ſeveral Perſons, to go and deſtroy him. Some conſiderable Time after, he attempted to get him poiſoned, but God ſtill preſerved him from all the Dangers to which his Life was expoſed. At that Time, *Zoroaſter* prevail'd on his Parents to remove from *China*, and retire with him into *Perſia*. The Flight of the Prophet was attended with Incidents equally ſurpriſing. Amongſt other Miracles, he cauſed all the Rivers to be congeal'd, which lay in his Road, that he might paſs them without the leaſt Danger or Inconvenience. At his firſt Arrival in *Perſia*, he devoted himſelf entirely to the Duty of Prayer, and [a] ſtood, when he made his Addreſſes to the Deity, but upon one Leg. The firſt Projectors of any new Mode of religious Worſhip, have always a quite different Taſte from the generality of Mankind. This Prophet's Contemplations principally turned on the various Diſorders and Diſtractions in the World, occaſion'd thro' the Corruption of Man's Nature; which he imputes, as the *Magi* did before him, to that *Principle* of *Evil*, who takes Delight in deſtroying, and bringing to naught every good and perfect Work of the Supreme Being. He redoubled his Prayers to the Deity, to direct him in his Search after the beſt, and moſt effectual Methods for the Accompliſhment of a general Reformation. As his Thoughts were thus engaged in profound Meditation, he found himſelf in the midſt of a ſhady Vale, where he ſaw an Angel, who accoſted him with this friendly Salutation, *Hail! Favourite of the Almighty!* and deſired to be acquainted with the Subject of his profound Contemplations. *Zoroaſter* reply'd, that he was very ambitious to be introduced into the Preſence of the Supreme Being, in order to beg of him, out of his infinite Goodneſs and Mercy, to indulge him with ſuch divine Laws and Inſtitutions, as might reform Mankind, and inflame their Hearts with the Love of Virtue. The Angel thereupon gave him a celeſtial *Arcanum* for the Purification of his Body, and immediately tranſlated him into Heaven, having previouſly enjoin'd him to ſhut his Eyes. There and then it was, that he had a perfect Viſion of the ineffable Glory of the Supreme Being or heard, ([b] according to ſome Hiſtorians) the Divine Majeſty familiarly converſing with him in the midſt of a celeſtial Flame, and learnt from God's own Mouth the profoundeſt Myſteries, and all the ſurpriſing Things relating to the different Ages of the *Perſian* Monarchy. The Prophet had begg'd of God before that Time to prolong his Life to the World's End, that thereby he might be enabled to inſtruct Mankind at all Conjunctures in the Duties of the true Religion, and the Practice of Virtue; but as the moſt ſhocking Scene of abominable Crimes was preſented at once to his View, and as he plainly diſcern'd their daily Encreaſe, this great Reformer was ambitious of living no longer than was abſolutely neceſſary for the Accompliſhment of his Miſſion.

ZOROASTER came down from Heaven, poſſeſt of the true *celeſtial Fire*, and the *Zend*, or *Zend-aveſta* before-mentioned. The Devil ſorely perplexed and tormented him; and would fain have convinc'd him of the Unprofitableneſs of the one, and the Falſity of the other; inſtead whereof he propoſed to furniſh him with better, and more agreeable Tenets, and tempted him with the ſpecious Promiſes of long Life and worldly Honours.

[a] *Hide* Cap. 25. *Relig. Perſar.*
[b] *Hide*, Cap. 18. *Relig. Perſar.* and in the Sequel.

But

But *Zoroaſter*, armed with the reſiſtleſs Grace of God, manfully withſtood all his ſubtil Devices, and drove him back to his infernal Regions. After this Conflict and Victory over his ſpiritual Adverſary, he purſued his Journey towards the Place where his Relations reſided, and ſoon after made them Proſelytes to the Religion he profeſs'd. The Fame of their Converſion, and the miraculous Life of this *New Apoſtle*, was inſtantly ſpread over the whole Country: His Mother *Dodo* publiſhed, in all Places wherever ſhe went, the Miracles that attended the Conception of him; her divine Dream, with the favourable Reſult thereof; that Viſion of the Deity, and the Glory which diffuſed it ſelf all over the Heavens, whereby her Son was called to the Office or Dignity of Reformer General of the whole Race of Mankind; and finally, that *celeſtial Fire*, and *Book*, which her Son brought down from Heaven with him, in order to inflame Men's Hearts with an ardent and ſincere Paſſion for the Supreme Being. Miracles of this Nature ſeldom fail of Credit or Succeſs, when the Fair Sex make it their Buſineſs to ſpread and ſupport them. Thus theſe glad Tidings quickly reached even the Court of *Darius*, and 'twas from thence that *Zoroaſter*'s Reformation took its Commencement.

AFTER *Zoroaſter*'s Deceaſe, there aroſe from Time to Time divers religious Controverſies and Debates. Such as were the moſt remarkable were held in the Reign of *Ardeſhir*, or *Artaxerxes*, ſirnam'd *Babecan*, about two hundred Years after the Nativity of our bleſſed Saviour JESUS CHRIST, and ſhock'd the Faith of [a] that great Monarch: For which Reaſon he ſummoned all the Clergy to meet together, and call'd a General Council, as appears more at large in the Author laſt quoted. 'Tis ſufficient for us, we preſume, to inform our Readers, that out of fourſcore thouſand Eccleſiaſticks, he made choice of ſeven only, on whoſe Judgment he relied to reſolve the Scruples of his Conſcience; and that out of thoſe ſeven, one *Erdaviraph* by Name, was the only Perſon acknowledged, as the true and real Reſtorer of the Doctrines of the *Magi*; who being ambitious of ſupporting the awful Character he bore of a Man of God, pretended to be caſt into a profound Sleep, during which he aſſured his Admirers, that his Soul was releaſed from her earthly Tabernacle, in order to take her Flight to Heaven, and conſult the Deity on the momentous Affairs that lay before them. His Soul was ſeven whole Days in her Paſſage to the Realms of Light and Bliſs; during which Time, his Body was conſtantly attended by ſix *Magi*, and the King in Perſon, and all of them jointly pray'd, and faſted without Intermiſſion till her Return.

OF all the Hereſies which threatned and oppoſed the Religion of the *Magi*, the moſt remarkable was that introduced by *Manes* or *Mani*, the firſt Founder of *Manicheiſm*, who was a Painter by Profeſſion. [b] His Hereſy conſiſted in a Compound of *Magianiſm* and *Chriſtianity*. This *Manes* maintained, that there were two diametrically oppoſite Principles, both eternal, and both ſelf-exiſtent Beings, the one Good, and the other Evil, diſtinguiſhed by the reſpective Appellations of *Light* and *Darkneſs*. 'Tis added, that he aſſum'd the Character of the *Holy Ghoſt* the *Comforter*; that this lower World, according to his Notion, had been created by the [c] *Devil*; that the [d] Principle of all Good had created another World which was inviſible, and of infinite Duration; that JESUS CHRIST was not really and truly come, and that he who went under that Denomination, was but a meer Phantom. He renounced the old Teſtament, and acknowledged the Eternity of human Souls; held a kind of *Metempſychoſis*, and that the human Souls would riſe again without their Bodies. He ſelected twelve Diſciples in Imitation of JESUS CHRIST; and as he eſtabliſhed two Principles in the World, his Notion was likewiſe, that there were two Souls in the human Species; the one Good, and the *Child* of *Light*, the other Evil, and the *Child* of *Darkneſs*. The Sin of *Adam* and *Eve* conſiſted, in his Opinion, in their carnal Copulation. There are ſeveral other Notions aſcribed to *Manes*,

[a] *Hide*, Cap. 21. *Relig. Perſar.*
[b] See *Hide*, *ubi ſup.* and the ſeveral Authors which he quotes.
[c] The Principle of Evil.
[d] See this Topic treated of more at large in *Hide*, *ubi ſup.*

which are as impious as they are extravagant. There were various Sects likewiſe of thoſe who profeſt *Manicheiſm*.

THE moſt remarkable of their religious Rites and Ceremonies were theſe which follow. The Diſciples of *Manes* were divided into two Bodies, or Orders of Men, *viz.* the *Elect*, and ſuch as were their Diſciples or Auditors; a Diviſion ſomething analagous to that amongſt the Chriſtians, where the whole Body or Joint-Members of the Church are compoſed of the *Elect*, or ſuch as are *Choſen*, and ſuch as are *Called*; it is, however, originally owing to the antient *Greek* Philoſophers. There were twelve principal Perſons eſtabliſhed out of the *Elect* amongſt the *Manichees*, in Imitation, as we have already obſerved, of the twelve Apoſtles of JESUS CHRIST. Theſe went under the Denomination of *Maſters*; one whereof was their Head, and for that Reaſon was honoured with the illuſtrious Character of *Prince of the Maſters*. Theſe twelve conſtituted and ordained ſeventy two Biſhops, who were choſen out of the Body of the *Elect*, and, in their turn, had the Ordination of Prieſts and Deacons. The Myſteries of their Religion were communicated to theſe *Elect* alone, who were obliged to be forever engaged in Meditation, and the Practice of Piety, which was repreſented to them by the three following Signatures or Tokens, *viz.* the *Mouth*, *Hand*, and *Breaſt*. The firſt denoted Thoughts, and Words which are the Signs thereof; the ſecond expreſs'd Action or Execution; and the laſt all Manner of Luxury and Licentiouſneſs.

THE *Manicheans* uſed to waſh themſelves with Urine. This Sect has produc'd abundance of Apocryphal Books. Another Heretick who ſprang from *Manicheiſm*, and was called *Mazdek*, under the ſpecious Pretence of re-eſtabliſhing that antient Union, and brotherly Love, which had been conſpicuous amongſt Mankind, ſtrenuouſly inſiſted, that not only their Effects, but their Wives and Daughters ſhould be enjoy'd in common. This laſt Article hit the Taſte exactly of the [a] then reigning Monarch, and was equally agreeable, as we are informed, to the gay Sparks and Debauchees of thoſe Times. We may ſafely rely on the Veracity of Hiſtory in this laſt Particular. Another Heretick, called *Chuaph*, was likewiſe very ambitious of being at the Head of a Party. He preach'd up ſeveral Doctrines repugnant to *Magianiſm*, and rejected with Contempt the Worſhip of Fire.

The MODERN RELIGION *of the* GAURES.

THESE People boaſt of a perpetual Succeſſion of their Church, without any Interruption; and tho' many Perſons may be apt to imagine this a meer Romance, it is nevertheleſs ſtrictly true and Matter of Fact. The [b] Church of the *Magi* has exiſted almoſt ever ſince the Flood; and although it may have been expoſed from Time to Time to divers Hereſies and Perſecutions; and tho', ſince the Eſtabliſhment of the *Mahometans* in *Perſia*, 'tis reduc'd to a very ſmall Body of faithful Members, it would be an Act of Injuſtice and Partiality to rob them of the Glory of maintaining their Tenets with unſhaken Reſolution, even in the blackeſt Storms that ever threatned to overwhelm them. If the *Gaures* have loſt their temporal Juriſdiction, they can ſtill boaſt an uninterrupted Succeſſion in the Prieſthood, a regular and uniform Liturgy without the leaſt Variations ſince *Zoroaſter*'s Time, and an inviolable Attachment to the Doctrines which he eſtabliſhed. This Church cannot with Juſtice be cenſur'd for any Innovations; as two Communions in our Days have been fond of doing to each other. But after all, the Eye always favours Objects ſeen at a Diſtance.

[a] *Cabades*, or *Cobad*.
[b] *Hide*, Cap. 28. *Relig. Perſar.*

THE *Gaures* are inviolably attach'd to the Reformation of *Zoroaſter:* They acknowledge a ſuperior Principle to thoſe two beforementioned of Good and Evil, whom the *Perſians*, after they had ſwerv'd and deviated from the Religion of their Forefathers, eſtabliſhed as the ſole Authors of *Light* and *Darkneſs*. The *Gaures* conceiv'd, that by the Intermixture of theſe two Principles, God created every Being in Nature. A very [a] celebrated Author is of Opinion, that *Zoroaſter* borrowed that Idea from the *Jews*; and his Obſervation, in all probability, is very juſt. We ſhall only make this curſory Remark, however, that this great Reformer, foreſeeing the Difficulties attending ſo myſterious and incomprehenſible a Point, maintained, that tho' all Things were good which God created, yet *Darkneſs* or *Evil* inſeparably attended them, as Shadows do corporeal Subſtances. God could not poſſibly, according to his Nature, produce any thing but *Good*, but *Evil* reſulted from thoſe Productions, as a *Privation* of *Good*.

ZOROASTER was no Stranger to the Account which *Moſes* has given of the Creation, and of the Fall of the Angels, and our firſt Parents; but if it be granted, that he had read theſe remarkable Occurrences in the Book of *Moſes*, it muſt likewiſe be allowed, that he made, either wilfully, or thro' Ignorance, ſome very conſiderable Alterations; as for Inſtance, [b] he aſſerted, That the World was created at ſix ſeveral Seaſons, each conſiſting of a certain Number of Days, *viz.* the firſt of forty five, in which God created the Heavens; the ſecond of ſixty, wherein he form'd the Waters; the third of ſeventy five, in which he made the Earth; the fourth of thirty, which were employed in the Creation of the Vegetable World; the fifth of four ſcore, which were ſpent in the Formation of all manner of living Creatures, Man only excepted; the ſixth and laſt, of ſeventy five, in which he created our firſt Parents. [c] Another Author gives us a quite different Account of this Creation.

THE [d] *Gaures* likewiſe hold, that as the World was to be encreaſed and multiplied by two Perſons only, God graciouſly determin'd, that *Eve* ſhould every Day bring a Pair of Twins into the World; and that during the Term of one thouſand Years, Death ſhould have no Dominion over her Seed; that the Devil tempted our firſt Parents, in order to render them odious in the Eyes of their Creator; that God being conſcious of the Malice of the Spirit of Darkneſs, did not think convenient totally to ſuppreſs this Evil, but took the following Meaſures to check the malignant Influences of it. He conſtituted a ſelect Company of [e] Angels to be the Guardians and Protectors of his Creatures. *Hamul* was made Inſpector of the Heavens; *Acrob* Superintendant of the Angels; the Sun, Moon, Earth, Waters, Man, Plants, and all living Creatures of what Nature or Kind ſoever, had their particular Guardian Angels: But notwithſtanding all theſe prudent Precautions, Evil increaſed, Man grew wicked and perverſe in all his Ways, and God therefore ſent the Waters of the Deluge at once to extirpate him, and all his impious Race.

THE Devils are put in Oppoſition to the good Angels; whoſe ſeveral Names and Functions are regiſtred at large in [f] *Hide*; but we ſhall not trouble the Reader with a Tranſcript of his Catalogue.

THE *Gaures* are exceedingly religious, and never mention the Deity but with all the [g] Circumſpection and Reverence imaginable. They allow him all the ſame glorious At-

[a] *Prideaux*'s Hiſtory of the *Jews*, Lib. iv.
[b] *Hide*, *ubi ſup.* Cap. 9.
[c] *Lord*, in his Hiſtory of the Religion of the antient *Perſians*.
[d] *Lord*, *ubi ſup.*
[e] See *Hide*, *ubi ſup.* Cap. 12. on the peculiar Poſts or Employments of the Angels.
[f] The ſame, Cap. 13.
[g] This is plain from a conſiderable Part of the Preface or Introduction to the *Sadder*, which is an Abridgment of the *Zend* of the *Gaures*. The Chriſtians themſelves do not ſpeak in more ſublime and lofty Terms, nor more ſuitable to the Dignity of the Supreme Being. See *Hide*, Cap. 33. *Relig. Perſar.*

tributes

tributes as we do; they look upon him as the ſovereign Judge, and bountiful Rewarder of all Mankind, juſt, merciful, ready to pardon, *&c.* Both the Angels and Devils, of whom we have been ſpeaking, are the Miniſters of God; the one for the Adminiſtration of Good, and the other of Evil. Theſe *Gaures* likewiſe are of Opinion, that each individual Perſon has both a good and evil Genius conſtantly attending him. 'Tis farther a received Notion amongſt them, that the Influence of [a] a certain *general Light* is infus'd, if I may be allowed the Expreſſion, after an extraordinary Manner, into ſome particular Perſons, who are the Favourites of the Almighty. 'Tis this *Light*, according to them, that renders ſome Men conſpicuous for their deep Penetration into all the Arts and Sciences, and forms the Genius's of ſuch as are born to ſit at the Helm of State; and we may add, helps them to bring about the various Revolutions that overſet whole Empires, and likewiſe to excite the ſame Confuſion in the Minds of Men. This is doubtleſs no abſurd Notion; nor is it any ways extravagant to imagine, that this *Light* ſometimes diffuſes itſelf after ſuch a profuſe Manner, on ſome certain Number of Perſons in a Family, that its Favours ſeem partially beſtowed on them, to the manifeſt Detriment and Diſadvantage of the reſt. This is indiſputably a very juſt Remark, tho' not to be accounted for by [b] Phyſick, or Aſtrology. Any Perſon that will give himſelf but the leaſt Trouble imaginable to reflect, will eaſily perceive, that there is a certain Quantity of Merit, as well as of temporal Advantages allotted for diſtinct Families. Kingdoms likewiſe are, after the ſame manner, permitted to be formidable and powerful, to flouriſh, and be Maſters of the Arts and Sciences in the higheſt Perfection for a Time, and then again, are deſtin'd to an apparent Declenſion. And indeed all Things in Nature, as well as the human Species, have their proper Seaſons for their Increaſe, Maturity, and Decay.

'Tis impoſſible to ſtave off the Revolutions of the laſt-mentioned Period of Decay: The Emperor *Auguſtus*, and *Lewis the Great*, King of *France*, who were ſo exactly alike in their Lives and Governments, are inconteſtable Proofs of the Truth of this Aſſertion.

The *Gaures* have a kind of Veneration and Reſpect for Cocks, on Account of their waking them ſo early in the Morning, and reminding them, by their Crowing, of the Duties of the enſuing Day. The *Sadder* recommends them to the Favour and Affection of the Faithful. Theſe Teſtimonies of their Eſteem for this particular Animal, were tranſmited to them, in all probability, by the Traditions of the antient *Perſians*.

The Primitive *Perſians*, as we have already obſerved, made uſe of no manner of Temples, as thinking them Places too circumſcrib'd, and below the Dignity of the Supreme Being: But when they were inclinable, in Imitation of the *Jews*, to preſerve their conſecrated Fire, it was abſolutely neceſſary that they ſhould admit of their *Pyreums*. *Zoroaſter*, not ſatisfied with thoſe he found already introduced, erected a conſiderable Number more wherever he went. Theſe conſecrated Fires are at preſent much in Vogue amongſt the *Gaures*, and preſerved with ſo much Care and Precaution, that they are called Idolaters, and the Worſhippers of *Fire*, tho' without the leaſt Grounds to ſupport the ungenerous Accuſation: For they pay no Adoration to the material Fire, altho' they make uſe of that Element in the Celebration of their Divine Service. 'Tis the Deity alone whom they adore in the Preſence of the Fire, as the true Symbol of the Divine Majeſty. Though [c] Fire, according to the *Gaures*, is the pureſt of all the Elements, yet they look upon it only as one of God's moſt perfect Creatures. 'Tis, as they imagine, his favourite Habitation. When they pray, they neither make their Ad-

[a] They call it *Chura*. See *Hyde*, Cap. 33. *Relig. Perſar.*

[b] The celebrated Count *de Grammont*, that favourite Hero of Mr. *de St. Evremond*, uſed to ſay, That great and illuſtrious Men have their Heads too much taken up to regard the mechanical Operations of Generation. Their Spirits are always confined to the Brain. Your empty-ſcull'd, fluttering Fops, ſays he, are always beſt qualified to pleaſe the Fair Sex; and a Scholar directly the Reverſe. 'Tis for this reaſon, an old and true Saying, that *Fools get wiſe Children.*

[c] Quotations in *Hide*, Cap. 8. *Prideaux*'s Hiſt. of the *Jews*, Lib. iv.

dreſſes

dreſſes to *Mithra*, nor the *Sun*, or Fire, but to God alone; many Inſtances whereof are produc'd by the learned *Engliſh* Doctor above quoted: From whence we may very readily infer, that the Imputations of Idolatry are as raſh and groundleſs in *Aſia* as they are in *Europe*.

ZOROASTER enjoin'd his Diſciples to adore the Deity with their Faces firſt turn'd towards the *Sun*, and then towards the conſecrated *Fire*. " 'Twas the Mode of Worſhip " amongſt the antient *Perſians*, ſays the *French* Tranſlator of Dr. *Prideaux*'s Hiſtory, " and this Inſtitution preceded the Reformation of *Magianiſm*. When the *Perſians* " drew near to their conſecrated Fires in their divine Service, they always approached " them from the Weſt Side, becauſe by that Means their Faces being turn'd to thoſe " as well as the Riſing-Sun, they could direct their Worſhip towards both at the " ſame Time." This Form of Worſhip was directly oppoſite to that of the *Jews*.[a] " For the *Holy of Holies*, wherein was enclos'd ..... the Symbol of the Divine Pre- " ſence, which lay on the *Propitiatory*, or *Mercy-Seat*, being at the Weſt End of the " Temple of *Jeruſalem*, all ſuch as enter'd therein to worſhip God, had their Faces " turn'd that Way. That was .....[b] the Point towards which they conſtantly directed " their Divine Worſhip; but that of the *Magi* being the Riſing-Sun, they always wor- " ſhipp'd with their Faces towards the Eaſt."

THE *Gaures*, according to *Lord*, are obliged to turn towards the Sun at their Morning and daily Service, and at Nights towards the Moon. " For theſe two Planets are " not only the two bright Luminaries of the Heavens, but likewiſe two of God's Wit- " neſſes ..... oppoſed to *Lucifer*;" that is to ſay, the *Devil*, or Principle of Evil.

WE have given you a Repreſentation of their *Pyreums* in the Print annex'd. The Prieſts are obliged to watch Day and Night to maintain and repair the conſecrated Fire. But 'tis abſolutely neceſſary that it be rekindled when neceſſary, after the pureſt Manner that can poſſibly be deviſed[c]; for which Purpoſe they frequently make uſe of a Steel and Flint, or two hard Sticks, which, by continual Friction, will in Time take fire. Sometimes likewiſe they kindle it by the Lightning which darts down from Heaven on any combuſtible Matter; and ſometimes again by thoſe *Ignes fatui* which frequently ariſe in marſhy Grounds; or elſe by common Fire, in caſe 'tis pure and undefiled, or with ſuch as the *Banians* make uſe of to kindle their Funeral Piles. But they have one other Method ſtill, as noble as 'tis pure; and that is, by collecting the Rays of the Sun into the *Focus* of a Burning-Glaſs.

THEY are ſtrictly enjoin'd not to touch this Fire with Sword or Knife. They are oblig'd to entertain it with the pureſt kind of Wood, without the leaſt Bark upon it. They are not allow'd to blow it with their Mouths or a Pair of Bellows, for fear of the leaſt Profanation; which was formerly puniſh'd with immediate Death; and that rigorous Treatment for ſuch Offences continu'd till the Deſtruction of the *Magian* Monarchy by the *Mahometans*.

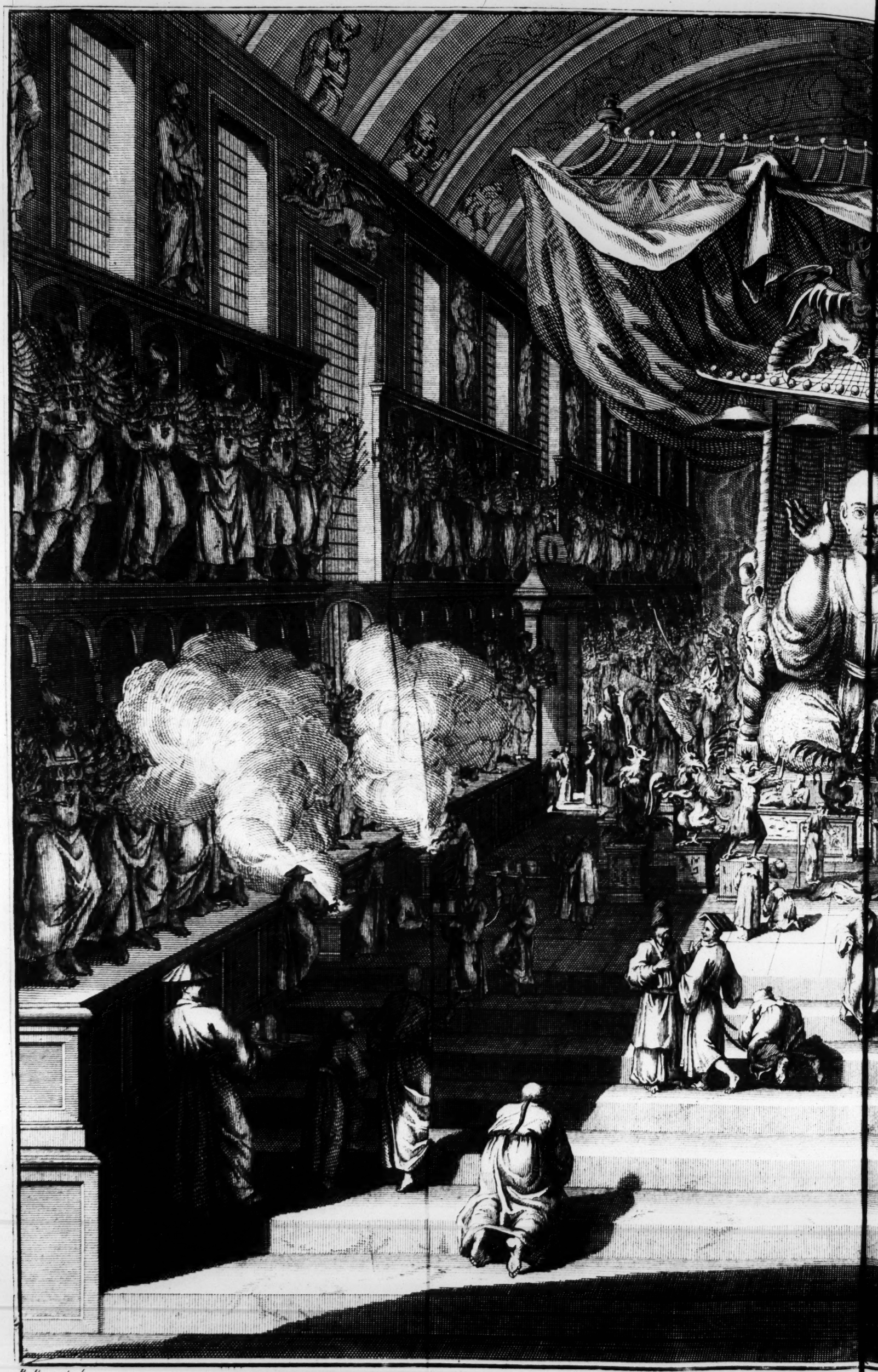
THE Prieſts themſelves never preſum'd to approach theſe conſecrated Fires without a Piece of fine Linnen over their Mouths, to prevent their Breath from polluting the ſacred Flames. This Precaution was always obſerv'd whenever they drew near them, or when they[d] read or repeated that Form of Prayer which might properly be called the *Service of the Fire*. The *Magian* Prieſts, who were the proper Celebrants, perform'd

[a] All this is an Extract from Dr. *Prideaux*.

[b] The People of the Eaſt call that Cardinal Point towards which they turn themſelves in Time of divine Service, *Kebla*. This is a Remark in the *French* Tranſlation of Dr. *Prideaux*.

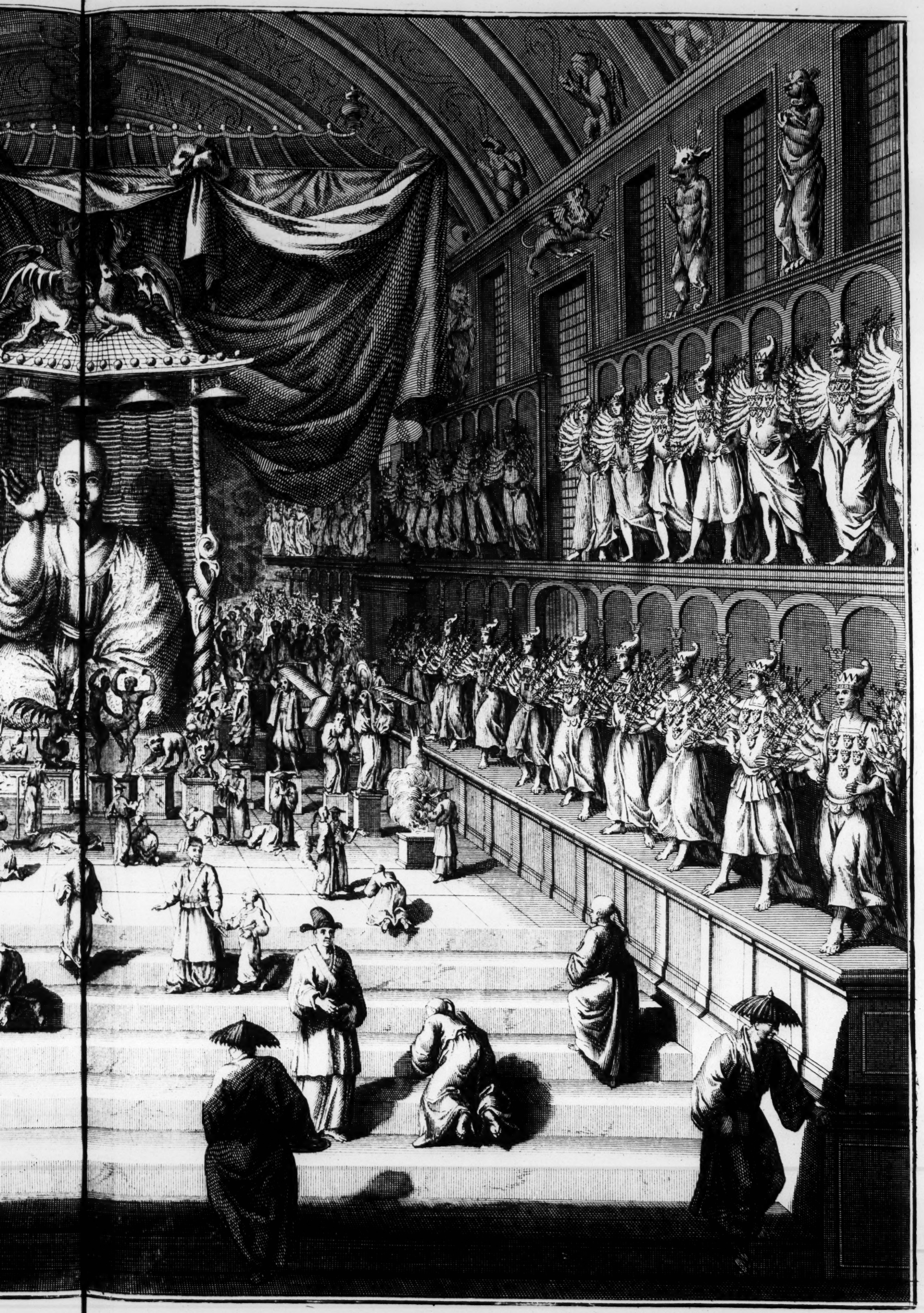
[c] *Lord*'s Hiſt. of the Religion of the antient *Perſians*.

[d] Their Method of reciting Prayer was exactly conformable to that of the *Jews*.



B. Picart. fe.

TEMPLE du JAP



JAPON ou il y a mille IDOLES.

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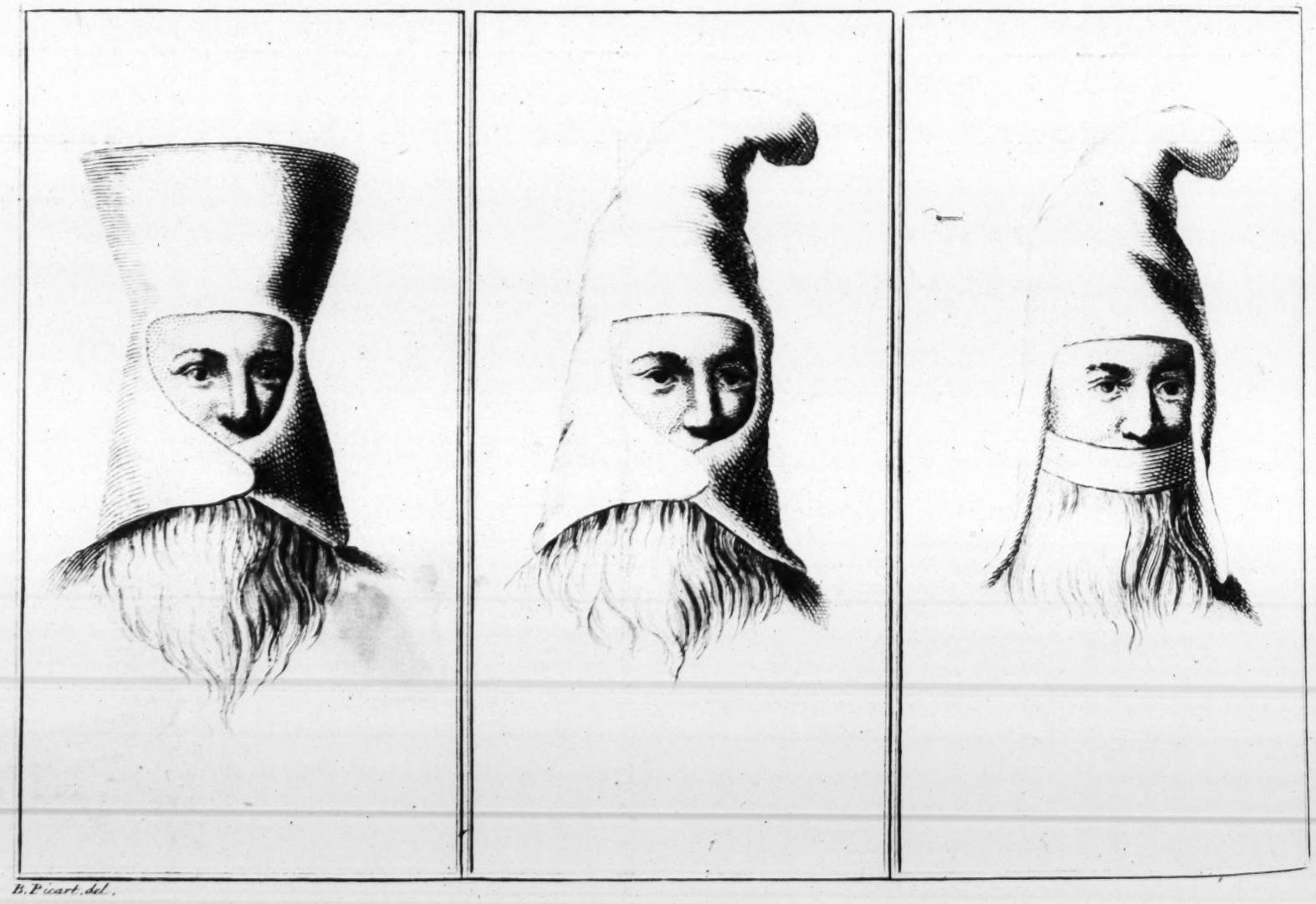
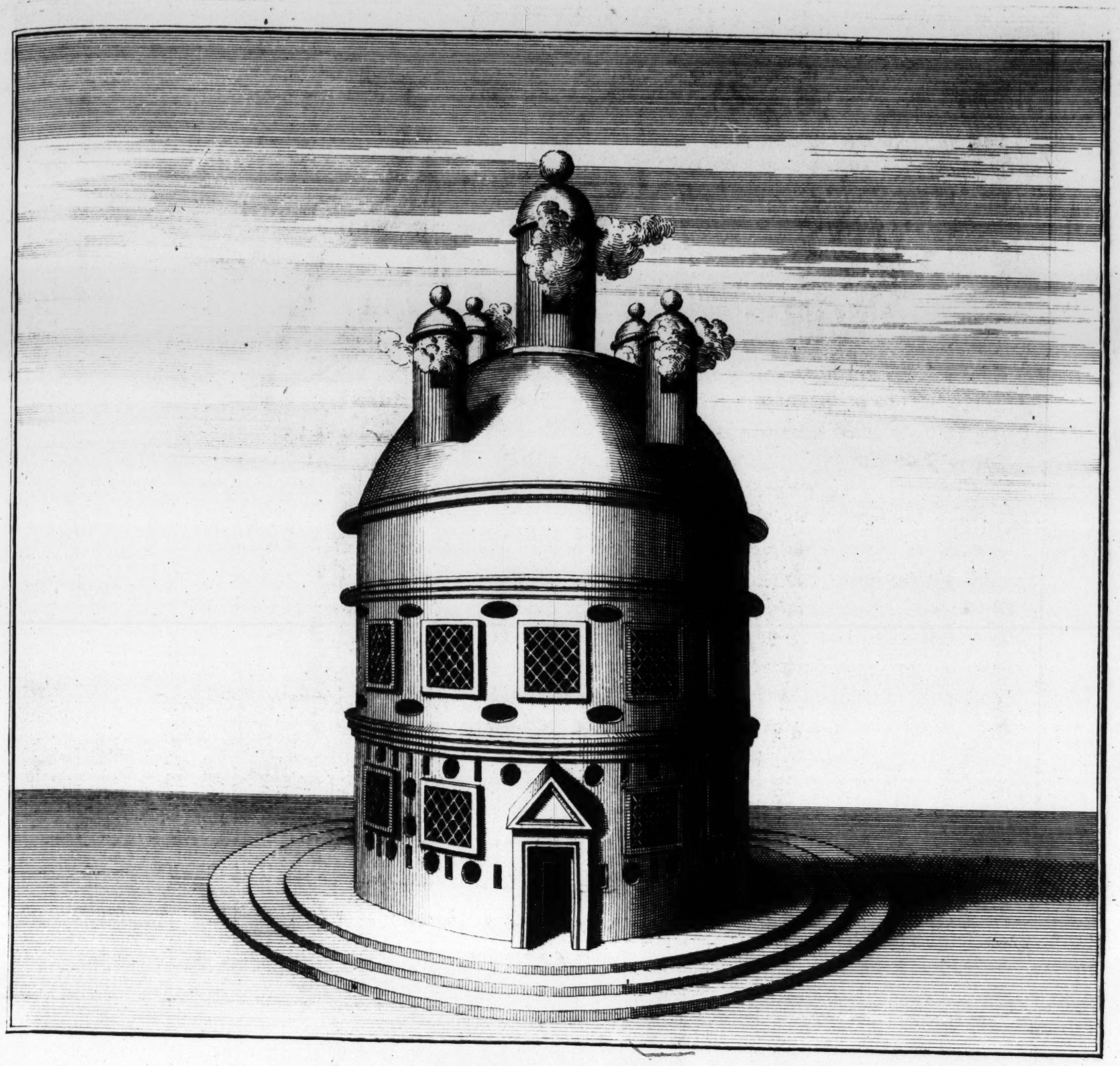
Grand **PRETRE** *des* **GAURES** *ou* **PERSES** *devant le* **FEU** *ayant a la main son* **RITUEL**



B. Picart. del.

Trois differentes **TÊTES** *de* **PRÊTRES GAURES** *avec la* **MITRE** *et la bouche couverte*



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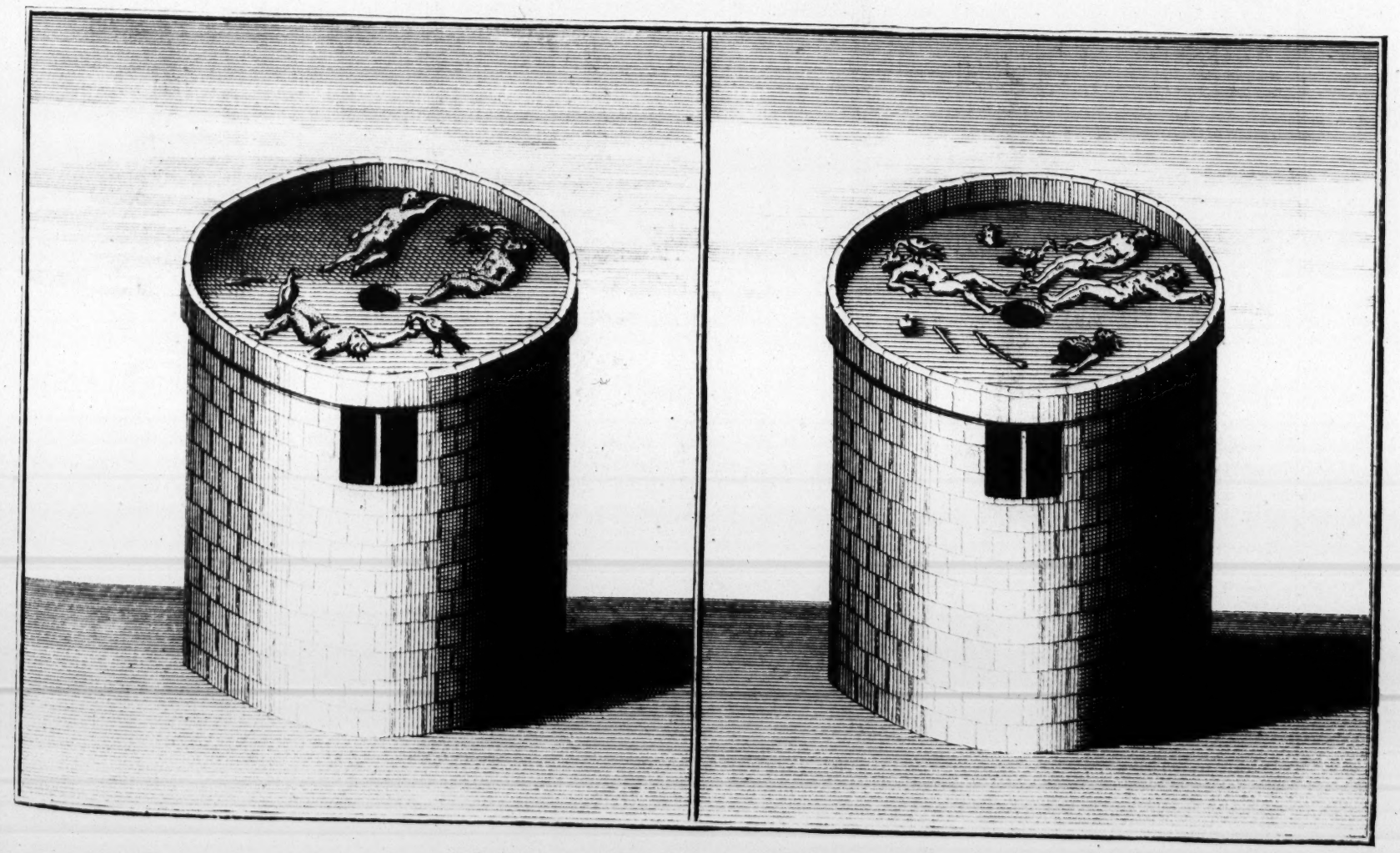

SEPULCHRES des GAURES.

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this Ceremony with ſuch an humble and lowly Voice, as not to be heard, or at leaſt underſtood by the Congregation. 'Twas a kind of [a] Whiſper, not unlike that practis'd by our *Roman Catholic* Prieſts when they read *low Maſs*. The Language in which this Office is wrote is at preſent as unintelligible to the *Gaures* as the *Latin* to ſome of our illiterate *Europeans*.

When their [b] ſovereign Pontiff approached theſe conſecrated Fires, he was [c] waſhed from Head to Foot, perfum'd, and dreſs'd in a Veſtment as white as Snow. After this he proſtrated himſelf to the very Ground before the Flames, and ſaid his Prayers with bitter Sighs and Groans; which are well underſtood by the Devotees of all Religions. Theſe ardent Acts of Devotion, theſe affectionate Reſpirations of his Soul, were all addreſs'd to the Deity; to him he offer'd up his Prayers, extracted from their [d] ſacred Scriptures; and in ſhort, to him alone he made Confeſſion of his Sins.

The Prieſt's Head was formerly, and is ſtill, dreſs'd in the ſame Manner as 'tis delineated in the Print annex'd; wherein there are likewiſe ſome of their moſt antient *Magian* Prieſts, deſigned according to the Deſcription which we have of them in antient Hiſtorians. The Prieſt there, if you obſerve, has his Book in one Hand, and a Bunch of Rods in the other; or, more properly ſpeaking, ſeveral little white Twigs, very ſlender, and about a Span in Length. This was the Poſture he always appeared in during Prayer-Time, which Service he perform'd with a very ſubmiſſive and lowly Voice; and the Devotees who were preſent, ſaid their Prayers proſtrate on the Ground. Each of theſe Devotees threw his Oblations into the Fire, which were more or leſs valuable, according to his Station. Theſe Free-will Offerings conſiſted in aromatic Oils, Perfumes, and coſtly Pearls. The Populace and poorer Sort threw in the choiceſt Fruits they could procure; all which went, in former Times, under the Denomination of the [e] *Fire's Collation.*

These Cuſtoms are all obſerv'd by the *Gaures* at this very Day. Their religious Devotion, according to *Lord*, is introduced by the *Diſtoorc*'s ſeaſonable Exhortation to the People; the Sum and Subſtance whereof is as follows, *viz.* "That the celeſtial Fire "having been deliver'd by God himſelf to *Zerrooſt (Zoroaſter)* their wiſe Legiſlator; to "whom he declar'd, that it was an Emanation, or Part of his own infinite Virtue and "Excellence ..... [f] they ought to look upon it as ſacred and divine, and the proper "Object of their profoundeſt Veneration .... as being a Portion of the divine Eſſence ... "ſince 'tis of the ſame Subſtance, and that they ought to love and regard every Object "that bears any Reſemblance of it .... as the Sun and the Moon .... who are God's "two awful Witneſſes, who will teſtify againſt them .... if they contemn .... or neg-"lect that Worſhip .... which has been enjoin'd them. After this, he exhorts them to "ask Pardon and Forgiveneſs of God, if, in their daily Uſe of Fire .... they ſhould by "Accident let fall the leaſt Drop of Water into it; or, by any Inattention, Careleſſneſs, "or otherwiſe, be guilty of any impure Action with regard to that ſacred Element.

In ſome particular Parts of the *Indies*, the Faithful, who are Profeſſors of *Magianiſm*, are conven'd or aſſembled together by the Tinkling of a little Bell. The *Gaures* in *Perſia* are not allow'd to give any ſuch public Notices; for which Reaſon they meet together without any Ceremony at the ſtated Hours; and then, according to the Cuſtom ob-

[a] *Muſſitatio, Hide Relig. Perſar.* Cap. 29.
[b] *Diſtoorc* in *Lord, ubi ſup.*
[c] *Hide*, Cap. 29. *Relig. Perſar.*
[d] The *Zend*, or *Zend-aveſta.*
[e] *Epulæ Ignis.*
[f] *Lord* is ſpeaking here of *Adoration*, in which Particular *Hide* and he are of quite different Opinions.

ſerv'd by the *Armenians* of *Zulpha*, are conven'd only by five or ſix Strokes on a Plank with a Hammer.

IN their ſmall Chapels, inſtead of a Fire they have nothing but a burning Lamp. Altho' during divine Service theſe Devotees have their Mouths and ſome Part of their Faces cover'd, they muſt keep notwithſtanding at an awful Diſtance from their conſecrated Fires: But as to the Prieſts, they may approach them in ſuch a Manner as to be able to officiate, without the leaſt Inconvenience to themſelves, or Profanation of the Fire.

THE little Twigs or Switches which we have already mention'd, are look'd upon as an eſſential Branch of the Rites and Ceremonies obſerv'd in their religious Worſhip. Theſe Rods are [a] cut off with abundance of Formality from one particular Tree, which the *Perſians* call a *Hawm*, and very much reſembles the *Tamariſk*. If no ſuch Tree however can be found, they have immediate Recourſe to the *Pomegranate-Tree*. The Knife made uſe of on this Occaſion muſt firſt be ſanctified by a very careful Ablution, and by ſeveral Prayers pronounced in a low Voice to the Praiſe and Glory of God, and of the ſacred Fire. Theſe Rods or Twigs are depoſited in a Caſe or Box made for that particular Purpoſe; and whenever they read, or pronounce any of the Prayers contain'd in their *Zend*; or whenever they engage in any other religious Exerciſe whatſoever, a proper Quantity of theſe Twigs muſt be taken out, and laid ready before them: For theſe ſacred Inſtruments are as eſſential to them on ſuch ſolemn Occaſions, as to our Catholic Devotees their Chaplets, or Sets of Beads. The Number of them, however, is not fix'd and determin'd. Some Prayers require thirty five, and others but twenty four. Five only are ſufficient for an ejaculatory Grace before their Meals: But as they are of no farther Service after the Prayer, they muſt be devoted to the Flames.

THO' the *Perſians* had a peculiar Veneration for the Fire, yet they paid likewiſe ſuch an extraordinary Reſpect to the three other Elements, that ſome antient Hiſtorians have charged them with paying divine Adoration to them all. This Accuſation, however, is groundleſs and unjuſt. All their Care and Circumſpection in former Times was, and ſtill is, to preſerve thoſe pure Elements from the leaſt Stain or Pollution. They look upon them as ſacred, becauſe the Principles and Seeds of all Things being, as they imagine, are compris'd in them; and for that Reaſon they conſtitute diſtinct Conſervators for each of them, whoſe peculiar Province it is to preſerve them from any Intermixture or Profanation. This Purity is the Principle whereon the *Gaures* have grounded their Ceremonies with relation to the Dead. The Water, however, is the [b] Element next in Repute amongſt them to the Fire.

A SCARLET and deep Yellow are their favourite Colours; and they make choice of them before any other in every thing they wear, as being, in ſome meaſure, Emblems or Repreſentations of the Fire. For the very ſame Reaſon likewiſe, a Ruby, a Carbuncle, and a Granate are much more valuable in their Eſteem than any other precious Stones whatever. Notwithſtanding this peculiar Regard of theirs for Scarlet, *&c.* 'tis undeniably true that their Prieſts are oblig'd to be dreſt in White during their Celebration of divine Service.

[a] Quotations in *Hide*, Cap. 27. *Relig. Perſar.*
[b] See Dr. *Hide*'s Account of this Matter, in Cap. 6.

Their

Their FESTIVALS, *and* MAGI, &c.

THE *Gaures* have their Guardian Angels for every Month and Day throughout the Year. The [a] Author before quoted has given us a complete Liſt of all their Names, who have their reſpective Prayers directed to them in their Ritual; but in ſuch a manner, as relates only to every ones peculiar Functions; for the [b] bleſſed Spirits, we find, in the Opinion of theſe People, as well as of the *Indians* and ſeveral others, move only in their proper Sphere, and never oppoſe or obſtruct one another in the Execution of their reſpective Offices. Let us here act impartially, and try to ſet theſe Acts of Devotion in a fair Light. The *Gaures* very readily acknowledge, that God is the true and ſole Object of divine Adoration, tho' they invoke the Angels, as being his Miniſters, and the Guardians of his Creatures. They allow, notwithſtanding, that they are dependant Beings, and entirely ſubſervient to the divine Will. In ſhort, theſe Invocations of the Saints muſt be look'd upon in no other View, than as our daily Requeſts to our religious Friends, to whom, without the leaſt Want of Reverence or Reſpect, or Diminution to the Glory of the Supreme Being, we cuſtomarily ſay, *Pray for us, Remember us in your Prayers*, &c.

NEW-YEAR'S-DAY is a grand Feſtival with them, as well as all other Nations. We ſhall not therefore expatitae on that Head. In the Time of the *Magian* Kings, the Sovereign was inform'd of the Acceſſion of the New-Year by Break of Day, and ſome young Courtier of a beauteous Aſpect and graceful Deportment, was always made choice of to perform this Ceremony. As ſoon as he was admitted into the King's Bed-Chamber, his Majeſty aſk'd him his Name, the Occaſion of the Viſit, and the Tidings which he brought. "I am *Almobark*, ſaid he, that is, a good Angel, and have brought your "Majeſty the *New-Year*, by the expreſs Orders and Directions of God." After this, his Majeſty was preſented with abundance of ſymbolical New-Year's-Gifts. The prime Miniſters, and all the People in general, paid him their Obeiſance. He was preſented likewiſe with a Loaf, and after he had eaten a ſmall Quantity of it, he diſtributed it amongſt his Courtiers, pronouncing a ſet Form of Words, proper for the Day, the Purport or Senſe whereof was this, that *in the New-Year every Thing uſually obſerved ought carefully to be renewed.* The Ceremony concluded with the Diſtribution of the ſeveral New-Year's-Gifts before preſented to his Majeſty, and with his Royal Benediction on all his Court.

THE *Gaures* keep ſix Feſtivals in Commemoration of the ſix Seaſons of the Creation, each whereof is held for five Days ſucceſſively. To give the Reader a Liſt of their Names, or of ſuch other Feſtivals as are aboliſhed, either through Change of Government, or the Loſs of their Juriſdiction, would be as needleſs and [c] impertinent, as to enumerate all their lucky and unlucky Days, or thoſe on which ſome particular Affairs are either to be engaged in, and vigorouſly purſued, or with the utmoſt Precaution laid aſide, and deferred to ſome more favourable Conjuncture. Such of our Readers as are fond of Enquiries of this Nature, may have Recourſe to our *Almanacks*, and the Myſteries of little *Albert*, to gratify their Taſte. There is only this Difference betwixt them and the former, that the Day which is marked as impropitious there, is juſt the reverſe with the latter.

[a] *Hide ubi ſup.* Cap. 15, 19 and 20.

[b] *Quiſque dies habet diſtinctum Angelum, qui ſuæ diei rebus unicè præficitur, ad quem dirigitur . . . . Muſſitatio.* Hide *ubi ſup.*

[c] See *Hide*, Cap. 19, and 20. *Relig. Perſar.*

THESE *Gaures*, likewiſe, for the generality, commemorate their Dead once a Month throughout the Year. At ſuch Times they provide an elegant Entertainment in honour of their deceaſed Friends and Relations. This monthly Feſtival is inſtituted and appointed in the [a] *Sadder*, by theſe expreſs Terms; *Remember the Souls of your departed Father and Mother*. Theſe People formerly obſerv'd, and in all probability do ſo ſtill, another remarkable Solemnity, which was this, That the firſt Night after the Death of a Friend, they made an Oblation of Bread and ſome Tid-Bits to gratify his Appetite. Theſe Tokens of their Reſpect were called an Alms, and laid in Form on the Tomb-Stones of the Deceaſed.

WE muſt not omit informing our Readers, that the firſt Day of each Month is ſet apart for the public Worſhip of God; and that there are four other Days therein, which are correſpondent with, or anſwerable to the *Chriſtian*'s Sunday, or the *Jewiſh* Sabbath. The faithful *Gaure* is obliged to devote theſe four ſolemn Days at leaſt, to the Service of the Deity. [b] The Sermons which are at thoſe Times preach'd, for the Inſtruction of the Faithful, and the public Prayers of their Churh, bear a very near Affinity to thoſe of the *Jews* and the *Chriſtians*. As to the Tone, or peculiar Modulation of the Voice with which they read their Prayers, in all probability it was copied from the *Jews*, who, in reading their divine Service, make uſe of a Variety of Tones; but that human Invention, or commodious Contrivance, might be firſt introduced, perhaps, in order only to quicken, and ſtir up the Attention of their Audience. The antient *Greeks*, as appears by their Writings, look'd upon this manner of Utterance, as downright Singing.

THEY [c] keep likewiſe ſeveral ſtated Faſts, and a ſort of Abſtinence for five Days ſucceſſively after each of them, during which Time they eat but once a Day. This Act of Abſtinence is comply'd with, in Commemoration of the five Days Reſt, which immediately enſued the ſeveral Seaſons of the Creation. The antient *Perſians* prohibited, however, the Obſervance of all Faſts, and, according to Dr. *Hide*, [d] that Prohibition is in force at this very Day. We are informed, likewiſe, that they are obliged to carry with them to [e] Chapel ſome ſmall Portion of every Thing they eat, provided it be of the animal Species; and this Oblation is intended as a Teſtimony to God of that Reluctance and Regret with which they kill his Creatures for the Support of Nature. This Cuſtom ow'd its Riſe, in all probability, to the *Banians*, amongſt whom they reſide, and not to the antient Religion of the *Magi*. On their ſolemn Feſtivals, they repair betimes in the Morning to their *Pyreums*, or Sanctuaries, and take their Victuals along with them. The Rich diſtribute ſome Portion of their plentiful Store amongſt the Poor, and all eat very ſociably, like Brethren, in common. Their Devotees never fail of going conſtantly every Day to pray before the conſecrated Fires, in ſome one of their *Pyreums*. There they confeſs the Sins, of which their Conſciences accuſe them, to the proper Prieſt of the Place, as we do to the Curates of our reſpective Pariſhes. Thoſe that live too far diſtant from any of theſe Places, ſet apart for public Worſhip, content themſelves with performing their Acts of Devotion before their own private Fires. Moreover, the *Gaures* are all very careful to keep a Lamp conſtantly burning in their Houſes, which they light with the ſacred Fire of ſome *Pyreum*.

CORPORAL Purity, amongſt them, is a Virtue of the laſt Importance; and we may juſtly aſſert, that they are as ſtrict in that Particular, as the moſt ſcrupulous *Jews* and *Mahometans*. They refuſe to drink after any Perſon of a different Religion, or even af-

[a] This is an Abridgment of the *Zend*.
[b] *Hide, ubi ſup.* Cap. 28.
[c] *Lord*'s Hiſtory of the Religion of the antient *Perſians*.
[d] *Relig. Perſar.* Cap. 28.
[e] *Pyreums*. *Lord* calls them *Eggareums*.

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ter any of their own, for fear of being infected with the Iniquities of their Neighbours.

WHETHER the *Gaures* are ambitious or not of making Proſelytes, we are at a Loſs to determine; but as no temporal Advancement can poſſibly be expected in Religion, diveſted of all human Authority, 'tis probable, but very few are ſo fond of Salvation, as to embrace a Perſuaſion, ſo deſpicable in the Eyes of the World, as that of the *Magi* is at preſent. But this is not the Caſe with our *Chriſtian* Sects. [a] The *Grace of God*, at leaſt, brings them in a comfortable Subſiſtence. In ſome, they are allowed the Comfort of Matrimony, and make an Advantage of the Toleration which is granted to tender Conſciences, to [b] think and ſpeak, without the leaſt Check, whatever they ſee convenient. 'Tis on Motives like theſe, that ſome People, whoſe natural Incapacity renders them perfectly uſeleſs in their own Perſuaſion, and gives them a Diſtaſte to the Religion of their Forefathers, quit it at thirty Years End; and being admitted Members of ſome new Sect, without ſo much as believing there is a God, very boldly ſet up for ſmart Authors, by plundering, without Mercy, the learned and elaborate Works of the brighteſt Genius's of the Age.

THERE is no ſmall Reſemblance between the Hierarchy of the *Gaures* and that of the *Jews* and *Chriſtians*. As for inſtance, they have, like the former, their High Prieſt, and ſeveral others ſubordinate to, and dependant on him. None can be qualified for the Prieſthood, but ſuch as are the Sons of Prieſts. With the *Roman Catholicks* 'tis juſt the reverſe; ſo near a Relation of the Candidate would be an infallible Excluſion. They have their Prieſts, like us Chriſtians, and ſeveral ſuperior Dignities amongſt them, like our Biſhops and Archbiſhops. And we are willing to allow that the [c] Hand of God is very viſible in their Inſtitution.

BUT to proceed, and be a little more particular on this Topic: The Clergy in general, before *Zoroaſter*'s Time, were all [d] *Magi*, and their Order very much reſembled that of the Tribe of *Levi*. Theſe *Magi* were inferior Prieſts, and ſubſervient to the *Mubadi*, who were look'd upon as their [e] Provincials, or Eccleſiaſtical Superintendants, much like our Biſhops. In ſhort, theſe Biſhops, placed over the *Magi*, were in their Turns ſubſervient to a ſupreme Dignity, called *Mubad Mubadan*, a Title, which, with Propriety enough, may be render'd in [f] *Engliſh Arch-Biſhop*, or *Biſhop of Biſhops*. The Dignity of this Sovereign Pontiff is in every Reſpect equal to, and correſpondent with his Holineſs the Pope of *Rome*, the *Mufti* of the *Mahometans*, and the *High-Prieſt* of the *Jews*. In this State and Condition was the *Perſian* Hierarchy when *Zoroaſter* firſt attempted his Reformation. And he left it juſt as he found it, with this Difference only, that inſtead of the Titles beforementioned, he eſtabliſhed others of his own Invention. Such as before were known by the Name of *Magi*, were then call'd *Hyrbad*; according to *Lord, Harbood:* The *Mubadi* were diſtinguiſhed by the Appellation of *Deſtures*, and the Sovereign *Pontiff*, or Biſhop of Biſhops, by that venerable Title of *Deſturi-Deſtur*.

The *Harbads*, or *Harboods*, are obliged to have long Beards, yet they ſhave their Cheeks; and if they have any Whiſkers, they muſt not be very conſpicuous. Their Caps

[a] This is an Alluſion to the uſual Motive, which ſuch as become Proſelytes urge, in Vindication of their Conduct.

[b] Theſe Sects are founded on that Parable of our Saviour's, where the Kingdom of Heaven is likened to a Net caſt into the Sea, which catches all ſort of Fiſh.

[c] *Hoc non ſine numine factum. Perſas olim ordinâſſe, idem quod poſtea Chriſtus & Apoſtoli ejus in plenitudine temporis tandem nova ſanctione inſtituerunt & confirmârunt.* Hide Cap. 28. Relig. Perſar.

[d] *Mogh.*

[e] *Magorum Præſules —— Horum erat in ſingulis Provinciis unus, qui Præſulis vice fungebatur.*——Hide, *ubi ſup.* Cap. 30.

[f] *Præſul Præſulum.* Hide.

terminate in a Point, or, more properly ſpeaking, are made in a Conic Form, [a] fall down on their Shoulders, and quite cover their Ears. Their Hair is generally long, and they are enjoined never to cut it, except when they go into Mourning for ſome deceaſed Relations. The Caps which they wore formerly were ſo contrived, as to cover their Mouths, during the Celebration of Divine Service before the Fire. The Prieſts of the *Gaures* at preſent make uſe of a Piece of Stuff, cut Square, for that religious Purpoſe.

THE *Sudra* is inclined to a Scarlet Colour, and made with long Sleeves, which owe their Original, in all probability, to their antient Mode of ſaluting either the King, or any of his Courtiers. When any one formerly happened to meet his Majeſty, or any Perſon of Rank or Diſtinction, he was obliged to ſtop ſhort, ſtand out of his Way, and clap his Hands within his Sleeves. This *Sudra* falls down to the Calf of the Leg. The Cloth Saſh, or Girdle of Camel's Hair, with which 'tis tied behind, goes twice round the Waiſt. The Surcingle of a *Hyrbad*, or *Herbood*, according to the Print hereunto annex'd, has four Taſſels, which are intended to remind the Wearer of the four eſtabliſh'd Maxims following, which he ought never to forget. The firſt Taſſel reminds him, that he is [b] to have one God alone, one Omnipotent Being always before his Eyes: The ſecond, to believe in all the Articles of the *Magian* Faith: The third, to acknowledge *Zoroaſter* as God's true and genuine Apoſtle: The fourth and laſt, to reſolve, by the Grace of God, never to be weary of well-doing. [c] Theſe Girdles are of divine Inſtitution. All the Faithful, of both Sexes, are obliged to wear them; they are look'd upon as a Signature or Mark of the Creature's Obedience to his Creator: And, in ſhort, he that is in Poſſeſſion of this invaluable Treaſure, imagines he has overcome the Devil and all his Works. They perſiſt, without any farther Preſervative, in the Religion of their Forefathers, and without any other good Works, enjoy all the Bleſſings which are the Portion of the Faithful. Thus, by Virtue of ſome commodious Inventions, that true ſpiritual Devotion, which is ſo difficult, and, to ſpeak the Truth ingenuouſly, not to be practiſed by the Generality of Mankind, has been render'd popular, if I may be allow'd the Expreſſion, and almoſt univerſal. The faithful *Gaure* is under an indiſpenſible Obligation to take care of a Girdle, that has ſuch innate and ſupernatural Virtues; and in caſe he ſhould happen, thro' Inadvertency, or Misfortune, to loſe it, he muſt neither drink, nor eat, nor ſpeak, nor ſtir one Foot, till he has purchaſed a new one of ſome *Herbood*. They imagine, as we are further inform'd, that he who has loſt his Girdle, has loſt his Benediction. This laſt [d] Idea is entertain'd, likewiſe, by ſome other People, who live at a vaſt Diſtance from the *Parſi*.

THE *Gaures*, as ſoon as they are twelve, or fifteen Years old, begin to wear it. For at that Age they are endowed, as they conceive, with ſufficient Judgment to comprehend and practiſe the Principles of their Religion aright.

THE Laity are enjoin'd to be very ſtrict and preciſe in their Deportment, and to perform the Duties required of them with Diligence and Application [e]. Shame and Fear, according to the moral Maxims of the *Gaures*, are the Baſis and Foundation of all Virtues. They are commanded ſtrictly to examine, and weigh every Thing they propoſe to undertake in the Ballance, and put nothing in Execution, till they are fully convinc'd, by conſulting their Law, of the Juſtice and Equity of their Undertakings. They are

[a] See *Hide, ubi ſup.* Cap. 30. on the various Forms of their antient Caps.

[b] *Sadder* x. *ad calem Relig. Veterum Perſar.*

[c] *Sadder, ut ſupra.*

[d] *Hide, ubi ſup.* informs us, that the *Engliſh* were formerly of the ſame Opinion; and, as a *Perſian* Proverb has it, *A Man without his Girdle is without his Bleſſing*; ſo a *Girdle unbleſſed*, was a common Phraſe with them. The Term *Diſſolutus*, ow'd its Original to the very ſame Idea, which was received amongſt the antient *Romans*.

[e] *Lord*'s Religion of the antient *Perſians*.

likewiſe

likewiſe obliged, when they go out in a Morning, to return God Thanks for the Creation of all thoſe Animals, of what Nature or Kind ſoever, which they ſee in their Way. Their Eccleſiaſtics, or Prieſts, are ſubject to much ſeverer Laws and Reſtrictions. Beſides the Obligation they lie under of being perfectly acquainted with all the Ordinances and Inſtitutions contain'd in the *Zend*, and the Form therein preſcribed for the Celebration of divine Service; two Points which are more eſſential, in the Opinion of ſome *Mechanical Devotees*, than the moſt ſublime Elevation of the Soul to God; beſides theſe two important Points, I ſay, theſe holy Fathers muſt abſtain from all manner of Luſts, of what Nature or Kind ſoever; from all Lying, a Vice which is an Abomination to the Lord, who is the Eternal Truth, and from the Itch of Curioſity, a Diſtemper which is almoſt Epidemical amongſt Clergymen in general. Their Eccleſiaſtics are obliged to ſtudy the *Zend*, in order to interpret and expound the true and genuine Senſe of it, to ſuch as are entruſted to their Care. They muſt not touch any Thing whatever that is polluted, or impure. They are to inſtruct their Hearers to pray according to the eſtabliſh'd Form, and join ſuch as require it in Holy Matrimony; conſtantly to frequent the Places devoted to, and ſet apart for divine Worſhip; to be inviolably attached to the Orders preſcrib'd by their great Law-giver *Zoroaſter*; to add neither to, nor diminiſh one Tittle or Iota from them; to contradict no Article contained in them, nor put their own partial Interpretations upon the Doctrines and Precepts therein advanced; in a Word, not to countenance or encourage the leaſt Tendency towards Hereſy and Licentiouſneſs. To conclude, they muſt habituate themſelves to the Practice of Patience, be of a ſweet and affable Diſpoſition, and imitate, as far as in them lies, the Perfections of the Deity, who is for ever merciful and gracious to the whole Race of Mankind, notwithſtanding their manifold Sins and Iniquities, and ungrateful Provocations. They have, likewiſe, an Ordinance or Statute, which is very remarkable, and peculiarly relates to the Conduct of the *Archimagus*, or Sovereign Pontiff. He is commanded, by that Injunction, not ſo much as to touch any ſecular Perſon whomſoever, but more eſpecially one, who is either an Heretic, or an Infidel. He is obliged to waſh himſelf, and to put a Hand himſelf to all his own neceſſary Affairs, either as a Mark of his Humility and Condeſcenſion, or for the better Preſervation of corporal Purity; to abſtain from every Thing that is ſuperfluous; to ſpend the Surplus and Remainder of his Revenue in Alms-Deeds, and other Works of Piety; to receive the Tythes and diſpoſe of them to the beſt Advantage. He muſt avoid likewiſe, all Manner of Exceſſes, habituate himſelf to the Practice of Contemplation, ſtudy and reflect on the Precepts contain'd in the *Zend* without Intermiſſion, very ſharply correct and reprove the Vicious, and ſtand in awe of no Being, how illuſtrious or potent ſoever, but God himſelf. To conclude, he is under an indiſpenſable Obligation to maintain and keep up the conſecrated Fire with the utmoſt Care and Circumſpection.

Besides the Tythes juſt before-mention'd, there are divers other Collections made; and the Sums ariſing therefrom are devoted to the Service and Support of the *Harbods*, and the ſeveral [a] Churches to which they reſpectively belong. We have already obſerv'd, that they frequently make uſe of Lamps there inſtead of conſecrated Fires.[b] The Poverty and abject State of theſe *Gaures* has obliged them to invent ſuch an extraordinary Tax for the better Maintenance and Support of their Clergy, as ſeems even repugnant to the expreſs Laws and Inſtitutions of their great Reformer. Every Devotee is oblig'd annually, on the 25th of *April*, to extinguiſh his Fire, and pay the Prieſt to whom he particularly belongs the Sum or Value of about Sixpence of our *Engliſh* Money, for proper Materials to rekindle it.

[a] They may, with Propriety enough, be called Churches, as they are Places wherein they aſſemble themſelves together for the Public Performance of their religious Duty.

[b] *Hide, ubi ſup.* Cap. 28.

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WE have already obſerv'd, that *Balch* was formerly the holy City of the *Perſians*, and the Center of their Religion, and that therein was erected their principal *Pyreum*; for which Reaſon their *Archimagus*, for the generality, reſided there, and ſo continu'd to do till the Subverſion of their Religion by the *Mahometans*. After that he withdrew to the Province of *Kirman*, where his Succeſſors have reſided ever ſince. There likewiſe ſtands the principal *Pyreum* of the *Gaures*, and thither the preſent Devotees reſort, by way of Pilgrimage, to perform their Vows.

FROM the whole Deſcription which we have here given the Reader of the Religion of the *Gaures*, 'tis obvious to remark, that *Zoroaſter* and his Predeceſſors borrow'd abundance of their Ceremonies from the *Jews*. The Sun, and the conſecrated Fire, which, according to the *Gaures*, are viſible Symbols of the Divine Preſence, reſemble that Fire which the antient *Jews* made uſe of on their Altar erected for their Sacrifices, till the Deſtruction of *Jeruſalem*. That Fire of the *Jews* was likewiſe an Hieroglyphic, or Emblem of the Deity. Neither the one nor the other could put any Wood on their conſecrated Fires, but what was perfectly pure and clean, and free from Bark, the better to avoid the leaſt Profanation or Defilement of them. Neither the one nor the other were permitted to make uſe either of their Breath or a Pair of Bellows, in the kindling them, or making them burn. There is likewiſe an exact Conformity between their Laws, with regard to bodily Cleaneſs, unclean Animals, the Payment of Tythes, and the Preſervation of the Prieſthood in one Tribe, *&c.* not to mention the Morals of *Zoroaſter*, which ſeem to be viſibly collected by that great Reformer from a large Number of curious Maxims taken out of *Jewiſh* Diſſertations, adding to his own Works, as we are credibly inform'd, ſome beautiful Fragments, extracted from the Pſalms of *David*, and the ſacred Writings of other antient Prophets.

Their NUPTIAL CEREMONIES *and* FUNERAL SOLEMNITIES, &c.

THE *Magi* formerly not only licenſed the Act of Inceſt[a], but recommended it to the Clergy. *Zoroaſter*, as ſome ſay, finding the *Perſian* Monarchs had a violent Propenſity or Inclinatron that Way, acted the Part of a Politician, and indulged them in the Proſecution of ſuch Amours, the better to eſtabliſh his intended Reformation, by an Act of Complaiſance, which could not fail of ſoothing their Conſciences; when they found the Laws of their Religion countenanced and encouraged them in the Indulgence of their favourite Paſſions.

AT preſent their Prieſts can have but one Wife, except ſhe proves barren: In that Caſe, indeed, in order to have Iſſue, they may take another, provided they can procure the Approbation and Conſent of the firſt; but not otherwiſe. If we may judge of their Wives by ours, we may reaſonably conclude, that very few, if any of them, are ſo good-natur'd as voluntarily to transfer and aſſign over their conjugal Right and Title to another, under the ſpecious Pretence of their own Sterility. The *Gaures* are proud and ambitious of nothing more than having a numerous Offspring. This they call *adding Numbers to the Faithful*; and according to their Notion, ſuch Increaſe of their prolific Stock will be look'd upon as [b] meritorious at the Day of Judgment, provided they are lawfully begotten. The *Mubads*, or Eccleſiaſtical Superintendants, and the *Archi-*

[a] Such of the Sacerdotal Tribe as were the Iſſue of a Son, married to his Mother, were look'd upon as moſt worthy to be advanc'd to the higheſt Eccleſiaſtical Dignities and Preferments, *Prideaux* Hiſt. of the *Jews*, Lib. iv.

[b] The *Sadder* very much encourages the Procreation of Children, and promiſes peculiar Bleſſings to ſuch as have Male Iſſue.

magus,

MUSEUM
11 FEB 69
PARIS

Ceremonie NUPTIALE *des* PARSIS *ou* GAURES.

B. Picart del.

BAPTEME *par le* FEU *des* GAURES.

magus, or Sovereign Pontiff of the *Magi*, muſt not, however, indulge themſelves ſo far as to marry a ſecond Wife.

'Tis the Cuſtom there, to go to Church to be married; and after the Parents on both Sides have given their Conſent to the Match, and ſettled the Bride's Dowry, *&c.* the Prieſt who is to join their Hands, ratifies and confirms all the Marriage Articles, and gives them a Benediction ſuitable to the ſolemn Occaſion; that is, he wiſhes them a long Life, and a numerous Iſſue. No doubt, likewiſe, but he adds his Prayers for the long Continuance of their mutual Peace and Tranquility. This laſt is a very material Point; and the married Couple ought to beg it of God a thouſand Times a Day, and make ſuch Wiſhes the principal Contents of their ejaculatory Prayers. Tho' this Act of Devotion, doubtleſs, is more neceſſary than any other whatſoever, yet 'tis very probable, it may be the moſt neglected. But not to make too long an Excurſion; [a] when the Bride is given to the Bridegroom, the Prieſt throws Graſs on both their Heads, kindles a Fire, and having firſt tied the Hems of their Garments together, leads them in Proceſſion round it. An elegant Collation, and other Amuſements, accompany the Ceremony, but none of the Company exceed the Bounds of Moderation; none of them diſguiſe themſelves with Liquor; none indulge themſelves, as we are credibly informed, in obſcene Diſcourſe, or any other Indecencies whatſoever. Drunkenneſs is look'd upon, as ſo odious and capital a Vice, that it expoſes the Criminal to the ſevereſt Penances, and ſometimes exen to Excommunication. The *Perſians* ever deteſted and deſpiſed it, inſomuch that the *Sophies* themſelves were formerly allow'd to carouſe and drink to Exceſs but once a Year.

Another Author informs us, [b] that there are five different Kinds of legal Marriages amongſt the *Gaures*. Firſt, that of Children in their Minority. Secondly, that of Widowers with a ſecond Wife. Thirdly, that of a Woman (and ſo likewiſe no doubt of a Man) who marries one of her own free Chioce, and without the leaſt Recommendation of any of her Friends. Fourthly, that of a young Perſon who dies in a State of Celibacy. In ſuch Caſe, the Nuptial Ceremony is ſolemnized ſoon after his Deceaſe; becauſe 'tis a received Notion amongſt the *Gaures*, that the married State is of all others the moſt happy in the other World. The ſecret Joys, however, and Tranſports which reſult from thence, the Husbands here upon Earth, we preſume, will never grudge them. Fifthly, that of Marriage by Adoption, which may be properly ſo called, when any one ſtands Father to the Perſon adopted, and the Perſon made choice of for his Partner. The Nuptial Ceremony is for the generality ſolemniz'd very late, or towards Midnight. [c] The Bridegroom and the Bride ſeat themſelves cloſe by each other upon a Bed: Over-againſt them ſit two Prieſts, or *Hyrbads*, one on the Behalf of the former, and the other of the latter; and the Relations on each Side of the Prieſts, who have their Hands full of Rice, as being the Emblem of Fruitfulneſs. The Prieſt that's concern'd for the Bridegroom, aſks the Bride, laying the Forefinger of his Right-Hand on her Forehead; *Wilt thou have this Man to be thy wedded Husband?* She anſwers, *Yes:* And then her Aſſiſtant-Prieſt asks the Bridegroom the Queſtion on her Part, to which he makes the ſame Reply. After this, they reciprocally join Hands, and the Bridegroom gives his Spouſe ſome few Pieces of Gold, as a Ratification of their Contract, and as an inconteſtable Proof, that he will for the future provide for her on all Occaſions. After this a plentiful Quantity of Rice is ſtrew'd over their Heads. Then the Prieſts and Relations pray for their Health and Happineſs, and give them their formal Benedictions. The whole Ceremony is performed before the Fire.

[a] *Hide*, Cap. 24.
[b] *Lord*, in his Hiſtory of the Religion of the antient *Perſians*.
[c] See the Print.

[a] THE *Sadder* enjoins them to marry very young, and to take to Wife no Woman but one of their own Religion; [b] for ſuch (as 'tis therein particularly expreſs'd) will be ſubmiſſive to their Husbands, and acquieſce in every Thing they ſay or do, without Murmur or Reply. Were this Doctrine of Paſſive-Obedience and Non-Reſiſtance in reality better comply'd with amongſt the *Gaures*, than any other Nations, it would doubtleſs prove of dangerous Conſequence, and create a World of Apoſtates.

THE *Gaures* never circumciſe, but waſh their Children, [c] which is a kind of Baptiſm, or Ceremony, practis'd by them, as they ſay, for the Purification of the Soul. The new-born Infant is brought to Church, and preſented to the *Hyrbad* before the Sun and the Fire, who holds the Child for a few Moments over the latter by Way of Sanctification. [d] "As ſoon as a Child is born, according to *Lord*, the Prieſt, (whom "he calls *Daroo*) waits on the Parents, at their own Houſe; and after he has made a "a *Memorandum* of the Hour and Moment in which the Child came into the World, "he calculates his Nativity; after that he conſults with the Father and Mother about "the Name, and when the Point is fully ſettled and adjuſted, the latter, without any "further Ceremony, declares the Child's Name before all the Company then preſent." 'Tis after the Performance of all this, that the Child is carried to Church (which *Lord* calls *Eggareum)* where the Prieſt takes ſome clean Water, and pours it on the Bark of a certain Tree, which the ſame Author calls a [e] *Holm*. In the next Place, he ſprinkles the Infant with this conſecrated Water, and prays that it may contribute towards his Purification. This baptiſmal Ceremony is performed, according to *Tavernier*, by plunging or dipping the Infant all over in a kind of Tub, or Bathing Veſſel, ſet apart for that Purpoſe. The two former Ceremonies are delineated in the Print annexed.

THE Infant, when he attains the Age of ſeven Years, is always introduc'd to the Prieſt, in order to be confirm'd, as [f] being then qualified for his Admiſſion into the Pale of the Church. The Prieſt asks the Youth a few Queſtions ſuitable to the Occaſion, and teaches him a few Prayers, which the Child muſt pronounce by Heart over the Fire, having his Mouth and Noſtrils cover'd, that his Breath may no ways contaminate or prophane that ſacred Element. As ſoon as he has finiſh'd his Prayers, the aforeſaid Prieſt gives him ſome Water to drink, and the Rind of a Pomegranate to chew in his Mouth, for his internal Purification. To conclude, [g] he waſhes him in a Bathing-Tub, and afterwards puts his [h] *Sudra* on him, and ties it with one of thoſe ſacred Girdles, of which we have already taken ſufficient Notice. This Ceremony of Confirmation is not performed, according to *Hide*, till the Youth has attained the Age of fifteen Years, which is the Time ſtated and appointed in the [i] *Sadder*. 'Tis very probable, indeed, that a Youth may be confirm'd before fifteen; but the Ceremony muſt not on any account be omitted, or retarded beyond that Age. According to the Statutes and Inſtitutions of the *Sadder*, the Prieſts cannot adminiſter the uſual Bread and Water, that is, cannot give the Communion to ſuch Perſons as, at fifteen Years of Age, have not been poſſeſs'd of the *Sudra* and the *Girdle*. This Prohibition of the Bread and Water, in all probability, is a Mark or Signature of Excommunication, as the Interdiction of Fire and Water was amongſt the *Romans*. At the aforeſaid Age of fifteen, they are likewiſe obliged to enter upon the Performance of the Penances required of them, and into

[a] *Apud Hide ad calcem Relig. &c. Porta* 19.
[b] *Quippe quæ Marito cedent ſine verbo.*
[c] *Hide*, Cap. 34. *Relig. Perſar.*
[d] Hiſtory of the Religion of the antient *Perſians.*
[e] See *Hide*, Cap. 34. *Relig. Perſar.* The *Gaures* ſay, that there is never any Shade of the Sun under this Tree. *Lord, ubi ſup.*
[f] *Idem ibid.*
[g] Like that delineated in the Print.
[h] *Lord* calls it *Shuddero.*
[i] *Sadder, Porta* 50.

a ſtrict

a ſtrict Examination of their own Conduct. Such as then neglect thoſe important Duties, are look'd upon as in a State of Reprobation, or, as the *Sadder* expreſſes it, of Impurity and Blindneſs.

THEIR Women are expreſly commanded to purify themſelves after Lying-in, and during that State of Pollution, to abſtain from all manner of Food, but what is abſolutely requiſite to ſupport their Natures. As nothing, according to the Laws and Inſtitutions of the *Gaures*, is more unclean than a Woman with Child, all Perſons in that Condition are enjoined to keep at a conſiderable Diſtance from their Friends and Neighbours in general, but more eſpecially from ſuch as are conſpicuous for their Virtues. They are likewiſe enjoined not to gaze at, or look wiſhfully upon any Victuals, or any running Waters; on the Firmament, the Sun, Moon, or Stars; or, in ſhort, upon the Fire. For the very ſame Reaſon, they muſt not tread barefoot on the Ground. This Sample of their Severity, we preſume, will be thought ſufficient, though the *Sadder* is more [a] copious and prolix upon the Topic.

WHEN theſe Women are brought to Bed, they muſt not preſume to waſh either their Heads or Faces, till the nine and twentieth Day of their Lying down. Neither muſt they touch any wooden or earthen Veſſel whatever, till the Expiration of the fortieth Day; and during all that tedious Term, none of their own Sex muſt have any familiar Intercourſe or Converſation with them.

WHEN a *Gaure* is on the Point of Death, his Friends ſend for a *Hyrbad*, who, ſtanding cloſe by his Ear, prays for him, and commends his Spirit in a very ſolemn manner to the living God. A dead Corpſe defiles the Perſon who touches it; for which Reaſon, the Prieſts are obliged to ſtand at leaſt ten Foot diſtant from it.

THE *Gaures* never bury their Dead; becauſe it would be a Prophanation, as they imagine, of the Earth. They carry their Dead to a [b] Sepulchre, like that which is here delineated in the Print, on a Bier made of Iron, not of Wood; becauſe [c] the latter, being appropriated to the Service of their conſecrated Fires, muſt be preſerved in its utmoſt Purity and Perfection. The Deſcription which [d] *Chardin* has given us of the Sepulchral Monument, or Burying-Ground of the *Gaures*, which he ſaw at *Iſpahan*, will be ſufficient to give the Reader an Idea of the Out-ſide at leaſt of that which is delineated in the Print annexed. " 'Tis, ſays he, a round Tower, built of large Free-Stone; " ..... about five and thirty Foot high, and ninety in Diameter; without any Avenue " or regular Entrance. 'Tis a receiv'd Notion amongſt the Populace, that when they " bury their Dead, a conſiderable Breach is made, or Opening in the Monument, by " the Removal of ſome large Stones from the Bottom; which Breach is afterwards well " and ſubſtantially cloſed up and repaired, with ſeveral Lays of Parget, or white Lime " Plaiſter..... But this is a vulgar Error, and meer Fiction..... Within this Tower there " is a Stair-Caſe with ſteep Steps, which are made in a winding Form; when they carry " their Dead into this Sepulchral Monument, three or four of their Prieſts immediately " ſcale the Wall by help of Ladders. When they have dragg'd up the Corpſe with " Ropes, they let it ſlide gently down the Stair-Caſe..... which is no more, than " a Parcel of Stones cemented, or faſten'd to the Wall at about three or four Foot Diſ- " tance, not in a direct, but circular Line, and each of them about nine Inches broad, " little more or leſs..... They don't admit of a Door-Way, or Paſſage into this

[a] *Porta* 45, and 75. *apud Hide.*

[b] *Conditorium.* Vide *Hide*, Cap. 34.

[c] Notwithſtanding which in the 78th *Porta* of the *Sadder*, there is this expreſs Injunction: Avoid touching the wooden Bier, on which a dead Corpſe has been laid, or that on which it has been waſhed. *Cavere a ligno Mortui, ab illo, inquam, ſuper quo mortuum exportant, & ab illo ligno, ſuper quo mortuum lavant.*

[d] Tom. 10. of his Voyages publiſh'd in 12°. There is ſome little Variation in *Ovington*'s Deſcription of that which he ſaw near *Surat*.

Burying-

" Burying-Ground, leaſt the unruly Mob ſhould make a forcible Entrance, either " with Intent to pillage, or prophane the Place..... There is a kind of Grave or Ditch in " the Center.

" CHARDIN proceeds in the Terms following. They depoſit their Dead with all " their Clothes on, upon a little Mattreſs Bed, and a Pillow. They ſtow them all " round the Wall, and ſo cloſe that they touch one another, without any Diſtinction " of Age, Sex, or Degree whatſoever. They extend them at their full Length upon " their Backs; put nothing over their Faces; lay their Legs acroſs, and their Arms " over their Stomach near their Chin. Near the Corpſe are placed ſeveral Bottles of " Wine, Pomegranates, China Cups, a Knife and Fork, with other neceſſary Uten- " ſils, more or leſs coſtly, according as the Circumſtances of the Party deceaſed will " beſt admit of..... When the Monument is full, they make room for others, by " throwing the Bodies of ſuch as are moſt conſumed into the Grave, which was before- " mentioned to be in the Center....."

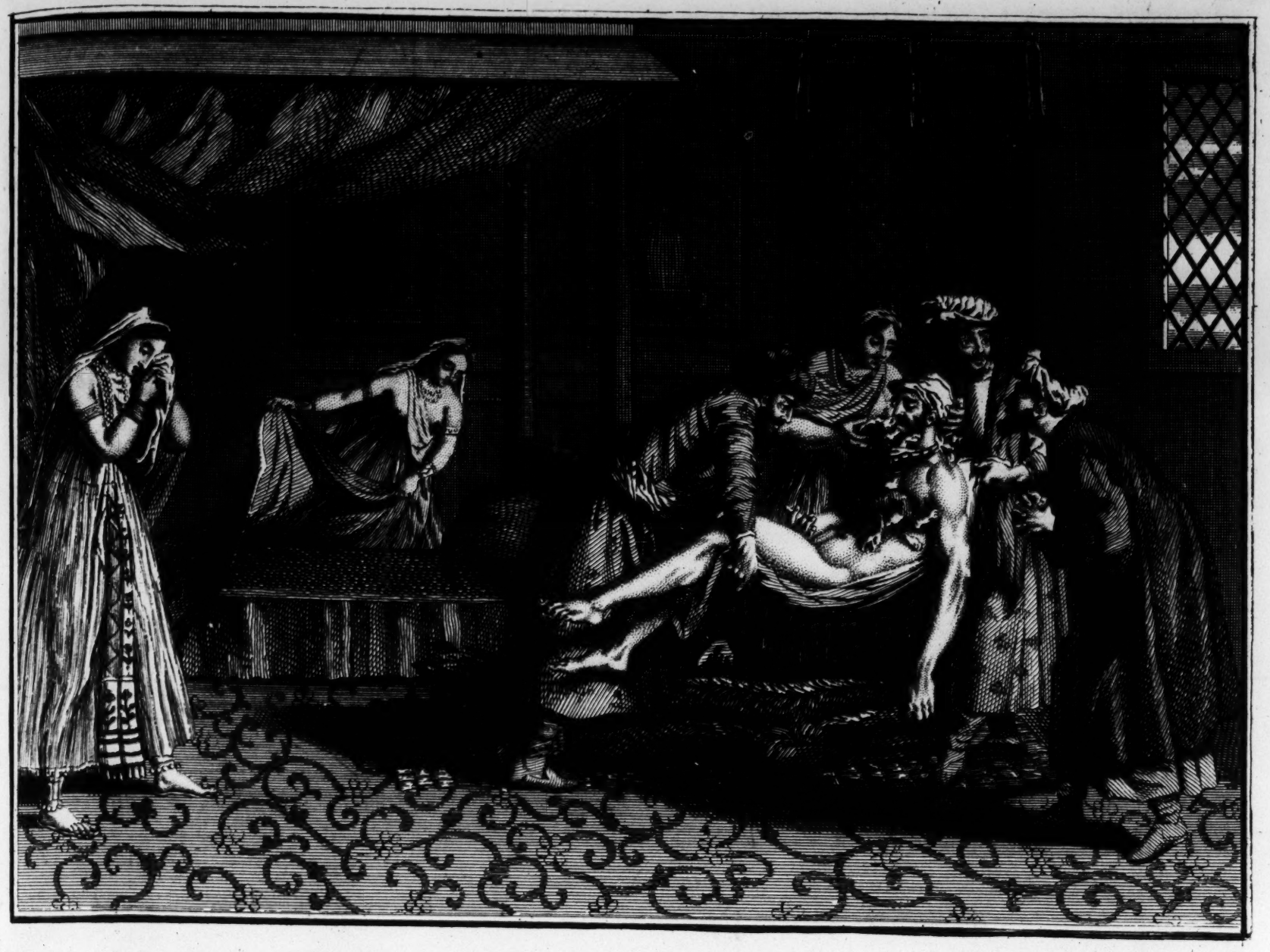
CHARDIN has omitted ſeveral Circumſtances, which other Hiſtorians have taken Notice of. " The *Gaures* (according to [a] *Lord*) that is, thoſe, in all probability, who re- " ſide amongſt the *Indians*, have two Sepulchral Monuments, built round, mo- " derately high, very ſpacious, and paved with Stone. In the Center, there is a " deep Well, for the Reception of the ſeparated Bones of the Deceaſed, and all round " about the Walls, there are Men and Women hung up, and expoſed to the open Air. " Theſe two Monuments are ſituate at ſome Diſtance from each other. One is ſet " apart for the Accommodation of ſuch as have led a virtuous and exemplary Life..... " The other, for thoſe, who have been ſcandalouſly Vicious, and have gloried in their " Shame".....

THE [b] *Gaures*, as appears likewiſe by Dr. *Hide*, have two Sepulchral Monuments, which are diſtinguiſhed by the Denomination of the [c] *White* and *Black* Dormitories of the Dead, for the Reaſons which ſhall be aſſigned in their proper Place. He adds in the Sequel, that the *Gaures* call a Sepulchral Monument the [d] *Seat of Juſtice*; becauſe, by a Method of Prognoſtication, of which we ſhall immediately give the Reader a full and ſatisfactory Account, they can form a ſure and well-grounded Judgment, whether the Party deceaſed is admitted or not, amongſt the Number of the bleſt Inhabitants of the Realms of Light. This important Preſage, however, never takes Place till the fourth Day after the Death of the Perſon, whoſe future State is thus curiouſly to be enquir'd into. During the three firſt, the Soul, according to their Notion, hovers without Intermiſſion around the Corpſe. The [e] dead Man is all that Time on his Journey between both Worlds, and by Conſequence look'd upon as a Stranger to both. For which Reaſon they ſupply him with ſufficient Stores for that Interval of Time.

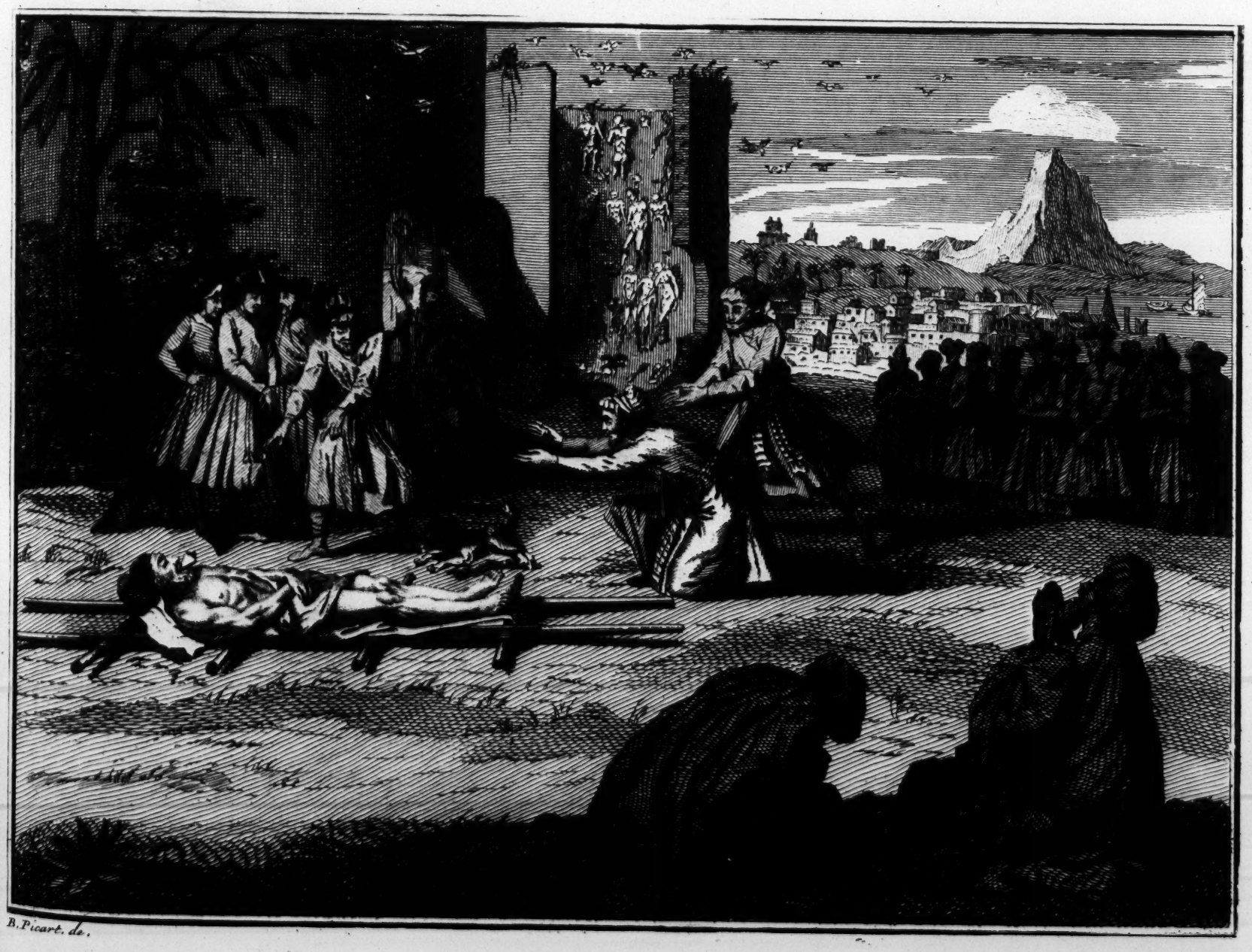
LORD adds, That during theſe three Days the Devil is on his Watch, and ſeeks all Opportunities to torture and torment the Soul, which therefore wings her Way with all poſſible Speed towards the celeſtial Light, in hopes to eſcape the Tyranny and Oppreſſion of that malicious Fiend of Darkneſs. For this Reaſon the Friends and Relations of the Deceaſed, during theſe three Days, meet together at Morning, Noon, and Night, to beg of God, in the moſt ardent Manner, to pardon and abſolve him from all his Sins. On the fourth Day the Soul roams about no longer, but is oblig'd to be fix'd and ſettled in the Place allotted by Providence, either for her future Puniſhment, or Reward. 'Tis

[a] Hiſtory of the Religion of the antient *Perſians*.
[b] *Hide, ubi ſup.* Cap. 34.
[c] *Conditorium album.*
[d] *Dad-gali*, i. e. *Juſtitiæ Locus.*
[e] Hide, *ubi ſup. Metuentes ne defunctis aliquid deſit, dum adhuc peregrini ſunt inter hunc Mundum & alterum.*

there-



PARSIS ou GUEBRE AGONISANT, dont l'AME est reçüe par un CHIEN.



B. Picart. de.

FUNERAÏLLES des PARSIS.

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therefore on this fourth Day, that the Fate of the Deceaſed is by their Prognoſtications abſolutely determin'd; and the Method practiſed for that Purpoſe is this. The Party [a] deceaſed being laid under the Wall of the Sepulchre, with his Eyes turn'd towards the Heavens, the Vultures are permitted, without Interruption, to come and peck at his Face. The firſt Part they generally attack is the Eye. If they ſieze at once upon the Right, the Corpſe is carried directly to the *White Tower*; if on the left, to the *Black* one. But before they proceed to this final Deciſion with Regard to his future State, the Perſon that is on the Brink of Death, and juſt expiring, ſays *Tavernier*, is [b] expoſed to a Dog, that he may receive his lateſt Breath. In all probability, 'tis owing to this ſuperſtitious Cuſtom, that the *Sadder* ſo ſtrenuouſly recommends that Animal, as the Object of their peculiar Charity and Concern. And [c] the Reaſon alledged for it is this: *Becauſe there is no Being whatever ſo poor and abject as a Dog..... The Diſtribution of a Piece of Bread to one of thoſe neceſſitous Creatures is therein pronounced to be a benevolent and meritorious Action.*

[d] OVINGTON ſays, "That before they expoſe a dead Corpſe to the Birds of Prey, they "lay him decently on the Ground, whilſt ſome particular Friend of his beats the Hoof "all round about the neighbouring Villages, in hopes to meet with a Dog; and as ſoon "as he is ſo fortunate, he endeavours to allure and bribe him with ſome Cruſts of Bread, "..... and to bring him as near to the Corpſe as poſſibly he can. The nearer the Dog "approaches it, the nearer, they imagine, the Soul of the Deceaſed muſt be to the Man-"ſions of eternal Bliſs. If he jumps upon him, and ſeizes the Bit of Bread, which for that "Purpoſe is put into his Mouth, 'tis an inconteſtable Mark, or Preſage of his future Felici-"ty: But if the Dog, on the other Hand, cannot be tempted to approach it, but keeps "at a Diſtance, ... 'tis a melancholy, impropitious Sign, and they almoſt deſpair of "his happy State. When the Dog has performed his Part of the Ceremony, two *Daroos* "..... ſtand in a devout Poſture, with their Hands join'd cloſe together, at about "one hundred Foot diſtance from the Bier whereon the Corpſe is laid, and repeat, with "an audible Voice, a Form of Prayer of half an Hour long .... but with ſuch Hurry and "Precipitation, that they ſcarce give themſelves ſufficient Time to breathe." [e] *Lord* takes no manner of Notice of all theſe little Incidents, and only ſays in general, that the Prieſts, at ſome ſmall Diſtance from the Corpſe, perform, or pronounce over them, the Service appointed for the Dead; and this Office here mentioned is, in all probability, that ſame Form of Prayer before ſpoken of by *Ovington*, wherein 'tis expreſly ſaid, that as the Body is compoſed of the four Elements, each of them muſt reſume their proper Share. After this, they make their religious Addreſſes to *Sertan* and *Aſud*, imploring them to protect and defend the Deceaſed from the Aſſaults and Snares of the Devils and damned Spirits, as 'tis their peculiar Province to check and reſtrain them. *Ovington* adds, "That du-"ring the Ceremony, the Party deceaſed wears a Piece of white Paper, faſtened to each "Ear, which hangs down over his Face about two or three Inches below his Chin. As "ſoon as ever the Prayers are over... the Corpſe is carried directly to the proper Place al-"lotted for its Reception .... and all the Company follow it, two and two, with their "Hands devoutly cloſed. [f] They are enjoin'd not to ſpeak a Word, becauſe their Se-

"[a] *Chardin* ſays, that there is a little Hut, erected at about fifty Foot diſtance from the Sepulchral Monument, be-"fore which the Corpſe is always depoſited. 'Tis from thence the Friends of the Deceaſed, who were invited to the "Funeral, depart, except the Prieſt and near Relations, who withdraw into this Apartment, where the Prieſt makes "his Obſervations, after what manner, and in what Part, the Crows firſt attack, and deface the dead Carcaſe, &c. "But *Chardin* ſays likewiſe, that ſome of the *Gaures* have in his hearing declared this Account to be falſe, and aſ-"ſured him, that the ſmall Edifice, erected before their Sepulchral Monument, is made uſe of for no other Purpoſe "but to depoſit the Deceaſed, till ſome Ceremonies are perform'd over him before his Interment.

[b] *Mandeſlo* informs us, that ſuch as are at the Point of Death, are laid out upon the green Graſs, and left there to give up the Ghoſt.

[c] *Sadder*, *Porta* 35.

[d] Tom. 2. of his Voyages publiſhed at *Paris*.

[e] Hiſtory of the Religion of the antient *Perſians*, towards the Concluſion.

[f] *Lord*, ubi ſup. *Sadder*, Porta 77.

" pulchral Monument is a Place of Silence and Repoſe." There is one Thing more that is very remarkable, and worth the Readers Obſervation; *viz.* that inſtead of two Bearers, which is the common and ſtated Cuſtom, they have four for a Woman that dies with Child; [a] *becauſe ſhe is a double Perſon.*

MANDESLO aſſures us, That the *Gaures* have three ſeparate Burying-Grounds, or Sepulchral Monuments; one for Men, another for Women, and the third for Children. *Ovington* ſays, That theſe ſame *Gaures* are extremely careful not to loſe any individual Part of the Hair of their Heads, or of their Beards, when they cut them off, or ſhave them; and that they cauſe all theſe Excreſcencies to be interr'd with them.

AFTER [b] this Life's ended, the Dead are obliged, in their Journey to the other World, to paſs over a very narrow and dangerous Bridge, which becomes more ſo, when their Friends indulge themſelves in weeping over them to Exceſs. Such an Act of Imprudence ſwells the Waters of the Torrent over which the Bridge is erected. Theſe Waters, which, as we are informed, are exceeding black and chilly, are the Tears of ſuch as bemoan the Loſs of their departed Friends: The [c] Dread of this Torrent's overflowing is the Cauſe of that general Injunction, that no Perſon ſhall preſume to drop a Tear, or vent a Groan for the Death of the neareſt Friend or Relation whomſoever. This is, ſay they, the true and genuine Reaſon of that univerſal Silence, which reigns at the Celebration of their Funeral Solemnities. This Bridge, in all probability, is the very ſame that we ſhall have occaſion to mention in the Sequel of this Diſſertation.

IN order to entertain an adequate Idea of the Pleaſures and Enjoyments of the other World, they imagine, that they ſhall meet with every Thing there which is raviſhing and delightful in this. They maintain, as ſeveral Profeſſors of other Religions do, an unquenchable, material Fire; and the *Sadder* ſpeaks of the intolerable Stench, or noiſome Smell of wicked Souls. But this is nothing in Compariſon to that melancholy Story, which is related in [d] another of their religious Books, of the deplorable State of the Damn'd. This bigotted Author tells us of ſome unhappy Souls, who are tormented, and plung'd up to the Neck in thoſe black and chilly Waters beforementioned; of others, who are doom'd to dwell in dark Dungeons full of Smoke, amongſt an infinite Variety of dangerous and loathſome Reptiles. Moreover, he ſpeaks of Devils, who are for ever venting their Spleen and Reſentment; for ever unmercifully tormenting and tearing Souls to Pieces. Here, ſays he, hangs a Soul by the Feet, which is doom'd to be baſtinado'd: There ſtands another, ſentenc'd to be for ever periſhing with Hunger and Thirſt. In another Place hangs a Woman, who in her Life-Time was a notorious Scold, and diſobedient to her Husband, with her Tongue lolling out of the Nape of her Neck. 'Tis very ſurpriſing, that this Legendary of the *Gaures* ſhould find but one Criminal of this kind under Sentence of Condemnation.

As to the future Happineſs of the Virtuous, the Orthodox *Gaures* believe, that their Bodies and Souls ſhall be raiſed again at the laſt Day; but that both ſhall then be infinitely more pure, and become the Inhabitants of a new World, that is to ſay, the World in which they now reſide, new-modell'd, and re-eſtabliſh'd in its primitive Beauty and Perfection; that there ſhall be a new terreſtrial Paradiſe, and a free Intercourſe and Correſpondence maintain'd and kept up between the Inhabitants thereof, and thoſe of the other World, by Virtue of a Bridge, erected on a tremendous bottomleſs Abyſs, and, according to the Expreſſion of an *Arabian* Author, [e] *extended on the Back of Hell*; that there are Angels conſtantly attending at the Entrance thereof; and that ſuch as can

[a] *Sadder, Porta* 77.
[b] *Hide, Relig. Perſ.* Cap. 34.
[c] *Hide, ut ſup.* & *Sadder, Porta* 97.
[d] *Erda Viraph-nama.*
[e] *Pons extenſus ſuper dorſum Gehennæ apud Hide,* Cap. 33.

hap-

happily procure their Paſs-port, go directly without the leaſt Interruption, into Paradiſe; and ſuch, on the other Hand, as are unhappily deny'd that Privilege, are plung'd headlong into the deep Abyſs; but not till after the ſtricteſt Scrutiny, which every Paſſenger is obliged to undergo; the ſolemn Form whereof is very remarkable. There are two Angels who act in the Capacity of Examiners, and one of them has a pair of Scales, in which he weighs the good Works, and Merits of each Paſſenger; and if he finds them light and deficient, he firſt makes his Report to his celeſtial Sovereign, and then pronounces Sentence accordingly. They who produce ſuch Works as paſs current, and anſwer to the Standard, go inſtantly over the Bridge, and direct their Courſe to a glorious and magnificent City, which, according to *Hide*, [a] may aptly enough be compar'd to the *New Jeruſalem* in *St. John's Revelations*. There is one Curioſity in this City, not to be met with in our lower World, and that is, whole Crouds of ſpotleſs [b] Virgins, incapable of being deflower'd. They are Objects that ſtrike the Eye in the moſt agreeable Manner; and to give that pleaſing Senſation is all they aim at .... Though this whole Deſcription of the other World ſeems very allegorical, yet 'tis clothed in ſuch a Dreſs, as plainly intimates, that the *Perſians* were of Opinion the Pleaſures of their Paradiſe conſiſted in nothing but ſenſual Enjoyments; and, in order to indulge the Taſte of all the bleſt Inhabitants, they have introduc'd into [c] it an infinite Variety of the moſt agreeable Amuſements. After this ſtrict Enquiry into their reſpective Merits is over, the other Angel, who acts in the Capacity of the Almighty's awful Executioner, throws ſuch as are convicted headlong down to Hell.

THERE is a very viſible Conformity between theſe Ideas, and thoſe of other Nations, and other Religions. The Bridge of theſe *Gaures* bears a very near Affinity to that of the [d] *Formoſans*, and the [e] *Chineſe*, as the Scales to thoſe of the [f] latter. We ſhall not mention the [g] *Japaneſe* Scales, becauſe there is leſs Reſemblance between them. As to the two Angels, who guard the Bridge, our *Engliſh* Doctor [h] compares the Executioner of God's Wrath to that [i] Demon, whoſe Province it was, according to ſome *Grecian* Philoſophers, to receive the Souls of all Mankind, as ſoon as they departed this Life, and introduce them to thoſe Manſions of Bliſs or Miſery, which were allotted and decreed them by the Fates. But why may not we Chriſtians, pray, compare theſe Angels to St. *Peter*, who wears the Keys of Heaven at his Girdle? As to the Bridge, over which ſuch Souls are obliged to paſs, the *Arabians* and *Perſians* call it both *the Way*, and the *Strait Way*; inſomuch that we may very reaſonably conjecture, that our bleſſed Saviour himſelf borrow'd from theſe oriental People thoſe Terms of the *Strait Gate*, and the *Strait Way*, mentioned in the Goſpel, in which the true Chriſtian is indiſpenſably obliged to walk, in order to his eternal Salvation.

The Moral MAXIMS *of the* SADDER; *and the* Cuſtoms *which are therein inſtituted and appointed.*

[k] THAT ſacred Book of theirs principally recommends Charity, as very meritorious, and capable of hiding a multitude of Sins. It [l] inſinuates, that when a Perſon ſneezes, he is expoſed to the Aſſaults and Temptations of the Devil; and for that Reaſon, on ſuch Occaſions, he muſt repeat ſome certain Prayers, which

[a] *Putemus talem eſſe ac cœleſtem Hieroſolymam.*

[b] *Ibi ſunt Paradiſiæ Virgines non deflorate, nec deflorandæ, ſed intuendæ.*

[c] ——————*Quæ gratia Currum,*
Armorumq; fuit vivis, quæ cura nitentes
Paſcere Equos, eadem ſequitur tellure repoſtos. Virg. Lib. vi. *Æneid.*

[d] See Page 277.
[e] See Page 234.
[f] Ibid.
[g] See Page 317.
[h] *Hide*, Cap. 33. *Relig. Perſar.*
[i] Νεκροπομπὸς, or ψυχοπομπὸς, or ψυχαγωγὸς, *Animarum deductor ad Inferos.* This Officer is, in all probability, *Mercury* under another Name; for, according to the Antients, it was *Mercury*'s peculiar Province to conduct Souls to the Infernal Regions.
[k] *Porta* 5.
[l] *Porta* 7.

they

they imagine effectual, and ſufficient to drive away the foul Fiend; or at leaſt, to keep him at an awful Diſtance. It requires an implicit Faith, a blind, paſſive Obedience to the final Deciſions and Will of their Sovereign Pontiff. [a] *How excellent, how numerous ſoever the good Works of the Faithful may poſſibly be, if his Holineſs is not fully ſatisfied, and contented with their Submiſſion; or if their Services give him the leaſt Diſtaſte, they are void, and of no Effect.* The beſt Method that the faithful *Gaure* can poſſibly take to ingratiate himſelf in the Pontiff's Favour, is to be punctual in the Payment of his Tythes.

THE *Sadder* likewiſe recommends the [b] frequent Commemoration of their deceaſed Parents, and other near and dear Relations. Every Devotee is obliged to make a funeral Entertainment in honour of them, at the Cloſe of every Month, or at leaſt, the Expiration of every Year. It further enjoins them to be [c] ſtrict and impartial in the Examination of all the Actions of the Day paſt, and ſincerely to repent of all their Sins and Follies, before they preſume to compoſe themſelves to reſt; to an [d] inviolable Performance of all their Promiſes and Engagements; to be as [e] indulgent as poſſibly they can to all kind of Animals; but in a more particular manner, to the laborious Oxen, Sheep, Horſes, and Cocks; [f] to habituate themſelves to the Performance of the moſt auſtere Penances; ſtrictly to examine themſelves with regard to their Sins, and humbly to confeſs them before a *Diſtoor*, or *Hyrbad*, or, in Default thereof, before ſome virtuous Lay-man, of exemplary Life and Converſation, or, at leaſt, in open Day before the ſacred Sun. It enjoins them to deſtroy [g] five ſeveral kinds of noxious Reptiles. It expreſly forbids the Preſumption of [h] walking barefoot on the Ground, for fear of prophaning it: And for the very ſame Reaſon, [i] enjoins them, in the ſtrongeſt Terms, to take up the Dead out of their Graves. A due Regard for the Element of Water is as expreſly recommended. They muſt avoid, as much as poſſible, the making uſe of it at Night; and in Caſes of [k] abſolute Neceſſity it muſt be done with the utmoſt Precaution. When they ſet any Water over the Fire, they muſt take particular Care that one third Part at leaſt of the Pot be empty, for fear it ſhould otherwiſe boil over. The ſame *Sadder* likewiſe ſtrictly forbids all [l] Calumny and Detraction, Lying, Adultery, Fornication, and Stealing: And as the beſt of Men are daily expoſed to the unguarded Commiſſion of impure and ſinful Actions, it enjoins the Faithful to be frequent in their Ablutions, and requires them all to be peculiarly careful, to procure and purchaſe the [m] Remiſſion of their Sins by their propitiatory Sacrifices, according to the Rites and Ceremonies obſerv'd amongſt the *Jews*.

WE ſhall here make one curſory Obſervation, that the *Sadder* holds an Equality of Guilt with Reſpect to Sins; ſo very cautiouſly does it threaten the leaſt Tranſgreſſions with the ſevereſt Puniſhments! And with this Remark we ſhall conclude our Diſſertation on the Ceremonies and Religious Cuſtoms of the *Gaures*.

[a] *Deſtur*, or *Diſtoor*, *Porta* 8.
[b] *Porta* 13. In *Porta* 44. it ſtrictly injoins a perfect Submiſſion to all their Remonſtrances, and a paſſive Obedience without Reply. Prieſts and Rulers are put upon a Level.
[c] *Porta* 27.
[d] *Porta* 28.
[e] *Porta* 38.
[f] *Porta* 40, and 49.
[g] *Porta* 47.
[h] *Porta* 48.
[i] *Porta* 37.
[k] *Porta* 34, and 52.
[l] *Porta* 46, 67, 68, 69, and 70.
[m] *Porta* 72.

A

DISSERTATION

ON THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE

AFRICANS.

BRITISH MUSEUM

A

DISSERTATION

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AFRICANS.

WITHOUT amuſing our Readers with a long, tedious Detail of the various Names by which the Country of *Africa* was formerly known to the *Greeks* and *Romans*; or of thoſe other Appellations, now familiar to the *Arabians*, *Moors*, and *Indians*, we ſhall enter directly on a Deſcription of the different Religions of thoſe idolatrous Nations, who are the ſwarthy Inhabitants of that ſultry Quarter.

'Tis impoſſible to inform the Reader from whence theſe modern Idolaters derive their Worſhip; for it bears no manner of Affinity to that of either the *Greeks*, *Romans*, or *Egyptians*: And there is ſo little of the antient Religion of the *Ethiopians*, *Nigritians*, &c. preſerv'd in it, that it would prove a very difficult Taſk to trace from thoſe Remains the Idolatry of their Deſcendants.

Strabo has tranſmitted to us the following Tenets and religious Ceremonies of the *Ethiopians*. " They acknowledge, ſays he, one Immortal and Supreme Being, who is the

" the firſt Cauſe of all Things, and believe in another God, who is mortal, nameleſs, and " wholly unknown. They look upon their Patrons and Benefactors, and their moſt il- " luſtrious Perſonages, as Deities. [a] They are of Opinion, that Kings in general are the " Guardians of all the inferior Orders and Degrees of Men, and that particular Perſons " are the Protectors of their peculiar Favourites. There are ſome Perſons amongſt thoſe " who dwell under the torrid Zone, that are look'd upon as perfect Atheiſts (but more " of that hereafter) becauſe they deteſt the Sun, and curſe that radiant Planet as often as it " riſes, on account of its exceſſive Heat, *&c.*" *Herodotus*, [b] aſſures us, " That the *Atlantes*, " who are Inhabitants of the *Libyan* Deſarts, curſe the Sun likewiſe, becauſe he burns them, " and parches up all their Country." [c] *Purchas* makes the antient *Africans* pay divine Adoration to the Sun, and to the Fire. They conſecrated, ſays he, divers Temples in honour to both, and maintained their Fire, in the ſame Manner, and with the ſame Care and Circumſpection, as the antient *Romans:* But this Aſſertion has no Authority to ſupport it. He adds, that the *Africans* of *Lybia* and *Numidia*, offered up their Sacrifices, and addreſs'd their Prayers to ſome particular Planets. One Part of the *Negroes* worſhipped *Guighimo*, that is to ſay, *the Lord of Heaven.* Their Pagan Superſtitions were afterwards improved by embracing the *Jewiſh* Rites and Ceremonies, which they religiouſly obſerved for a long Time, till they were converted to the Chriſtian Faith, from which they apoſtatiſed ſoon after, and ſunk into the vile Impoſtures of *Mahomet.* If therefore we may rely on the Veracity of *Purchas*, who has given us this Account, the Footſteps of *Judaiſm*, *Chriſtianity*, and *Mahometaniſm*, are, in all probability, ſtill diſcernable in their idolatrous Worſhip. It is probable, likewiſe, that the *Hottentots*, who reſide in the remoteſt Parts of *Africa*, obſerve the *Jewiſh* Ceremonies at this very Day; for the *German* Hiſtorian, who has given us in Folio, a long Deſcription of the *Cape of Good Hope*, and the ſeveral Countries inhabited by thoſe People, affirms it for a poſitive Truth.

'Tis poſſible, were we inclined to produce learned Quotations from the *Greek* and *Roman* Authors, we might be able to reconcile the Ideas of the antient and modern *Africans*; but ſuch curious Reſearches would ſeem ſo much the more needleſs and impertinent, as 'tis impoſſible to determine, in this Caſe, what would be agreeable to, and hit the Taſte of the Criticks.

The RELIGION *of the Inhabitants of* NIGRITIA, *or* NIGERIA.

THIS *Nigritia* comprehends the ſeveral Dominions of *Gualata*, *Genehoa*, *Tombut*, *Melli*, *Souſos*, *Madigna*, and *Sanfara*, and the Kingdoms of *Senegal*, *Gambia*, &c. Some of theſe *Nigritians* embrace the *Mahometan* Religion.

THOSE of *Gaulata*, we are inform'd, pay divine Adoration to Fire; and as for the reſt (except ſuch as call themſelves *Mahometans* or *Chriſtians*) they cannot properly be ſaid to profeſs any Religion at all. The Inhabitants of *Senegal*, and the Parts adjacent, pay their Reſpects to the Moon with loud Acclamations. Their religious Worſhip is celebrated in the hollow Trunks of the moſt ſpacious Trees, and the Idols who preſide in theſe Temples are honoured with divers Oblations, which for the generality con-

[a] The Natives of *Guinea* and *Congo* maintain the very ſame Notions, as will appear by the Sequel of this Diſſertation.

[b] Lib. iv.

[c] *Purchas*, Lib. vi. *Pilgrims.*

ſiſt

ſiſt in Beans, Peaſe, Herbs, and all Sorts of Grain; but ſometimes, indeed, they ſacrifice the Blood of Beaſts.

THIS Worſhip of theirs is under the Direction and Management of a kind of Prieſts, who diſpoſe of ſeveral little leathern Purſes amongſt theſe *Negroes*, full of Pieces of Paper with myſtic Characters drawn upon them, of equal Force and Virtue as thoſe of *Amulets* and *Abraxas*, &c. Theſe Prieſts, as we are informed, contract no Alliances with the Laity; and they are expreſly enjoin'd not to marry any Woman whomſoever out of the ſacerdotal Tribe.

WE are inform'd, likewiſe, that theſe *Negroes* acknowledge the Unity and Omnipotence of the Godhead; and circumciſe their Children, when they are about ſix or ſeven Years old. But all the Accounts we have of theſe *African* Countries, are in reality very lame and uncertain, and full of Contradictions. However, if we may give any Credit to them, the Inhabitants of *Nubia* were formerly *Chriſtians*, and at this very Day ſome antique Footſteps may be ſeen there of *Jeſus Chriſt*, and ſeveral of the Saints. They baptiſe with a hot Iron; or, more properly ſpeaking, they make an Impreſſion on ſome particular Part of the Body, with that Inſtrument, as an Equivalent to Baptiſm.

THE Inhabitants of *Gambia*, and the Parts adjacent, have retain'd a faint and imperfect Knowledge of *Jeſus Chriſt*, whom they call *Nabe*, and of whom they ſay, that he was the Son of *Mary*, and a great Prophet. If it be true, they are indebted to the *Mahometans* for that Idea of him.

THE *Negroes* of *Kaſamanſe* worſhip an Idol, by them called [a] *China*. Their Prieſts, whom they call *Araçani*, carry it in Proceſſion on ſome certain Days in the Year ſet apart for that ſolemn Purpoſe. Their Standard, or Banner, is a kind of white Silk Scarf, on which are painted ſeveral dead Men's Bones, and Ears of Rice. After the Proceſſion is over, they depoſit the God within the Hollow of a Tree, and there make him Oblations of Honey, and ſuch other good Things as they ſee convenient. This Idol, or God of theirs, call'd *China*, is repreſented, as it is ſaid, in the Form of a Faggot, or Bundle of Sticks bound up together.

THE Worſhip of the People of *Mandigna* is a Medley, or Compoſition of Idolatry and *Mahometaniſm*. Their *Bexerins*, who are their Prieſts, are very much addicted to the Practice and Study of Magick. The grand *Bexerin*, who is, as it were, their Sovereign Pontiff, reſides in the Metropolitan City of that Kingdom. All the Prieſts keep Seminaries of Superſtition and magical Knowledge. They diſtribute ſome particular Billets amongſt their Pupils and the People, which are, as they pretend, infallible Preſervatives from all manner of Dangers and Diſaſters. Some of them are ſo ignorant, or wicked, as to refuſe aſcribing the Bleſſings which they receive to God's Goodneſs: For, ſay they, if he was really Good and Gracious, he would never ſuffer his Creatures to be at ſuch Trouble and Fatigue to attain them.

[a] *Kolben's* Deſcription of the *Cape of Good Hope*, &c. printed at *Nuremburg* in the Year 1719.

Their NUPTIAL CEREMONIES.

ALL theſe *Negroes* in general are Polygamiſts, and even part with their Wives whenever they think proper. They are under no manner of Reſtrictions in this particular, and act without the Guidance of Reaſon in every Point relating thereto, but in having no Converſation with a Wife that is with Child.

THE Inhabitants of [a] *Sierra Leona* have in all their Cities or Borough Towns, a kind of Boarding-School or Monaſtery, ſituate at ſome ſmall Diſtance from the common Dwelling Houſes, where the young Ladies that are marriageable, are educated for about a Year, under the Care and Conduct of a venerable old[b] Gentleman, who is a Perſon of Rank and Diſtinction, as well as unſpotted Character and Reputation. At the Year's End, they are releaſed from their Confinement, and permitted to appear, dreſs'd in their beſt Attire, at their public Mart or Aſſembly. The Relations of the young Ladies likewiſe accompany them to this Matrimonial Market, where there are always a Croud of young Gentlemen preſent, to enquire into their Character, and ſurvey them, whilſt they are dancing to their *Mooriſh* Muſick. After they have taken the neceſſary Precautions, they make Choice of ſuch as they fancy moſt, and pay not only a valuable Conſideration to their Parents for them, but gratify their old Superintendant, for his extraordinary Care and Expence in their Education.

Their FUNERAL SOLEMNITIES.

THE *Negroes* of *Senegal*, and the *Jaloffes*, &c. accompany their Dead to the Grave with the Beat of Drum, at the Head of their Funeral Train. All the Relations, both Men and Women, follow the Corpſe.

WHEN they inter their Dead, they bury with them all the Implements and Utenſils they made uſe of when living, and afterwards cloſe their Graves, and erect a kind of Monument over them. The Materials of the Houſe, in which the Deceaſed reſided, is, for the generality, devoted to this particular Service, and a white Flag or Standard, in caſe he was a Warrior, is always ſet upon the Top of his Monument.

THESE *Negroes* entertain a Notion, with reſpect to ſuch as are profeſs'd Drummers, which is very remarkable. They imagine, that the Ground where they are interr'd immediately loſes its native Virtue, and becomes barren; and that if they ſhould throw them into a River, or the Sea, the very Fiſh would be infected, and rendred incapable of ſpawning. In order to prevent ſuch fatal Inconveniencies, if we may rely on the Veracity of [c] *Dapper*, they bury them in the hollow Trunks of their largeſt Trees.

THESE Funeral Rites and Solemnities naturally lead us to the Notion which theſe *Negroes* entertain, with Relation to their Serpents. As they are fully perſuaded, that their Friends and Relations are metamorphoſed into theſe Reptiles after their Deceaſe, they can't be prevail'd upon by any Means whatever, to injure, or kill any one of them, tho' never ſo dangerous and deſtructive: They firmly believe, that ſome Perſon or another in

[a] *Dapper*'s Deſcription of *Africa*. *Jovet*, in his Hiſtory of Religions, copies him *Verbatim* without the leaſt Judgment or Diſcretion.

[b] *La Mothe le Vaier*, Tom. 1. of his Works in Folio, on the Credit of Hiſtorical Narrations.

[c] *Dapper*'s, and after him *Gaya*'s Nuptial Ceremonies, &c.

their

their Neighbourhood, would infallibly die upon the Spot, where ſuch Animal ſhould loſe its Life. Several of the *Negroes* have the Art of charming theſe venomous Reptiles, and will venture to handle and play with them without any manner of Fear or Reluctance. Theſe Magicians, likewiſe, can by their Faſcinations, heal ſuch Perſons as have had the Misfortune to be dangerouſly wounded by them. In ſhort, they charm their very Horſes, imagining, that by Virtue thereof, they ſhall run no manner of Riſque in riding them, and that in War they will deliver them out of the Hands of their Enemies. The Antients aſcrib'd much the ſame Virtue to the [a] *Pſylles*, who reſided in thoſe Parts now called the Kingdom of *Barca*: But notwithſtanding this pretended Conformity, and the Vouchers which our Hiſtorians produce of Spells or Charms for ſoothing theſe Reptiles, and rendring the Malignity of their Poiſon ineffectual, 'tis very probable, that the ſurpriſing Influences of ſuch Faſcinations, may be reduced to ſome Secrets in Nature, to which at preſent we are perfect Strangers.

THE Natives of *Gambia* bury their Dead, with all their Gold and other valuable Treaſures. He who has the richeſt Grave, is, in their Opinion, the happieſt Man.

WHEN the King of [b] *Guinala* dies, twelve Officers, dreſſed in particolour'd Robes, proclaim, by Sound of proper Inſtruments, his Majeſty's Deceaſe to all the People; whereupon they all ſurround the Corpſe, rob'd in white, and proceed immediately to the Election of a new Sovereign. They bathe or waſh the Deceaſed all over; then take out his Bowels, and burn them in the Preſence of the God of their Country, but preſerve his Aſhes, however, and embalm his Body. About a Month afterwards they ſolemnize the pompous Funeral, and bring Perfumes from all Parts for the Purification of the Corpſe. Six Perſons, dreſs'd in white Silk Robes, carry him to the Grave; and during the Proceſſion, there is a melancholly Concert of *Mooriſh* Muſick, both Vocal and Inſtrumental. The whole Train of Attendants, except ſuch as are Princes of the Blood, walk a Foot. They indeed are mounted on Horſe-back, dreſs'd all in White, which is the uſual Mourning with them, as well as the *Chineſe*.

ALL his Wives, moſt faithful Friends, and Domeſticks, and even his favourite Horſe, are ſacrified at the Grave, in order to attend him to the other World. We have no ſuch Inſtances of Loyalty amongſt us: Neither is it to be ſuppoſed, that their Subjects are ſanguine Rivals in this Caſe, and make all the Intereſt they poſſibly can, to procure the Honour of attending his Majeſty in this ſolemn Expedition; for many of them take Care to abſcond, when they find his Majeſty's Death approaching. Our Accounts add, moreover, that theſe his unhappy Companions are treated with uncommon Barbarity, even before they are ſacrificed. But be that as it will, theſe ſavage *Moors* are not half ſo heroic and intrepid, as our antient *Gauls* and *Germans* were, who never ſwerv'd from their Loyalty, or ſtarted at the Apprehenſions of attending their Sovereigns to *Vahalla*; that is, to the other World. The latter, on the contrary, were ſo concern'd, leſt they ſhould not arrive ſoon enough at thoſe Regions of Bliſs, where they might carouze, and indulge themſelves, without any of the anxious Cares that pall the Enjoyments of this Life, that their Grandees took care to ride Poſt thither; and for that Reaſon their Horſes were kill'd afterwards, and bury'd with their Maſters. Is it not very ſurpriſing, that Chriſtianity, which gives us ſuch a delightful Proſpect of a future State, ſhould not be able to wean us from our violent, or at leaſt, too fond hankering after the preſent? Can ſo pure and holy a Religion produce Effects, ſo inconſiſtent with the Scope and Deſign of our wiſe Legiſlator? From whence can it poſſibly proceed? It muſt doubtleſs ariſe from this, that Chriſtianity promiſes nothing but ſpiritual Advantages; and Promiſes of that Nature have

[a] *Ad quorum Cantus Serpens oblita Veneni,*
Ad quorum Cantus mites jacuere Ceraſtæ. Silius Ital.

[b] See *Chevreau*'s Miſcellanies, Tom. 1.

not

not Power ſufficient to influence even the Teachers and Propagators of them. For, in general, they are ſhock'd at the Apprehenſions of Death as much as any other Perſons, and in all probability more. It is poſſible they may be more ſenſible than others of the Intricacies that attend religious Maxims.

THE Natives of *Beni* and *Souſos*, add to their hideous Outcries and Lamentations ſundry Preſents, which, when they go to a Funeral, they carry with them, and divide into three Parts or Shares; one whereof is appropriated to the King's Service; another to the Relations of the Deceaſed; and the third to the Party deceaſed himſelf, with whom 'tis bury'd. For the generality, they erect a Hut on this Occaſion, at ſome ſmall diſtance from the Grave, in which the Relations of the Deceaſed meet together, in order to aſk him what Troubles and Sorrows he meets with in the other World, and to offer him their ſincere and hearty Prayers to Almighty God, to releaſe from all his Afflictions. As to the Kings, and Grandees of their Country, they take Care to bury them with all the Secrecy and Precaution imaginable, and frequently conceal them even in the Boſom of their deepeſt Rivers, that no Perſon whoſoever ſhall be able to extract, or run away with, the immenſe Treaſures which are buried with them.

THEY bury the Kings of *Sierra-Leona* [a] in the High Roads; becauſe ſuch as in their Life-Time have acted in a publick Capacity, and been poſſeſs'd of the moſt important Poſts, ought, according to the Notions of theſe *Negroes*, to appear in publick likewiſe, in ſome meaſure, after their Deceaſe.

The RELIGION *of the* Inhabitants *of the* COAST *of* GUINEA.

SOME of theſe People obſerve the Ceremony of Circumciſion, without aſſigning any manner of Reaſon for their Conduct, which, perhaps, may be grounded on mere [b] Neceſſity. But ſhould ſome certain Cuſtoms be added to it, which are in Vogue with their Neighbours; ſuch as [c] preſenting the choiceſt of their Fruits to a particular God, called [d] *Belly*, and to the Souls of their Relations; refraining from eating Beef or Veal, or any kind of Shell-Fiſh, we may viſibly diſcern the Foot-ſteeps of *Judaiſm*, and the *Paganiſm* of the antient *Egyptians*. This Hint, we preſume, is ſufficient for ſuch to draw Concluſions from, as are fond of reconciling the moſt diſtant Conjectures.

PURCHAS has collected abundance of curious Obſervations, relating to the Religion of theſe People, and their Rites and Ceremonies. Notwithſtanding they have no Books, no Scriptures, nor even any Civil Laws for their political Government, yet 'tis certain, they are not deſtitute of all Religion. They dedicate, and ſet apart Tueſday for the Worſhip of their *Fetiches*, as we do Sunday to the Service of God. This Day of Reſt is very ſtrictly obſerv'd in the [e] Exerciſe of Dancing, *&c.* and this is likewiſe their Day appointed for the Circumciſion of their Children. There is one of their *Fetiches*, it ſeems, whom they acknowledge ſuperior to all the reſt. When any one aſks them what Notion they entertain of the Deity, they anſwer, that he is black, like themſelves; and that, inſtead of being their bountiful Benefactor, he acts like a Tyrant and an Oppreſſor. To this our Hiſtorian reply'd, in the Language of a Miſſionary, that God is white like

[a] The *Naſamonians*, who were Natives of *Lybia*, obſerv'd much the ſame Cuſtom. See the Religious Ceremonies of the *Roman Catholicks*, Vol. I.
[b] See the Ceremonies of the *Jews*, Vol. I.
[c] *Dapper's* Deſcription of *Africa*.
[d] See *De Bry*, and the Print.
[e] An Author, who wrote an Acconnt of *Guinea*, quoted by *Purchas*.

us, is good and gracious, and has done great and marvellous Things for us; that he deſcended from Heaven to Earth for our Sakes, and was crucified by the *Jews* for our Salvation; that after the Diſſolution of theſe our earthly Tabernacles, our Souls ſhall take their Flight to the celeſtial Regions, *&c.* But all this ſeem'd meer Cant and Jargon to theſe *Negroes*; they who chiefly oppoſed the Divine Providence, alledging, that they were no ways indebted to the Deity, but to the Earth, the Waters, the Plants, *&c.* for the many Bleſſings they enjoy'd; and, 'tis no wonder at all to hear them talk in this Strain. If we will but give our ſelves the leaſt Time to reflect, we may eaſily diſcern the Weakneſs and Inſufficiency of ſuch Arguments with the *Negroes*; eſpecially the Abſurdity of inſiſting *on the Whiteneſs of the God of the Chriſtians, in Oppoſition to their black Deity.* Could no better way be found out to confute the *Negroes*, than by recommending a God to them of another Colour from their own?

[a] THE *Fetiches* are the particular Deities of the *Negroes.* Every one has a different Sort, according to the Direction of their *Maſoucki*, that is, according to *Ovington*, who is an Hiſtorian of Veracity, the Prieſts of *Guinea.* They aſcribe their good Fortune, and happy Deliverance out of all Evils, to theſe *Fetiches.* Were they not ſo illiterate as they are, one would be apt to imagine, that they had copy'd the *Taliſmans* of the Eaſtern Nations, which, by Virtue of their Characteriſtics, had an Influence over the Works of Nature, and could prevent an impending Storm of Rain or Hail, that hung over their Heads, or any other Event that they foreſaw would be pernicious to them. But in all probability, their *Fetiches* are much the ſame as the *Manitous* of the Northern *Americans*, which bear a very near Affinity to the *Genii* of the Antients, particularly the *Fauns* and *Sylvans*, *&c.* Theſe *Negroes* pay them all the Teſtimonies of the profoundeſt Reſpect and Veneration imaginable. A Glaſs of Palm-Wine is pour'd out to their Honour, and has the Precedency in all their public Entertainments.

[b] THERE are ſome particular Birds, as alſo the Sword-Fiſh, which they look upon as *Fetiches.* Their Trees likewiſe bear the ſame venerable Denomination; and ſome of them are accounted the Guardians of their Hills and Mountains. They perform their Sacrifices at the Foot of theſe Trees, and they are fully perſuaded, that ſhould any one preſume to lop off one of their Branches, he would be the immediate Cauſe of the total Deſtruction of all their Fruits. [c] Whenever they conſult theſe Trees, as Oracles, they tell us the *Fetiche*, or the Devil, if you pleaſe, aſſumes the Shape of a Black Dog. Sometimes he does not condeſcend ſo far as to make his perſonal Appearance, but delivers his Anſwer inviſible to human Sight. The high [d] Mountains that have been ſtruck with Thunder, and ſuch Hills as are expoſed to the ſame Fate, are look'd upon as the Habitations of ſome of the *Fetiches.* The *Blacks* never preſume to approach them without ſome Oblation or another in their Hands. They ſprinkle Palm-Wine, and ſtrew Millet, and divers other Grains all round about them.

THERE are ſome particular Stones likewiſe, like our Land-Marks, which are reckon'd amongſt the Number of *Fetiches:* And [e] as they are made uſe of for that very Purpoſe too, there is a great Reſemblance, in our Opinion, between them and the God *Terminus*, or the *Terminal-Stone* of the *Romans.* But ſome carping Critic, perhaps, may ſtart an Objection here, and ask, why we ſhould not rather compare them to thoſe Stones which

[a] *Ovington*'s Travels to *Surat*, *&c.*

[b] *Villault de Bellefond*, in his Account of the Coaſt of *Guinea*, ſays, 'tis as ſmall a Bird as a Wren; that its Bill is like a Linnet's; that it is ſpeckled with black and white, and the Ground of its Feathers is a dark grey. If one of theſe Birds happens to fly into a *Black*'s Garden, he looks upon it as a propitious Omen, and takes particular Care to provide plentifully for it.

[c] *Purchas.*

[d] *Idem*, and *Villault de Bellefond.*

[e] *Villault de Bellefond, ut ſup.*

they erected on their High Roads for the Direction of Travellers? But, be that as it will, they place *Fetiches* before their Doors, and theſe tutelar Deities are made in the Form of Grapples, or Hooks, which we generally make uſe of to ſhake our Fruit-Trees. The *Negro* Prieſts faſten theſe to the Stone *Fetiches* beforementioned, which they tell us are as antient as the World itſelf, and afterwards diſpoſe of them to the People, at the beſt Price they can get, for the Preſervation of their Houſes.

THUS much for their larger *Fetiches*; but they have [a] ſeveral beſides of a ſmaller Size, which they carry about them, conſiſting of Bawbles of little or no Value, and which the Prieſts ſell to the *Blacks* after a formal Conſecration of them in their Way. Theſe they wear ſometimes about their Necks, and ſometimes under their Arm-pits. Theſe they pray to conſtantly Night and Morning; to theſe they preſent the choiceſt Morſels of every Thing they eat; and dreſs them, in ſhort, in the gayeſt Attire they can poſſibly procure.

ON that Day which anſwers to our Sunday, the *Blacks* aſſemble themſelves together in a ſpacious Square, in the Center whereof is a ſacred Tree, call'd the Tree of the *Fetiche*. At the Foot thereof they ſet a Table, which is embelliſhed below with Boughs, wreathed in the Form of Crowns. The Table is cover'd with Palm-Wine, Rice, Millet, *&c.* in order to drink and eat after their Service is over, in honour of their *Fetiches*. The whole Day is ſpent in dancing and capering round the Tree of the *Fetiche*, and in ſinging and drumming upon divers Inſtruments of Braſs. Their Prieſt frequently [b] ſits near the Center of the Place before a kind of Altar, on which he offers up ſome Sacrifices to the *Fetiches*. Men, Women, and Children ſit promiſcuouſly round the Celebrant, who reads or pronounces a kind of Homily to them. [c] At the Concluſion, he takes a Wiſp of Straw, twiſted hard, which he dips into a Pot full of ſome particular Liquor, in which there is a Serpent. He either beſmears, or ſprinkles the Children with this holy Water, mumbling over them a certain Form of Words. He obſerves the ſame Ceremony with reſpect to the Altar, and afterwards empties the Pot; and then his Aſſiſtants cloſe the Service with ſome inarticulate, unintelligible Sounds, loud Acclamations, and clapping of Hands. On this ſolemn Day they waſh their Faces and Bodies with more Care and Pains than on any other; for they practiſe Ablutions. They waſh themſelves every Morning, and afterwards draw white Lines upon their Faces, with a Piece of Earth, like Chalk or Lime; as Acts of Devotion, perform'd in Honour of the *Fetiche*.

THE Prieſt, [d] attended by two Women, frequently repairs to the Tree of the *Fetiche*, in order to accompliſh his magical Incantations; at the Foot whereof there appears, as we are informed, a black Dog, which anſwers all his Interrogatories. The Tree is embelliſhed, as in the Print, with ſeveral Bandages of Straw.

THIS is the Nature of their Oracles. If, [e] for inſtance, the King is diveſted of his Prerogative, or defrauded in his Cuſtoms, he has recourſe to the Tree, which he looks upon as his *Fetiche*, and preſents it with ſomething to eat and drink, which is a kind of Oblation. The Prieſts approach the Tree afterwards, in order to intreat it, in the moſt ſolemn manner, to reſolve their Queries. In order to ſucceed in their important Enquiries, they erect a ſmall Pyramid of Aſhes, in which they plant a Bough of the Tree; after that, they take a Pot full of Water, drink a Draught of it, and then ſprinkle the

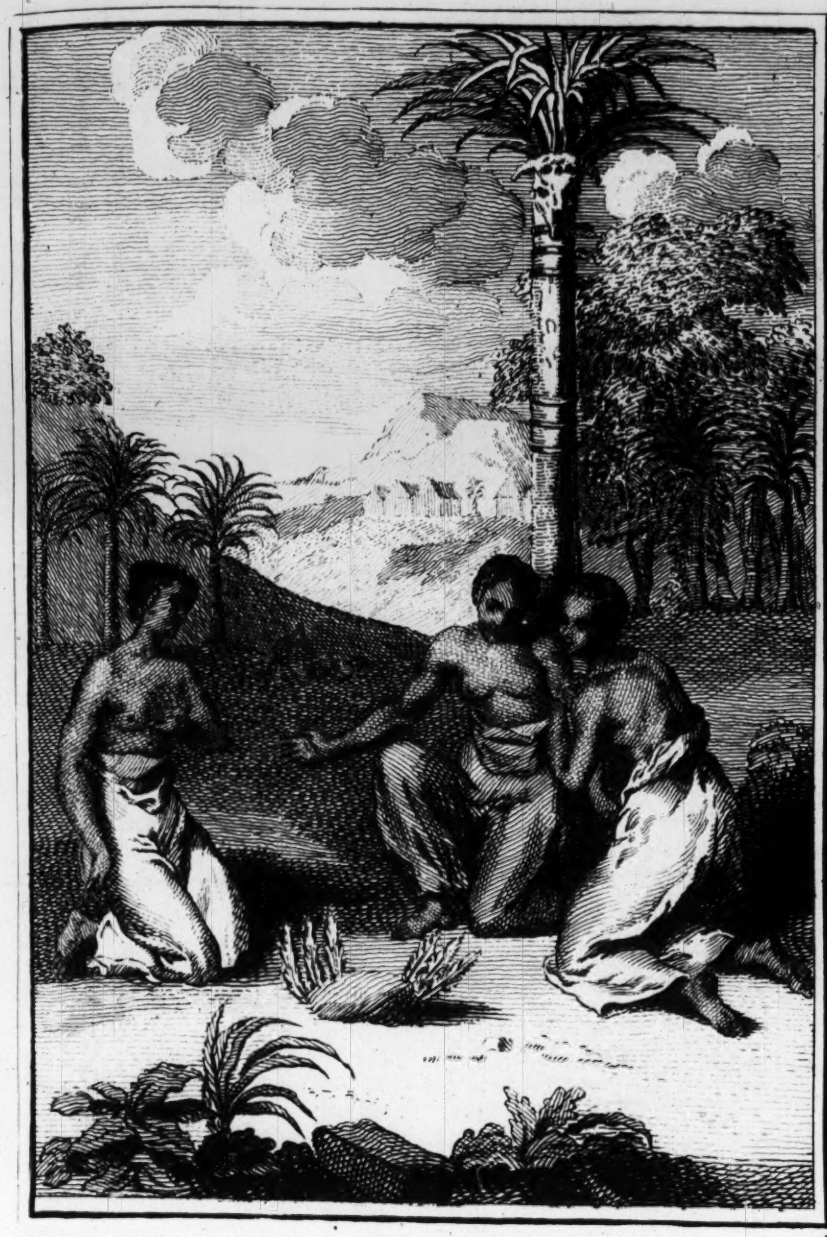
[a] *Villault de Bellefond*, and *Purchas*.

[b] *Purchas*.

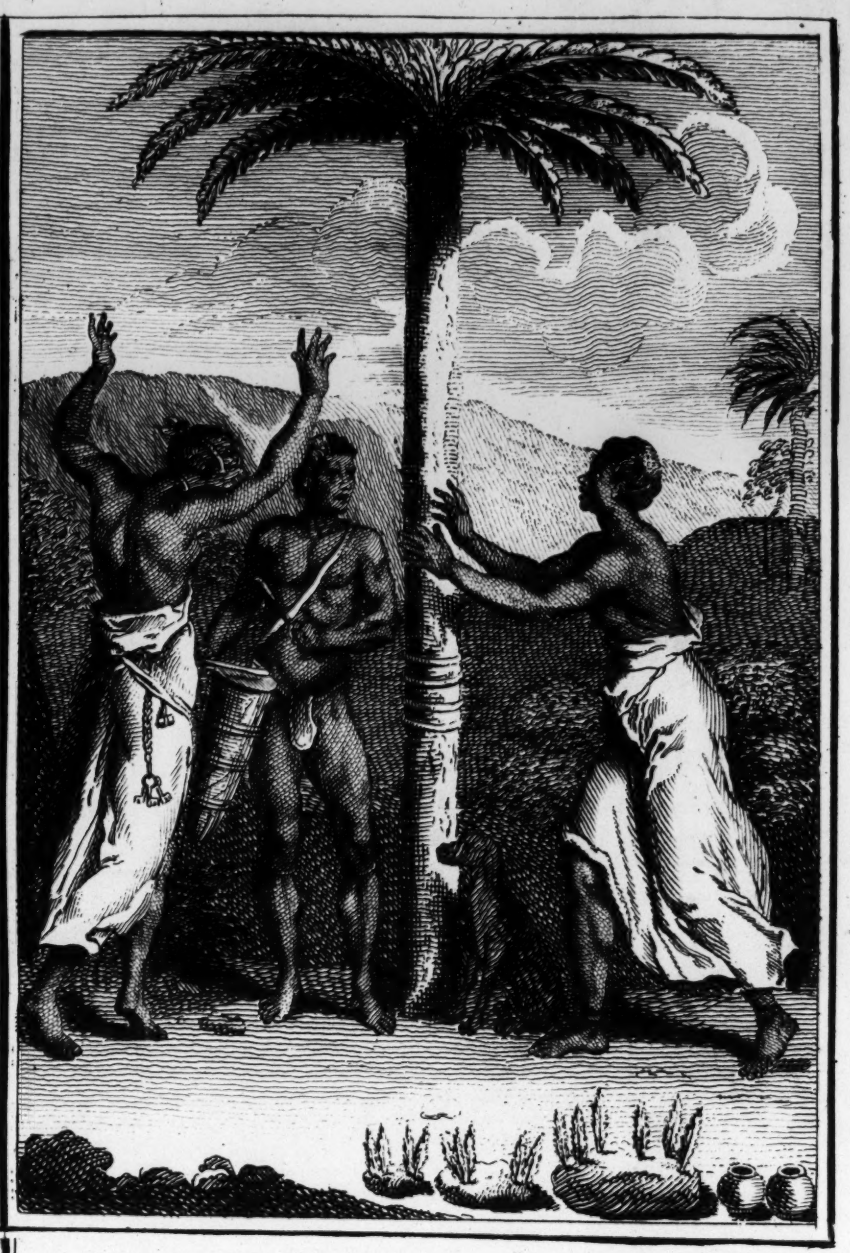
[c] They are of Opinion, that there are good and bad *Fetiches*. Their Aſperſions are accounted Preſervatives againſt the latter.

[d] *De Bry*. See the firſt Figure in the Print. The ſecond repreſents another kind of Conjuration, which they practiſe according to *De Bry*, in order to procure Rain, and a good Trade.

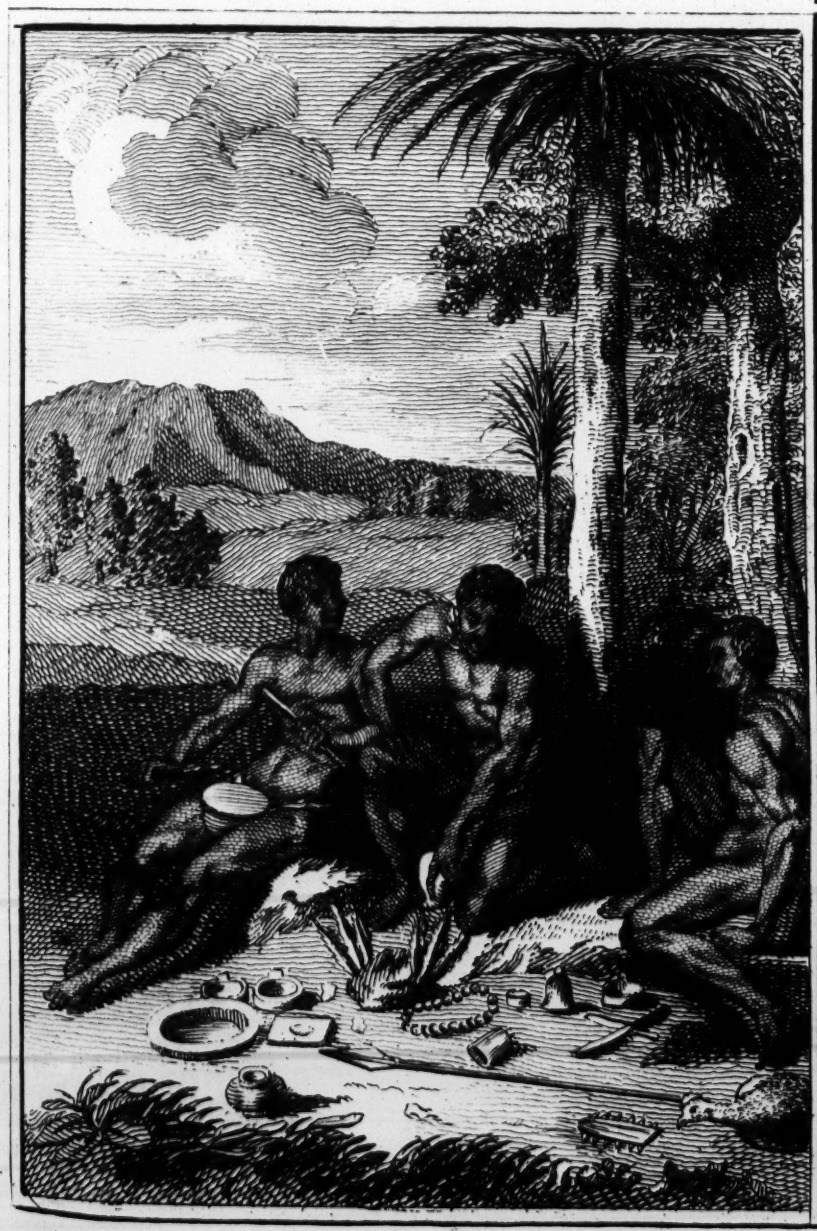
[e] *Purchas*, ibid.



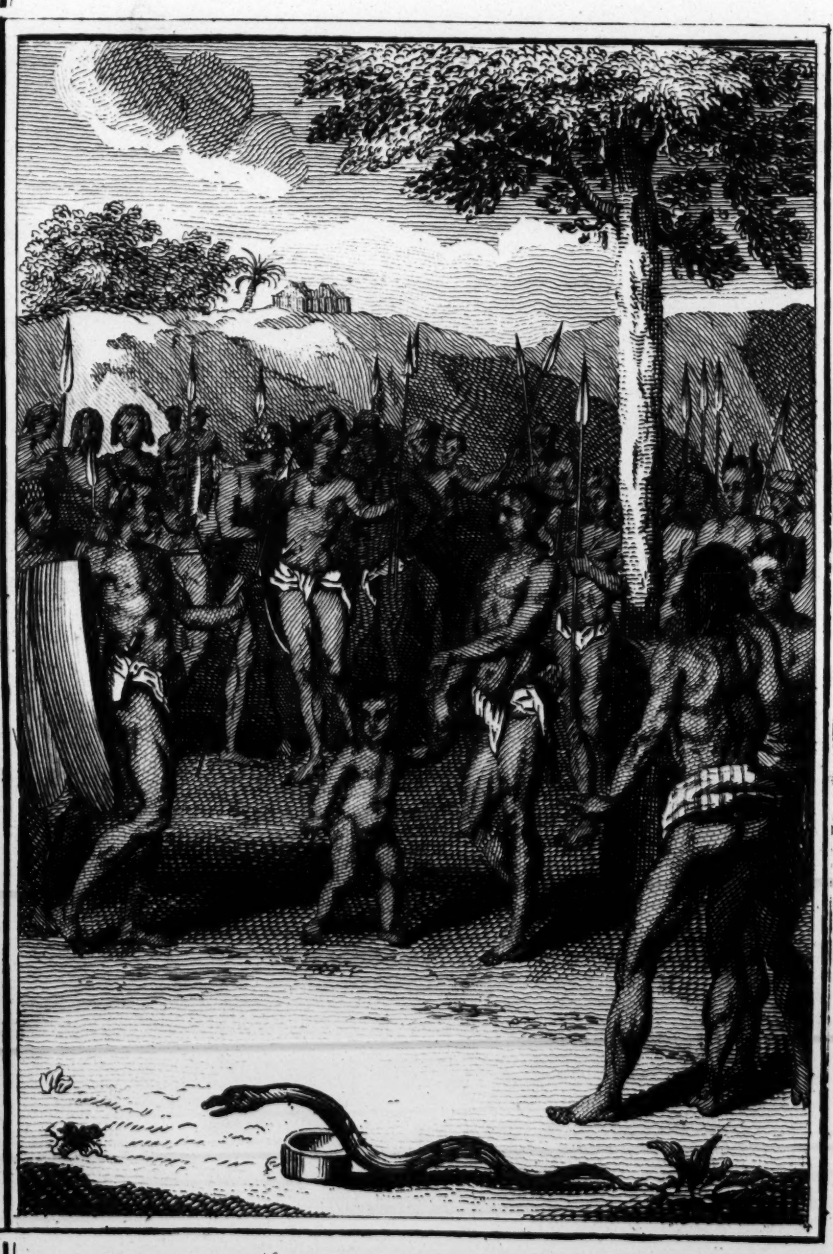
Autre Ceremonie pour demander de la PLUIE *&c.*



ceremonie Religieuse des Peuples de GUINÉE *a l'honneur de leur* DIVINITE.



Leur COMMEMORATION *des* MORTS.



Ceremonie des Peuples de GUINÉE, *pour la* CIRCONCISION *d'un* ENFANT.

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Bough. This Ceremony is attended with a certain Form of Words, mumbled over amongſt themſelves, which, in all probability, are very myſterious. Having proceeded thus far, they ſprinkle the Bough a ſecond Time, and beſmear their Faces with ſome of the aforeſaid Aſhes. Soon after this, as they aſſure us, the *Fetiche*, or the Devil, delivers his final Anſwer.

VILLAULT DE BELLEFOND has given us a Deſcription of another Sacrifice of theſe *Blacks*, dedicated to one of thoſe evil, or miſchievous *Fetiches*, which we have already mentioned. " I ſaw, ſays he, a Man and a Woman at the Door of a certain Houſe in " one of their Cantons or Provinces, who had kill'd a Chicken, and were draining its " Blood upon ſome Leaves, which they had ſtrew'd upon the Ground; and when the " Blood would drop no longer, they cut it all in Pieces, look'd wiſhfully at the Leaves, " and turning one towards the other, kiſſing their Hands, cried out, *Mecuſa*, *Mecuſa*, " *Mecuſa*; *Be propitious to us, be propitious to us.* I would not interrupt them during " the Ceremony; but after all was over, I begg'd they would inform me of what they " had been doing. The *Fetiche*, they ſaid, of that Diſtrict, had moſt ſorely beaten and " abuſed them, and that therefore, they had been providing ſome Victuals for him, " in order to appeaſe his Vengeance..... This *Fetiche* was nothing but a *Tile*, wound " round about with Straw..... I broke the *Tile*, and planted a *Crucifix* in the Room " of it"..... The Author of this Narrative ſerv'd all the *Fetiches* in the ſame diſreſpectful Manner, and ſubſtituted *Croſſes* in their Room, after he had convinc'd the *Blacks*, that a Chicken ſo ſacrificed, was not Food for any Mortal, as they vainly imagined. He exhorted them, likewiſe, if ever their *Fetiche* ſhould attempt to moleſt them again, to take ſome little *Crucifixes*, and kiſs them, and then make the Sign of the Croſs. Many of them liſtned to his wholſome Admonitions, and exchanged their *Fetiches* for *Croſſes*.

OUR zealous Traveller reſolved to puſh the Reformation he had thus happily begun, ſtill further. " I got a Guide, ſays he, to conduct me to their *Fetiche Major*, which " was erected on the Plain, and ſet apart for the Celebration of their Sacrifices. This I-" dol was a large Stone cover'd with Earth, which I firſt clear'd off, and then broke above " five hundred Hooks or Grapples which were about it; after this, I apply'd myſelf to " one of their Prieſts, and aſked him, whether he had any *Fetiches* to diſpoſe of. He " reply'd, that I had one (meaning one of the aforeſaid Hooks which I had taken away) " and that he expected to be paid for it. I prevail'd on him to go with me to the before-" mentioned *Fetiche Major*; and when he perceiv'd that I had broke it down, he imme-" diately aſſembled all his fellow Prieſts together, and informed them of what I had done; " who unanimouſly cried out, that 'twas the greateſt Miracle in the World, that I was not " ſtruck dead upon the Spot. In order to make you ample Reſtitution, ſaid I, I plant " here this *Croſs*; and if any one of you preſumes to touch, or approach it, unleſs with " awful Reverence, and on your bended Knees, he ſhall die that very Moment. They " ran back howling to their reſpective Apartments, in the utmoſt Diſorder and Confuſion." It muſt be ſuppoſed, that this zealous Reformer added proper Inſtructions to his outward Performance, without which, the *Blacks* would have added Prophanation to Idolatry, and look'd upon *Croſſes* as more formidable *Fetiches* than their own. What other Idea could theſe ignorant and idolatrous People entertain of two Pieces of Wood, the innate Virtues whereof are perfectly unknown to all the World, but *Chriſtians*.

Their

Their PRIESTS; *their* FORM *of taking a ſolemn* OATH; *their* FESTIVALS, *&c.*

THEIR Prieſts follow no manner of Employment, but are entirely maintained and ſupported by their *Lay-Blacks*, who are as benevolent and liberal to them as poſſibly they can, in order to ingratiate themſelves into their Favour, and be remembred by them in their Prayers. In return of their Civility, they ſell theſe *Blacks* ſuch *Fetiches* as they have bleſt, or conſecrated by a ſolemn Touch of the Tree of the *Fetiche*.

THE Dreſs of theſe Prieſts, according to the Deſcription given of it by *Villault de Bellefond*, very much reſembles a Coat of Armour, made of Serge, or coarſe Linen. They wear a Scarf round their Waiſt, embelliſh'd with little parch'd Bones of Chickens, which, ſays he, bear a very near Affinity to the little Shells, or Trinkets of the Pilgrims of St. *Michael*. The other Parts of their Body are entirely naked. They wear Garters about their Legs, made of the Bark of the Tree of the *Fetiche*.

As to their Ceremony of taking a ſolemn Oath, we ſhall give you an Account of it in the Words of the Author before quoted, who was an Eye-Witneſs of the Solemnity. "A *Moor*, that had been taken in Cuſtody, on Suſpicion of Theft, was brought before "the *Daniſh* General, in order to take his ſolemn Oath, and eat up, as they call it, his "*Fetiche*. I had a great Inclination, ſays he, to ſee this Ceremony; and in the firſt Place, "I obſerv'd that a Slave brought in a large Bunch of Thorns and Briars in a Basket. "Theſe Prickles were covered with Leather. In the Middle of them was a ſmall Quan-"tity of Tallow, Wax, Feathers of Parrots, Bones of boiled Chickens, the Feathers of their "own Country Bird, called the *Fetiche*, &c. all which, mixt up together, compoſes a "*Fetiche*, which they are obliged to eat; and if they don't burſt, they are diſmiſſed, "and look'd upon as falſly accuſed. One of their Prieſts, who was then preſent, de-"clared he had made it the ſtrongeſt he poſſibly could, and told the *Moor*, that if he "prov'd perjur'd, he would die the Moment he ſwallow'd down his *Fetiche*." The Oath conſiſts likewiſe in drinking a Draught of a particular Liquor, extracted from ſeveral Drugs and Herbs, which are an eſſential Part of the *Fetiche*. [a] They have alſo another Ceremony, which is ſometimes practiſed for the Atteſtation of a Truth; and conſiſts in daſhing their Foreheads againſt the Feet, Breaſt, and Arms, of the Perſon who demands Satisfaction, pronouncing withal a particular Form of Words three Times ſucceſſively; and clapping their Hands, ſtamping with their Feet upon the Ground, and in fine, leaving their *Fetiches* upon the very Spot.

WHEN the *Negroes* of *Cabo de Monte* enter into any Treaty, they cut the Throats of ſeveral Hens, or Chickens, drink up part of the Blood of them, and preſent the Cup to the other Party; afterwards they order the Fowls to be dreſs'd, with which they regale themſelves and their new Allies. To complete and cement this happy Union, they ſhare the Bones, which are carefully preſerved on both Sides, as a Memorial of their Contract; and when at any Time a Rupture happens on either Side, they who are aggrieved, ſend their Bones to the others, to intimate, that they have forfeited their Honour, by a ſhameful Neglect of their Engagements.

[a] *Villault de Bellefond.*

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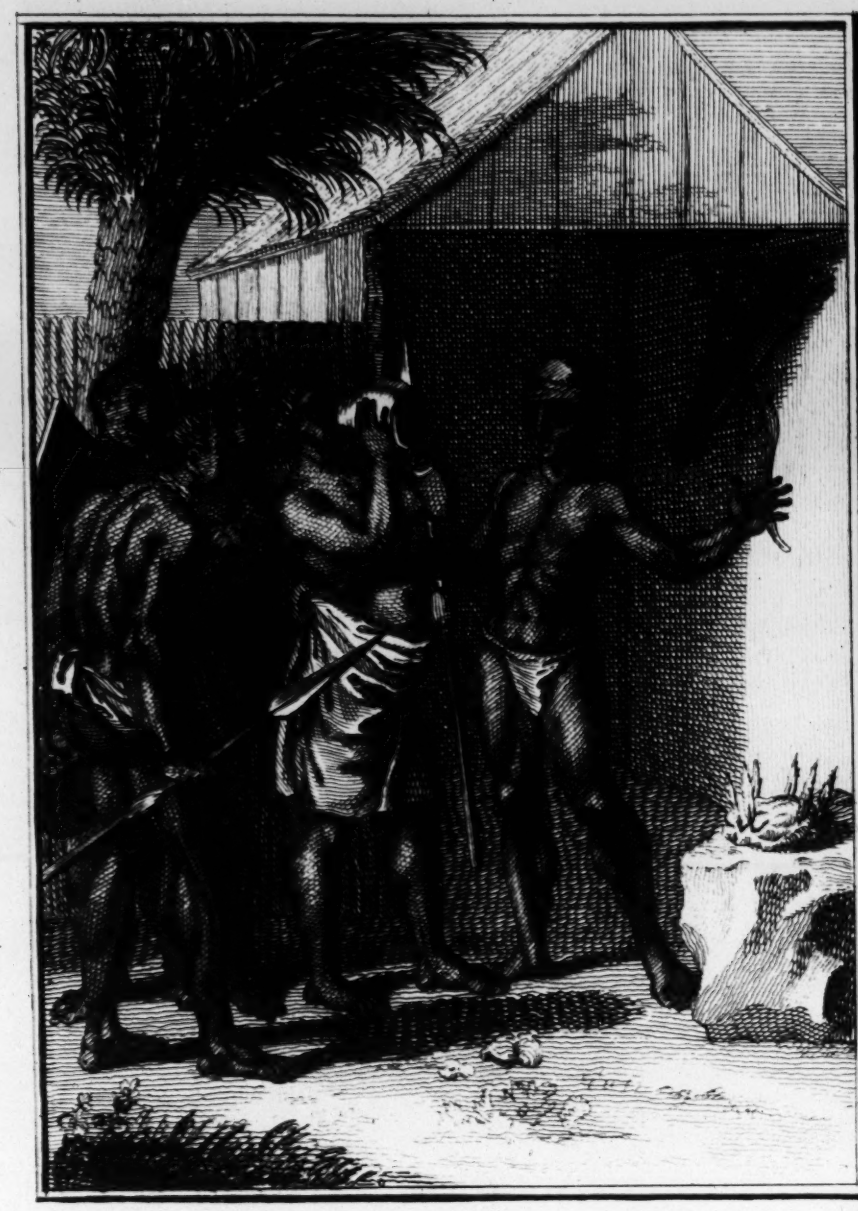
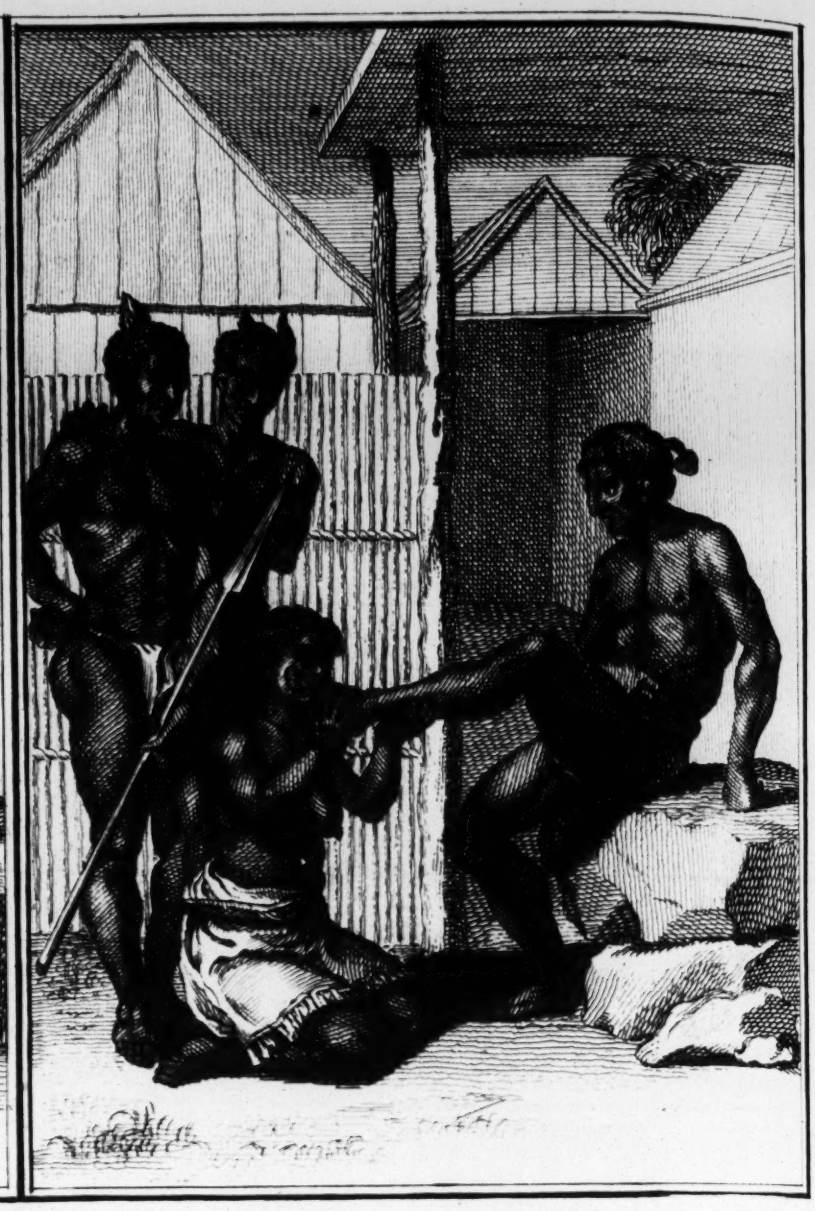
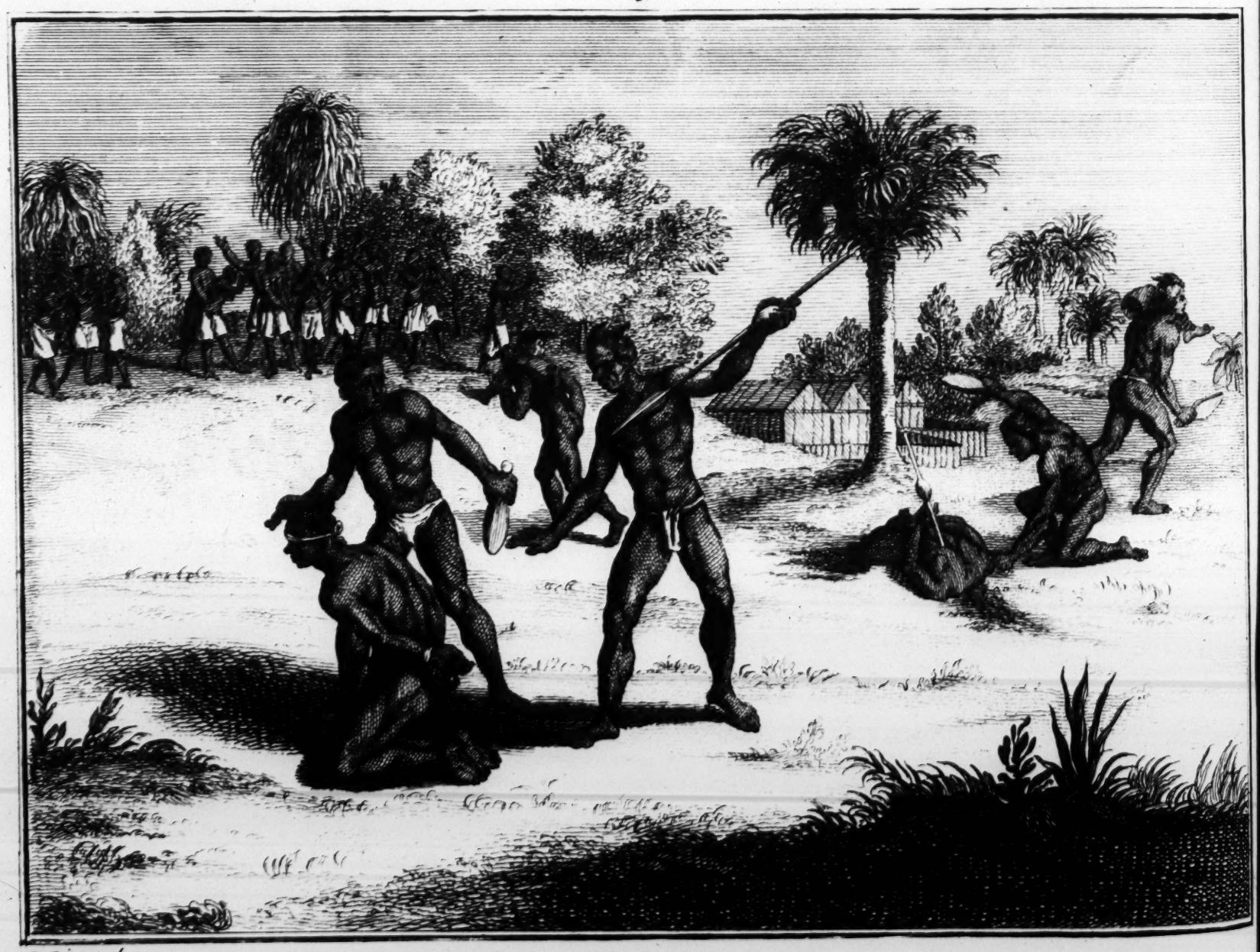


MANIERE dont leurs **FEMMES** *se justifient de l'*ACCUSATION *d'*ADULTERE



MANIERE dont les **NEGRES** *de* **GUINÉE** *font leur Serment*



B. Picart. de.

SUPLICES des PEUPLES de GUINÉE.

When the *Negroes*, who live between *Cabo Formoſo* and *Amboſine*, take an Oath, in order to acquit themſelves from any ſcandalous Imputation, they cut or ſcarify one of their Arms, and afterwards ſuck the Blood out of the Wound.

In order to procure Succeſs in their Fiſhing, and ingratiate themſelves into the Favour and Affection of their *Fetiche*, they throw Rice, Millet, and divers other Grains into the Sea; and in hopes of finding a plentiful Store of Gold, they allure him with Sacrifices, which conſiſt in ſtrewing divers ſorts of Eatables all round their Mountains, and their conſecrated Trees. After their Seed-Time is over, they burn the Brambles which they find in their Fields, with abundance of Solemnity. This Ceremony conſiſts in ſinging, dancing, and pouring Palm-Wine into the Fire, in honour of their *Fetiche*.

[a] The Anniverſary of their King's Coronation, is one of their moſt ſolemn Feſtivals. This Day is call'd the Feſtival of the *Fetiches*. His Majeſty invites all his Court to a ſumptuous Entertainment; and they, as an Acknowledgemnt of the Favour, make him ſeveral very conſiderable Preſents. The Feſtival opens with Sacrifices, and concludes with all Manner of Riot and Licentiouſneſs.

[b] The Creation of a Peer, or Gentleman, is likewiſe another very remarkable Holiday. Such young Gentleman, in order to diſcharge himſelf from his Soccage, is obliged to make a Preſent to all the Nobility in general, of a Dog, a Sheep, and a Cow. The Feſtival opens with an elegant Collation. The Populace reſort in Crowds to the Place appointed for the Solemnization of it; ſome either beating their Drums, or jingling their Bells, *&c.* and others arm'd with their Javelins and Bucklers, having their Faces and Bodies beſmear'd all over with yellow Paint. Thither likewiſe the Peer, thus to be created, is carried in State, ſeated in a kind of Litter, with two Slaves crouching under his Feet, and attended by ſeveral young *Negroes* of Diſtinction. A little Page carries a Chair for him to ſit on, when he is obliged to ſpeak upon any particular Occaſion. The Nobility, who go thither to congratulate him on his happy Advancement, take a Wad of Straw, and lay it under his Feet, which is look'd upon as a Teſtimony of the profoundeſt Veneration and Reſpect. The Court Ladies, likewiſe, pay all due Honours to the Spouſe of this new created Peer: As for inſtance, they dreſs her to the beſt Advantage, adorn her Head with little Golden *Fetiches*, hang a Gold Chain about her Neck, preſent her with a Horſes Tail, to make uſe of as a Fan, [c] which they beſmear all over with white Paint, and throw Salt into her Lap. When the whole Aſſembly are ſeated in the Order generally obſerved amongſt them, a Cow is introduced in Triumph by abundance of Nobility dancing and ſinging in the Proceſſion. The Beaſt is afterwards faſten'd to a Stake, and ſurrounded by a Multitude of *Blacks*, who beat [d] their Drums, and play upon divers Inſtruments of *Mooriſh* Muſick; whilſt others, more ſprightly and active, [e] dance, and divert the Company with their warlike Exerciſes.

The Ladies likewiſe amuſe themſelves much after the ſame manner. 'Tis their peculiar Province to attend the new created Peer and his Spouſe to their Chariot, and air them, throwing Flour in their Faces as they go along. In the Evening they conduct them home in abundance of Pomp and Grandeur. In ſhort, the Feſtival concludes with the Sacrifice of the Cow, which is divided amongſt the whole Aſſembly, the new-created Peer and his Wife only excepted; for ſhould they partake of the leaſt Share of it,

[a] *Villault de Bellefond.*

[b] *Purchas.*

[c] *De Bry.*

[d] A kind of *Biſcaian* Drum. They have another Inſtrument beſides, which very much reſembles our Guitars. It has ſix Strings, compoſed of Reeds. *Villault de Bellefond*, and *Purchas.*

[e] At the ſtriking up of theſe Inſtruments, the Men and the Women firſt divide themſelves into two oppoſite Parties; then ſet, and fall back in Time, ſnapping their Fingers, nodding their Heads, whiſpering in each other's Ears, and flurting their Fans. *Idem.*

they would infallibly die at the Year's End. However, they carry the Head away with them; and after they have painted it with ſundry Colours, adorn it with little *Fetiches*, and hang it up in their Houſe, as a public Memorial of their Dignity and Advancement.

MOREOVER, the *Mooriſh* Nobility never fail to celebrate likewiſe the Anniverſary of their Admittance. On that Day the Head of the Cow is dreſs'd in the moſt elegant Manner, and expos'd by every one to public View. They have another Feſtival-Day, on which the Nobility, to diſtinguiſh themſelves from the Populace, paint their Bodies all over with white and red Streaks, and hang about their Necks ſome little Garlands, wreath'd with Straws, and a Variety of Greens.

The CUSTOMS *which are obſerv'd on the* BIRTH-DAYS *of their Children; their* NUPTIAL RITES, *and* FUNERAL SOLEMNITIES.

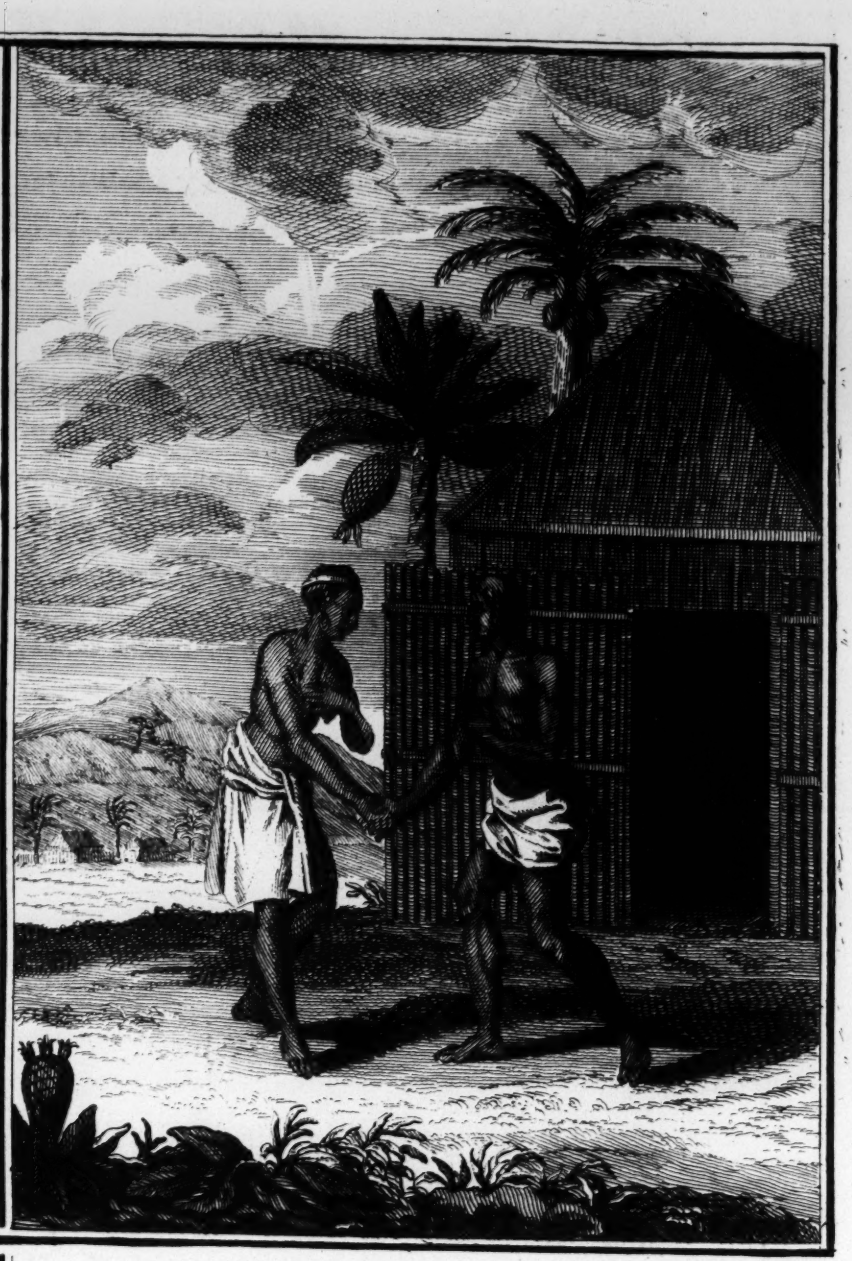
VILLAULT *de Bellefond* aſſures us, that the *Negroe-Women* hang round the Necks of their Infants, *little Trinkets of Gold, ſtrung with the Shreds of the Fetiche-Tree*, in order to ſecure and protect them from all Diſaſters. "And "moreover, adds he, in Proportion as they advance to the Age of four Years, they "twiſt round their Legs and Arms ſeveral little Sprigs, wreath'd circular, like Rings, "which they purchaſe of their Prieſts, as Preſervatives againſt all Misfortunes." *Purchas*, on the Credit of ſome Travellers, tells us, That they dreſs the Bodies of their little Children with Bandages made of Bark, which they embelliſh with a Variety of *Fetiches*, being firmly perſuaded, that after ſuch prudent Precautions, the Devil can touch no Part of them; and beſides, they look upon them as highly ſerviceable to ſupply their Want of Strength. It is alſo a common Cuſtom amongſt them to circumciſe both Sexes. This Ceremony is perform'd with abundance of Solemnity, when their male Children are about ſixteen Years of Age. At ſuch Times they make Bone-Fires, and ſing and dance at the Celebration of this joyful Feſtival. [a] But above all, the *Negroes* take peculiar Care to be furniſh'd with a ſufficient Quantity of Proviſions of all Sorts, that the foul Fiend, or evil Spirit, may have wherewithal to regale himſelf, and not be at leiſure to incommode, or injure their Children; but this is doubtleſs all Artifice and Prieſtcraft.

As to their Nuptial Ceremonies, we ſhall in the firſt Place give you an Extract from our *French* Traveller. [b] As ſoon as their young Men are able to get their Livelihood, their Parents, ſays he, begin to think of ſettling them in the World, and finding out ſuch Wives as may be moſt ſuitable to their Inclinations. If both Parties approve of each other, the Maiden is demanded in Form, and the Parents meet together, attended by a Prieſt, who preſents them with ſeveral *Fetiches*. The intended Bride ſwears by her *Fetiches*, and makes the moſt ſolemn Proteſtations before all the Company then preſent, of Love and Conſtancy to her intended Husband; after which they reciprocally join Hands. The [c] Bridegroom, however, binds himſelf by no farther Obligations, and the whole Ceremony conſiſts in nothing more than what is delineated in the Print hereunto annexed. Although Polygamy is in vogue amongſt them, the Wife, thus married, is look'd upon as the only Perſon who has a legal Right and Title to her Husband; and, moreover, if we may credit our Traveller, the Husband cannot

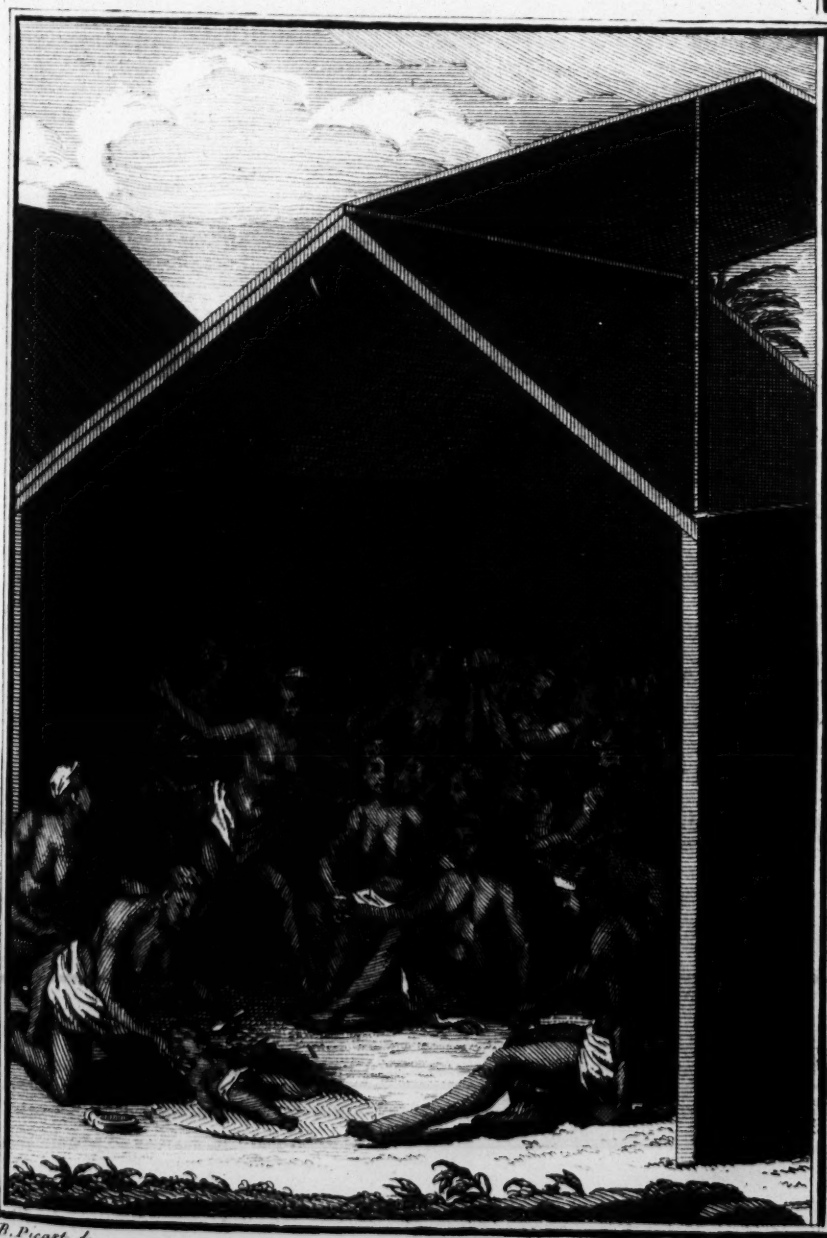
[a] *Purchas.*
[b] *Villault de Bellefond.*
[c] *Purchas.* See the Print.

take

MANIERE de se Saluër le matin en GUINÉE.



Leur MANIERE de se MARIER.



B. Picart. de.

CEREMONIES de L'ACCOUCHEMENT.

L'ACCOUCHÉE, vâ laver son ENFANT dans la Riviere.

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take a ſecond Wife, without the free Conſent and Approbation of the firſt. His ſupernumerary Wives are, properly ſpeaking, no better than Concubines, and only lie with him alternately, according to their Priority of Marriage; but his lawful Wife lies with him three Nights ſucceſſively.

THE young Man's Father gives him no manner of Portion; [a] he has nothing to truſt to but what he earns by his own Induſtry and Application to Buſineſs, and depends entirely on his own Ingenuity for the Support of his Family. The young Woman's Portion ſeldom amounts to more than ſix or ſeven Crowns, or thereabouts. Sometimes, indeed, there is an additional Preſent of a young Slave, to wait on the new married Couple. As ſoon as the true and lawful Wife begins to grow old, the favourite Concubine aſſumes her Place. From that Time, the former becomes a meer domeſtic Servant, takes care of the Houſe only, and concerns herſelf about none of her Husband's other Affairs, all the Remainder of her Days.

[b] ADULTERY is puniſh'd by a Mulct, or an Amerciament. If the Wife proves unchaſt, ſhe is immediately divorced. If ſhe is only ſuſpected, ſhe is obliged, in order to clear her Innocence, and juſtify her Conduct, to ſwear ſolemnly by her *Fetiche*, and eat a ſmall Quantity of [c] Salt, or drink a ſmall Potion of a particular Liquid. She never preſumes, however, in caſe ſhe is conſcious of her Guilt, to take ſuch Oath, firmly believing, that the *Fetiche* would reſent the Affront, and deſtroy her that very Moment for her Perfidy and Profaneneſs.

As to their Funeral Solemnities, they [d] waſh their Dead, and lay them afterwards in a kind of Coffin, made either of Oziers, the Bark of Trees, or Bulruſhes. This Coffin is, properly ſpeaking, no better than a large Baſket. The Relations, Friends, and Neighbours of the Deceaſed repair to his Houſe, and there with Sighs, Sobs, and Tears, beg of him to declare the true Cauſe of his Departure. After that, they dance and ſing ſeveral doleful Ditties; then take a ſolemn Tour round his Houſe, and make a hideous Noiſe with their Frying-Pans and Kettles. During this Ceremony, a female Friend goes a begging from Houſe to Houſe, in Behalf of the Deceaſed, and purchaſes with the voluntary Contributions ſo rais'd, an Ox, or a Sheep, for the Prieſt, who attends on this Occaſion, in order to oblige and gratify the particular *Fetiche*, who is to uſher the Deceaſed into the other World. The Prieſt, after he has ſacrificed the Beaſt, thus preſented to him in the Behalf of the Deceaſed, ſheds its Blood in honour of all his *Fetiches*, which are after this rang'd [e] all in Order, cloſe by one another, the largeſt in the Center, each furniſhed with his Bumper, and adorn'd with Corals, Beans, and Feathers. At the ſame Time his neareſt Relation kills a Hen, with the Blood whereof the Prieſt ſprinkles all theſe *Fetiches*. His Wives, or Relations, dreſs this Fowl, and ſerve it up to them in Form. After this, the Prieſt puts on a Collar, compos'd of particular Herbs, and begins his magical Incantations, by muttering a Parcel of obſcure myſtic Terms; then he takes ſome Water, or Palm-Wine, in his Mouth, and ſpirts it upon the *Fetiches*. In the next Place, he takes a ſmall Quantity of thoſe Herbs whereof the Collar is compos'd, and moulds them into the Form of a little Ball, which he paſſes and repaſſes twice or thrice together through his Legs. During the Performance of this Ceremony, he pays his Reſpects to the old *Fetiches*, and after a folemn Manner takes his Leave of them. He continues to ſqueeze, and mould the Reſidue and Remainder of the Herbs between his Hands, and [f] after he has mix'd them with the Tal-

[a] *Purchas.*
[b] *Idem ibid.*
[c] A particular kind of Salt, according to *Purchas.*
[d] *Villault de Bellefond*, and *Purchas.*
[e] Immediately after the third Print in the Plate.
[f] *Villault de Bellefond.*

low and Greaſe of the old *Fetiches*, throws the whole into one large Maſs or Lump, which he daſhes againſt his own [a] Face, and afterwards divides it into ſmall Parts or Parcels, which he ſtrings upon the Bark of the ſacred Tree, and diſtributes amongſt the Company; the Remainder of the Maſs is interred with the Deceaſed, and look'd upon as the Guardian *Fetiche*, that attends him on his Journey to the other World.

[b] After all theſe Preliminary Ceremonies, the Deceaſed is expoſed for half a Day to public View, having his Head muffled up, and his Hands ſpread open. Afterwards the Women convey him to the Grave; the Burial of the Dead being their peculiar Province. All his Female Neighbours follow the Corpſe, which is carried after the manner here delineated. The Men never attend the Funeral, unleſs the Party deceaſed is to be convey'd to ſome other Town; for they are extremely ambitious of being bury'd where they were born; and in that Caſe, the Men wait on him Rank and File. As ſoon as the Corpſe is arrived at the Burying-Ground, they make a Grave for it, of about four or five Foot deep. There they lay him, and cover him up ſo cloſe, and ſo carefully with Wood, that not the leaſt Duſt of Earth can poſſibly touch him. His favourite Wife throws his *Fetiches* over him, lays the greateſt Part of the Implements, or Tools of his Trade or Occupation by his Side, and if there was any Thing beſides which he had a peculiar Regard for, that is generally added to oblige him. All things thus adjuſted, the Aſſiſtants walk in Proceſſion round the Grave, and with hideous Lamentations take their laſt Farewel of him. When the Corpſe is depoſited in the Grave, the Women that interr'd him, [c] crawl over it backwards and forwards; after this, they riſe, and return home, where they ſpend the Remainder of the Day in Junketting, and other agreeable Amuſements.

OVER the Tomb they erect a little Pent-Houſe. No one ever offers to meddle with the Proviſions or Preſents which are made the Dead, and laid with them in their Graves, except their Sextons, and ſuch Perſons as are employ'd in their Interment, who are allowed to take from thence their cuſtomary Fees. They furniſh their Dead with a new Stock of Proviſions once a Year.

[d] WHEN their King dies, they expoſe him to public View for ſeveral Days together; and during all that Time, they wait on him with the ſame Attention and Reſpect, as if he were alive: But when he begins to ſmell and be offenſive, ſome of his Slaves convey him away, and inter him in ſome ſecret Place, with all his *Fetiches*, his Fire-Arms, and other warlike Trophies, and ſuch Proviſions as they ſee moſt convenient. Whilſt theſe Slaves are thus privately employ'd in the Interment of his Majeſty, the Populace make it their Buſineſs to murder ſeveral Women, Maids, Boys, and Slaves, to accompany their deceaſed Monarch in his Journey to the other World. They are cut off, however, according to Cuſtom, by Surpriſe; that their untimely Death, we preſume, may ſeem the leſs terrible and ſhocking to them. The Bodies of theſe his new Attendants are buried with him, and their Heads are ſtuck upon Poles all round his *Mauſoleum*. Two Guards ſtand Centry to ſecure his Funeral Properties and Proviſions.

Their MILITARY DISCIPLINE.

AS ſoon as the Signal of War is given, and they receive Orders to march, [e] every one paints his Face with Red or Yellow, according to his own Fancy. They paint likewiſe their Breaſts and Arms much after the ſame Manner, with an Appendix of Croſſes,

[a] *Purchas.*
[b] *Villault de Bellefond.*
[c] See *De Bry*, and the Print annex'd.
[d] *Idem, ibid.*
[e] *Purchas.*

CEREMONIE FUNÈBRE des HABITANS de GUINÉE.

B. Picart. f.

SEPULTURE d'un ROI de GUINÉE.

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Serpents, &c. They protect and ſecure themſelves with their *Fetiches* and large Graſs-Collars, as thick as their Arms, which they imagine are capable of charming, or warding off the Blows of their Enemies. Every individual Perſon, Man, Woman, and Child, march into the Field of Battle; for 'tis an eſtabliſh'd Cuſtom amongſt them, to leave their Houſes perfectly empty on ſuch emergent Occaſions: Nay, when they are apprehenſive that their Engagements will prove warm, precarious, and of long Duration, they ſet Fire to all their Towns, Villages, and Habitations, under the ſpecious Pretence, that by ſuch Means they ſhall deprive their Enemies of the Advantages they might reaſonably expect in caſe of their proving victorious; and to prevent their own Soldiers from thinking of, and longing after their native Home. Such as are taken Priſoners they make Slaves; and ſuch as are ſlain in Battle, they eat. When a Peace is concluded upon, they only ſend Hoſtages, or Pledges of War on both Sides, to ratify and confirm it.

THEIR Puniſhments and Corrections conſiſt only in Penalties and Confiſcations, even in Capital Caſes; but if the Malefactor is incapable of anſwering ſuch legal Amerciaments, his Life muſt be the Forfeit. He is beat to Death with their *Aſſagail*, and then his Head is cut off, (for till that deciſive Stroke a Man is not thoroughly dead, in the Opinion of the *Negroes*) and delivered to his Relations, who order it to be boiled, the better to clear the Skull, which they afterwards hang up in the Houſe as near as may be to their *Fetiche*: The Body is quarter'd, and then the Women flock round about it, and bathe it with their Tears.

The RELIGION *of the* Natives *of* Benin *and* Ardra.

[a] *DAPPER* aſſures us, That the Natives of *Benin* worſhip the Devil, and offer up both Men and Beaſts in Sacrifice to him. They acknowledge, notwithſtanding, that there is a Supreme Being, who created the Univerſe, and governs it by his all-wiſe Providence, tho' they make no manner of ſolemn Vows or Supplications to him. For, ſay they, 'tis needleſs, if not impertinent, to invoke a Being, that, in his Nature, is good and gracious, and by Conſequence, incapable of injuring or moleſting us. But that is not the Caſe with reſpect to the Devil; they endeavour to appeaſe his Wrath, and ſooth him with Sacrifices, being conſcious of the Miſchief he does, and is capable of doing. Moreover, each of them have their *Fetiches*, and their *Fetiſſero*, who is a kind of Father Confeſſor, by whoſe Aſſiſtance they conſult their *Fetiche* on all emergent Occaſions. This Oracle, according to the ſame Author, reſolves their Queries thro' a Pot, with three Holes in it. They are likewiſe profuſe in their Sacrifices to the Sea, in order to ingratiate themſelves into her Favour; and when theſe People ſwear in the moſt ſolemn Manner, 'tis either by the Sea, or the King upon the Throne.

THE *Quoias* call the Supreme Being *Canon*: And the Author, who has abridged *Dapper*'s Account of *Africa*, in his *Biblioth. Univerſ.* is of Opinion, that the Term *Canon* comes from *Cana*, a *Hebrew* Word, which denotes actual Poſſeſſion.

[b] SOME of their Neighbours acknowledge but one God, and hold that he rewards the Righteous, and puniſhes the Wicked. They have likewiſe an obſcure and faint Idea of

[a] Deſcription of *Africa*.
[b] The ſame Author in the Deſcription of the Natives of *Cabo de Monte*, and the Parts adjacent.

the Day of Judgment. They [a] imagine, that the Souls of the Dead take Cognizance of all Tranſactions here below, and for that Reaſon offer up their moſt ſolemn Addreſſes, Vows, and Oblations to them. Whenever they purſue the Chace, or engage in any Undertaking, though never ſo trivial, they take peculiar Care to make ſome ſort of an Oblation to the Souls of their Relations. They likewiſe make ſumptuous Entertainments in honour of the Dead, eſpecially of their neareſt and deareſt Kindred, who are the Patrons and Protectors of their reſpective Families; for, to talk in their own Dialect, every Soul is the Guardian of its Relations; and 'tis for that very Reaſon, that their King never enters upon any Projects, or comes to any determinate Reſolution, till he has firſt invoked the Souls of his Anceſtors.

THESE Souls, or Spirits, for the generality, reſide in the Woods. Such as are afflicted either in Mind, Body, or Eſtate, reſort to their ſolitary Retreats, and there moſt humbly implore their Aid and Aſſiſtance. For the reſt, they have neither Temples, Chapels, nor Congregations. The Wood that is adjacent to their Town, is, as we have already obſerved, all the Temple they can boaſt of. There they offer up their Sacrifices, perform their Libations, and make their Preſents to the Spirits. Their own Wives and Children, and all Strangers, are excluded from theſe Acts of Devotion; for, according to their Notion, the Spirits would inevitably deſtroy them.

WE ſhall not dwell on their Cuſtom of Circumciſion, which is as much in Vogue with them, as the other *Negroes* and *Moors*; and their little Ones never fail to undergo the Operation, ſooner or later, as they judge moſt convenient, or the Strength of the Infant will beſt admit of.

THO' the Natives of *Ardra* have no Congregation, or Place ſet apart for divine Service, yet each of them has, as we have before obſerved, his particular *Fetiſſero*, or Father Confeſſor. Whenever a *Negro* happens to be ſick, he ſends for his *Fetiſſero*, who offers up ſome Sacrifice on his Behalf, and ſprinkles the *Fetiche* belonging to his Family, with the Blood of the Victim. We have before likewiſe obſerv'd, that they have no particular Aſſembly, or Place devoted to the Service of the Deity; for which Reaſon, every Family conſtitutes a Congregation of its own, once in ſix Months, at which their *Fetiſſero*, or Father Confeſſor, acts always as Principal, or Superintendant. There they ſacrifice to the *Fetiche*, which lies conceal'd under a Pot with three Holes, as before mentioned. There they conſult this Oracle, and if the Sacrifice proves an acceptable Service, it pronounces a gracious Anſwer; or, more properly ſpeaking, the Prieſt performs that Office for it.

As to the Dead, none but thoſe who die in Battle, according to their Notion, ever riſe again. We are fully ſatisfy'd, ſay they, by long Experience, that ſuch as die in the Bed of Honour, are never confin'd to their Graves for two Days together. But this is all Artifice, and a Stratagem of their *Fetiſſeros* to animate their Courage. We ſhall demonſtrate, in the Sequel of this Diſſertation, that other Nations have entertained this Notion as well as the *Negroes*.

[a] The *Quoias*, and indeed all theſe *Negroes* in general, are of Opinion, that the Souls of their Dead are the Guardians and Protectors of their reſpective Families; for which Reaſon they conſult them on all emergent Occaſions; and at the ſame Time make a ſolemn Sacrifice to the *Manes* of their Relations, that is, an Oblation of Palm-Wine and Rice. This Notion, which is ſo univerſally eſtabliſhed amongſt moſt of the idolatrous Nations, and which may viſibly be trac'd in the Religious Syſtem of ſome other People that are no Pagans, is exactly conformable to the Idea which *Heſiod* has given us in his *Theogonia*. Theſe Heroes, ſays he, become Demons, that is, *Genii*, or inferior Deities, by the Decree of *Jove* (that is, the *Supreme Being*) *are the Guardians and Protectors of Mankind, and beſtow Bleſſings upon them*, &c. See our Remarks before on the ſame Topic, under the ſeveral Articles of the *Indians*, *Chineſe*, *Laplanders*, &c.

THE Natives of *Biafara* offer up all they have, even their moſt darling Infants, to the Devil. They are extremely addicted to the Study and Practice of the Black Art, and all magical Incantations; flattering themſelves, that by thoſe myſterious Operations they can influence the Elements, and all the Products of Nature. When we talk here of the Devil, we do not mean that Evil Spirit, which our Chriſtian Divines treat of; but a Thing, a Being, a Spirit only, which we are at a Loſs to define, or give any adequate Idea of; but in all probability it may be the ſole Object of ſome People's Worſhip, and frequently is no more than a Chimera of their Prieſts Invention, or a ſtrong Impulſe, or Deluſion of their own diſtemper'd Imagination.

Their CIRCUMCISION; *their* NUPTIAL CEREMONIES *and* FUNERAL SOLEMNITIES.

WE ſhall here amuſe our Readers with one particular Cuſtom, which is as idle as 'tis extravagant; and in all probability, extremely painful. The Natives of *Rio-Real*, and the Parts adjacent, as alſo the *Negroes* of *Ardra*, decline the Ceremony of Circumciſion with reſpect to their Females, as well as ſeveral others amongſt the *Africans*, but have ſubſtituted another in the Room of it, which is much more incommodious and uneaſy. [a] About the Time that their Daughters arrive at the Age of Maturity, they lodge a ſmall wooden Inſtrument, plentifully ſtored with Emmets, within their *Pudenda*, which they frequently ſhift, leſt in Time thoſe little Inſects ſhould loſe their innate Quality, and not be able to ſting with that Pungency as required. This ſevere kind of Probation continues near three Months, nor is left off till they have qualified them for the Marriage-Bed. As to the myſterious Circumciſion of the *Negro* Women, we ſhall treat of it hereafter in another Paragraph.

THE *Negroes* of *Cabo de Monto*, and the Parts adjacent, have nothing very remarkable in their Nuptial Ceremonies, except that the Preſents which a young Lover makes to his Miſtreſs, are look'd upon as an Earneſt, and give him a kind of Right and Title to her. For inſtance, if a Virgin is too young, and not altogether marriageable, her Lover may retain her by proper Preſents. If he has none to give her, he may work for her, build her a Hut, and manure her Ground for her. In caſe his Miſtreſs is independant on any of her Relations, and perfectly diſengaged, 'tis cuſtomary for the Gallant to invite her to his own Houſe, and for her to accept of the Offer, tho' with Abundance of ſeeming Modeſty and Reluctance; after which, ſhe grants him the laſt Favour for ten or twelve Nights together, before ſhe inſiſts upon the Preſent which is to bind their Engagement. If a Son proves the Reſult of their amorous Interviews, the Father provides for it; if a Daughter, ſhe is entirely left to the Care and Conduct of the Mother. Such Love-Adventures as theſe prove of no ill Conſequence, are no manner of Prejudice or Diſappointment to the ſoft Sex. Maids or not Maids, they never fail of finding Cuſtomers. What a World of Noiſe and Confuſion ſhould we prevent, were we licenſed to carry on ſuch a free Trade; were we entruſted for a Week or a Fortnight together, with ſuch Staple Commodities, by way of Probation, before we ſtruck an abſolute Bargain, and paid down the Purchaſe-Money!

IF the Lover, after Trial, finds his Miſtreſs to his Taſte, and for his Turn, he makes his Applications to her Parents in Form, and ſends her ſome ſuitable Preſents. She accepts of them, in caſe ſhe approves of her Bed-fellow, and if not, returns them directly.

[a] Extracted from *Dapper*, who does not quote his Author.

THE

THE naming of an Infant is perform'd with abundance of Solemnity. The Ceremony is generally perform'd betimes in the Morning, when the Child is about eight or ten Days old, accompanied with vocal and inſtrumental Muſic. The Celebrant takes the Child from the Mother, and lays him on a Shield or Buckler, in the midſt of the whole Aſſembly, who are all arm'd in Form. Then he puts a little Bow into his Hand, and makes an Harangue of about half an Hour long, according to the beſt of his Knowledge, and the eſtabliſh'd Principles of the Negroes, on the Duties required of the Nominee, in order to be hereafter a happy Man, and a Man of Honour. After this Exhortation is over, he returns the Child into his Mother's Arms. The Nomination of a Daughter is perform'd much after the ſame Manner, tho' not with equal Solemnity. The Woman who is the Celebrant takes the Girl, and lays her on a Mat, in the midſt of the whole Female Aſſembly, and puts into her Hand a Ladle, which they make uſe of to ſtir their Porridge. After that, ſhe makes an Harangue, according to their Principles, on the Duties of a good Houſewife.

SOME of the Natives of the *Golden Coaſt*, are addicted, notwithſtanding they are indulg'd in Polygamy as well as their Neighbours, to ſtrolling abroad, and lying with Strangers. In caſe they are detected, the Affair is with Eaſe accommodated, by paying the injur'd Wife only ſome trivial Amerciament; tho' ſhould ſhe on the other Hand chance to treſpaſs, and prove falſe to her Husband's Bed, ſhe would run the Riſque either of being divorc'd, or ſold for a Slave. The Courtſhip of theſe People is not very ceremonious. The young Man asks the Queſtion, and ſeldom meets with a Repulſe, if he is not a Slave, or does not forget his nuptial Preſents, which conſiſt only in a few worthleſs Baubles. She is conducted to her Husband's Houſe in the Evening; and there a Bride-Man is nominated to be her Guardian, and to lie for about eight Days between the new-married Couple, to give a Check to the Violence of the Bridegroom's Paſſion, till in Time they become better acquainted.

Now we are upon the Topic of Matrimony, we ſhall make bold to mention one particular Ceremony, which, though there is very little Religion in the Caſe, 'tis true, cannot ſo properly be introduced in any other Place. Every Village amongſt the *Negroes*, maintains two or three common Women; whom they inſtal, or put in Poſſeſſion of their Poſts, in the Preſence of a very numerous Aſſembly. The Candidates are expoſed to public View, and ſeated upon a Mat. In the interim the oldeſt of them cuts the Throat of a Fowl, and lets the Blood trickle down upon her Head, Shoulders, and Arms; and then ſolemnly promiſes upon Oath, to oblige any Townſman whatever with her Favours upon [a] very reaſonable Terms. After this, ſhe admits one of the Company to her Embraces, and then goes and waſhes herſelf with one of her Comrades. The Ablution ended, ſhe reſumes her Poſt, and is rubb'd all over her Arms, Breaſt, and Shoulders with white Chalk. To cloſe the Ceremony, two young Fellows take her upon their Shoulders, and carry her in Triumph all over the Town. After that, ſhe is obliged for eight Days together to ſit in public upon her Mat, and there recommend herſelf to the Generoſity of her Gallants.

THE Courtiers, in the Kingdom of *Benin*, are not allow'd to cover their Nakedneſs, nor to marry, without his Majeſty's Licence and Conſent firſt had and obtain'd. The Privilege of Raiment entirely depends on his Royal Pleaſure; and whenever he confers that Favour, he obliges them with a Wife at the ſame Time. Neither do the Wives ever dreſs themſelves, without their Husbands Permiſſion; who, when they grant any of them that Favour, take up their Lodging with them. A Widow, that has a Son, muſt never marry again, without his Conſent; nay, ſhe abſolutely becomes his Servant.

[a] About four Pence, or five Pence.

If

If any one makes his Addreſſes to her, with her Son's Knowledge and Approbation, the Gallant always engages to ſettle the Youth, and find out a Wife to his Inclinations. Parents never marry their Daughters before they are duly qualified; and after their Nuptials, concern themſelves no farther about them. We omit ſeveral other Cuſtoms, as being, in our Opinion, not worth Obſervance. They have one Notion, however, that is very particular. To be brought to Bed of two Children, is by them accounted perfectly ſcandalous; and as they are fully perſuaded, that Twins are the Reſult of their Wives Incontinence and Loſs of Honour, they not only diſcard one of them; but ſometimes, as we are informed, make away with and deſtroy it. What hard Thoughts would they entertain of a Superfetation? and how would they aſperſe and ſtigmatize ſuch Women as have ſometimes three at a Birth?

We ſhall now come to their Funeral Solemnities. The *Negroes* of *Cabo de Monte* in the firſt Place weep and lament over a dead Friend, and mingle the Commemoration of ſome of his moſt laudable Actions with their Tears. After this Teſtimony of their Reſpect, they waſh his Body, curl his Hair, dreſs him, and in order to make him ſtand upright, tie him faſt behind, and under his Arms. They furniſh the Deceaſed with a Bow and Arrow, and adorn him with all the gaieſt Things he was poſſeſs'd of in his Life-time; and in that Attitude, each of them makes him ſome ſuitable Preſent. The Relations and Friends ſit on their Knees all round about, with their Backs turn'd towards him, having their Bows in their Hands, drawn with ſuch Violence, that they ſeem in Danger of being broke. This Ceremony, ſay they, declares, that they are prepar'd to take Revenge on ſuch as might any ways have been inſtrumental to his Death. When they put him in the Grave, they bury not only the Preſents that are made him, but ſome of his moſt valuable Effects along with him. If a Prince, or a Nobleman dies, they bury a ſufficient Quantity of Slaves with him, to attend and wait on him in the other World.

Their Mourning conſiſts in making a ſolemn Vow, and binding it with an Oath, to faſt about eight or ten Days together. If ſome very valuable Friend happens to die, whoſe Loſs is a more than common Concern to them, they ſometimes hold it for a Month. During all that Time they neither careſs their Wives, nor have any familiar Converſe with the Female Sex: They wear no colour'd Clothes; they ſhave their Heads, and lie upon the Ground. When the Term of their Faſting is expired, they diſcharge themſelves of their Vow, by repeating the ſame Ceremony they obſerv'd at firſt, that is to ſay, extending their Hands in Preſence of a *Fetiche*. After this, they make a ſumptuous Entertainment in honour of the Deceaſed.

When any one is ſuſpected to have died an unnatural Death, they neither weep over the Corpſe, nor waſh it, nor dreſs it, till their Jealouſy is removed, and the Fact cleared up. For, ſay they, ſhould we mourn over it firſt, it would be impoſſible to find out the unhappy Cauſe; ſince the Spirit whom we ſhould conſult on this melancholy Occaſion, would then be ſilent, and reſolve none of our Queries. In order to diſcover the Fact, in ſuch Caſes, they take a ſmall Piece of the Deceaſed's Garment, the Parings of his Nails, and a Lock of his Hair, all which they bind up together, and cover them over with the Duſt of ſome particular red Wood. After this, they faſten this little Pacquet to a Stick, the two Ends whereof are laid upon the Heads of two Men. Then one amongſt them, whom they look upon as the beſt Orator, takes two Iron Implements; as for Inſtance, two Hatchets, or the like, and ſtriking one againſt the other, conjures the dead Perſon to diſcloſe whether his Death was the Reſult of Violence, or a Decay in Nature: If the latter, the Spirit, who actuates, or influences the two Men, compels them to bow down their Heads; if the former, to ſhake them. They continue in the ſame manner to ask

him further, in order to be fully ſatisfied what he died of, if the Doſe, or Potion, that was given him, was too ſtrong for his Conſtitution? if he was poiſon'd? who adminiſtred it? and the like. In ſhort, when they have diſcover'd, as they imagine, the Malefactor, they charge him with the Fact, and make him ſwallow down, faſting in the Morning, the Quantity of three or four Cups full of a very ſtrong Liquid, extracted from the Bark of ſome particular Tree. This Draught, they ſay, infallibly kills the Party accuſed, if guilty; if innocent, he inſtantly throws up every Drop of it. Sometimes there is a Spell or Charm laid upon the Spirit, which prevents him from giving an Anſwer to all their Interrogatories. In that Caſe, they apply themſelves to ſome Magician, to remove the Faſcination, and then they proceed to the Experiment above deſcrib'd.

AFTER the Deceaſe of a Father, the eldeſt Son takes Poſſeſſion as Heir of all his Effects; and in caſe he has younger Brothers, undertakes to be their Tutor. He is entitled to both, even before he is twenty Years of Age. He is oblig'd, however, to teſtify his Abilities before the King in the following Manner. He repairs to the uſual Place where they practiſe the Art of ſhooting, in the midſt of a Croud of his Relations, with his Father's Bow in his Hand, and his Quiver at his Back. He grounds his Bow as an able Archer, and in that Attitude aſſerts, that he thinks himſelf capable of making a proper Uſe of the Arms his Father has left him. After this formal Declaration, he gives a Specimen of his Art, and then makes a kind of an Harangue, wherein he aſſures his Majeſty, that he will maintain his Family, defend the Rights and Privileges of his Brothers, and take care, as far as in him lies, of all their Lands and Effects, *&c.*

IN the more remote Parts of *Guinea*, beyond the Kingdom of *Benin*, there is nothing very remarkable in the Funeral Solemnities of the *Negroes*, except, that after the Deceaſe of one of their Heroes or Commanders, they hollow a Tree, and impale a Youth alive in it, in order to be his Slave and Attendant in the other World.

SUCH as die at *Benin* are always accompanied by a conſiderable Number of Slaves. As ſoon as the Corpſe is laid in the Grave, they dance and ſing over it for ſeven or eight Days together; and ſometimes take the Body up again, in order to honour it with a freſh Sacrifice of Beaſts and Slaves.

As to their King, when he dies, they dig a Grave for him of an uncommon Depth, in the Center of the Court, and there inter him. His Courtiers are all ambitious of attending him; but that Honour is reſerv'd only for his peculiar Favourites. When they have ſelected their Complement, they bury them alive along with him; and afterwards a large ſepulchral Stone is roll'd over the Grave. The firſt of theſe Favourites that dies, is always commemorated with the moſt Reverence and Reſpect. To conclude, the new King orders an elegant Entertainment to be made for the Populace upon the Monument, which is the Ceremony of his Coronation; and is often attended with the Maſſacre of ſeveral of his Subjects, in honour of his happy Acceſſion to the Throne.

The Initiation *of the* NEGROES *of* Cabo de Monte.

THERE never was any one Religion whatſoever, that had not a particular Set of Myſteries, which none but a few ſelect Devotees could ever attain to. In order to arrive at that Pitch of Perfection, there have always been ſuch extravagant Ceremonies to be obſerved, as were ſufficient to ſurpriſe, blind, ſhock, and even con-

found, the inferior Claſs of Devotees. Faſtings, Penances, and a thouſand Auſterities have been, for the generality, the Preludes, if I may be allow'd the Expreſſion, to theſe myſtic Ceremonies; and every Body well knows, that the Imagination of a Devotee who is thus to be initiated, is all on Fire on this ſpiritual Occaſion. This is evident from the Initiations of the Antients; and we have before obſerv'd the ſame, according to the beſt of our Remembrance, with regard to the Idolaters mention'd in the preceding Volume. The Regeneration of the *Negroes* of *Cabo de Monte* is of the ſame Stamp, Nature, and Degree. [a] In order to have a familiar Intercourſe with Spirits, and be admitted into their refin'd Society, the Candidate muſt *die, and be born again.* The Myſteries of ſuch regenerated Aſſemblies are conceal'd, and hid from the Eyes of Women and Strangers. If the Perſon thus qualified, ſhould inconſiderately reveal any of theſe divine *Arcana* to a Friend whom he never ſo much lov'd, or could confide in, the Spirits would reſent the Diſcovery, and inevitably deſtroy the one for his Indiſcretion, and the other for his too curious and impertinent Enquiry.

THE Ceremony of this Initiation is ſolemniz'd but once in twenty, or five and twenty Years. The *Negroes* in their common Diſcourſe about it, talk, for the generality, in the Language of Enthuſiaſts. They [b] die, are purified by Fire, and perfectly change their Conſtitution; their Corruption is put away; they put on Incorruption; and, in ſhort, their Underſtandings are perfectly enlightened. The Marks or Signatures of the [c] *Belli-Paaro* (for that's the Name or Title of their Regeneration) are ſeveral long Slaſhes down the Neck and Shoulders. Such as are favour'd with theſe myſtic Characters, pretend to a much larger Share of Knowledge than their Neighbours. They ſit as Judges, both in civil and criminal Cauſes. As to thoſe who are not as yet in a State of Regeneration, they are reckon'd (as the Author quoted in our [d] Remarks below plainly intimates) by thoſe who are, amongſt the Number of the Profane, Impure, and Illiterate, incapable of giving a juſt Judgment in an intricate Affair of any Importance, and unworthy of being admitted into any public Aſſemblies, Civil or Eccleſiaſtic. Who can forbear obſerving here, ſomething like that Spirit which preſides over a Council, a Synod, a Chapter, a Conſiſtory?

WE ſhall here give the Reader as conciſe a Deſcription as poſſibly we can, of this Initiation of the *Negroes*. By his Majeſty's ſpecial Command, they make choice of ſome commodious Place in the Woods, that abounds with Olives and other Fruits; and, in ſhort, is plentifully ſtor'd with all manner of Herbs and Plants, which are wholſome Food, and proper for the Suſtenance and Support of the human Species. To this ſacred Solitude their Youth are conducted; but, according to our Author, 'tis with the utmoſt Reluctance; for they look upon it as a melancholy Journey to encounter Death. Before they ſet out, they give away all their Effects, of what Nature or Kind ſoever, to their Friends and Relations. This is a kind of ſolemn Renunciation of the Pomps and Vanities of a vain World. Some veteran Devotees, who have for many Years arriv'd to this happy State of Regeneration, accompany them to

[a] Extracted from *Dapper*'s Deſcription of *Africa*.

[b] This Form, or Manner of Expreſſion, with reſpect to ſuch Perſons as are newly regenerated, may be met with in the Myſteries of *Iſis*, which *Apuleius* has ſo accurately deſcrib'd in Lib. XI. of his *Metamorph.* *Acceſſi*, ſays he, *confinium mortis, & calcato Proſerpinæ limine per omnia vectus elementa remeavi. . . . . Deos Inferos & Deos Superos acceſſi coram & adoravi de proximo.*

[c] *Belli-Paaro*, ſays the Author of the *Biblioth. Univ.* in his Extract before quoted, bears a manifeſt Affinity to *Baal-Peor*. 'Tis agreed to, and nothing remains but to find a Conformity in the Myſteries of the one and the other. If *Baal-Peor* was *Priapus*, the God of Fruitfulneſs, the Age of Maturity, which is that wherein Perſons are uſually regenerated, would help us in ſome meaſure to diſcern that Conformity which is here mention'd; but if *Baal-Peor* be the God of the Dead, the Analogy will appear much more conſpicuous. The nine Days Devotion in honour of the Dead, which were obſerv'd at the Feſtivals of *Baal-Peor*, are conformable enough to the Ideas of the *Negroes*, and to all their Solemnities, in honour of their Anceſtors, when they celebrate their Feſtivals of *Belli-Paaro*.

[d] *Dapper, ut ſup.*

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the Grove, and reſide there amongſt them, as their Superintendants and Inſtructors. They inform them of all the Ceremonies and Cuſtoms which muſt be religiouſly obſerv'd; they inure them, by frequent Exerciſe, to a particular violent Dance, that ſhakes them prodigiouſly; and they teach them ſome few poetical Fragments, which abound with the Encomiums of their [a] *Belli*. All theſe Probationers receive a new Name at their Regeneration. This myſterious Ceremony holds for about four or five Years, and during all that Time there are freſh Novices conſtantly brought in, both young Men and Slaves. Such as are enter'd late, have the Happineſs to be qualified in a very ſhort Time. The King himſelf honours them with his Preſence for ſeveral Days. As to their Youth, they are not permitted to ſtir out, nor appear amongſt the Prophane, and ſuch as have not been Partakers of theſe ſacred Myſteries. The Parts adjacent to this Grove, for three or four Leagues Diſtance round about, are look'd upon as holy. No prophane Perſon muſt preſume to enter therein; their Women are all excluded; but if ever there is an abſolute Neceſſity for them to ſet their Foot upon this ſacred Ground, they are oblig'd to give Notice thereof, by ſinging as loud as ever they can ſtretch their Throats. Such as neglect or contemn this Direction, vaniſh away, and are puniſh'd as prophane and profligate Perſons; the Spirits lay hold of them, and carry them inviſibly no Body knows whither.

AFTER the Term of this their Regeneration is expir'd, the Elders or Tutors conduct their young Pupils to ſome particular little Manſions, where there is Proviſion made for them, and where ſeveral Women attend them. This is their firſt Interview with the ſoft Sex after their long and tedious Abſence. 'Tis here likewiſe that they are inſtructed in every Thing that relates to their Politics or Morals; for which Reaſon theſe Habitations may be call'd, with Propriety enough, the Academies, or Seminaries of the *Negroes*. At their Diſmiſſion from thence, they affect to appear as perfect Strangers, and Perſons but juſt come into the World. They know neither Father, nor Mother, nor their deareſt Friends; a total Oblivion of all Things paſt is the firſt Conſequence of this new Life. They remember nothing of their former Name, or their Extraction. On the other Hand, their whimſical Equipage contributes very much to their not knowing themſelves. At their Return to the World, they are dreſs'd all in Feathers, with a Cap made of the Bark of a Tree, which hangs over Part of their Faces, with jingling Bells at their Feet, and a Set of Leopards Teeth, hung round their Neck like a Collar. Thus equipp'd, they reſort to public Aſſemblies, to practiſe their ſolemn Dances, and perform, before a Multitude of People, that which in a more particular Manner is devoted to the Service of their *Belli*, and was taught them by their Tutors in the Grove, during the Time of their Regeneration. This is ſo eſſential an Accompliſhment, that ſuch as are ſo unhappy as to be incapable of performing it aright in public, are treated with all the Marks of Ignominy and Contempt. At the Concluſion of the Dance, the Elders, or Tutors, call their Pupils by their new Names, and then introduce them to their Relations.

THE Power and Authority which is granted to ſuch Perſons as are thus initiated, is the Reſult of Policy and Superſtition blended together, which have at all Times been made uſe of to keep the Populace in Awe. When they are inclin'd to make a public Prohibition of any particular Thing, they practiſe a kind of magical Operation, by Virtue of a Stick drove faſt into the Ground, at the Top whereof hangs a Bundle of Reeds. But what makes them the moſt formidable to the People, is their delivering over ſuch as tranſgreſs their Orders, to the Power of the Spirits; and by this Artifice, which conſiſts in hurrying them away with a deal of Bluſter and Violence, by ſome of their Attendants and Creatures, whom they have at their Beck, they bear ſuch an ab-

[a] The Name which *Dapper* gives to the Deity of theſe *Negroes*.

ſolute

ſolute Sway over them, and keep them in ſuch profound Ignorance, that no Perſon dares preſume ſo much as to look, or make any Enquiries, when theſe imaginary Spirits ſeize ſuch as are found guilty; leſt they ſhould fall into their Hands themſelves, be hurried away into the Receſſes of the Grove, and there periſh with them. Such and ſo great are the Conſequences that attend the Myſteries of this Initiation; Myſteries which are ſo profound and ſo formidable, that their Sovereign acknowledges himſelf to be dependent on, and ſubſervient to their *Belli*.

We have already mention'd a particular Liquid which they make uſe of for the Diſcovery of Murders. The Experiment is made upon the Arm, or Thigh of the Perſon ſuſpected; but before the Water can be made uſe of, it muſt be boil'd, and the ſuppos'd Criminal named, as ſoon as ever it begins to riſe. That Moment they try the Experiment, they muſt addreſs the Spirits in the following Terms: *Is the Party on whom I pour this Water guilty, or not? If he is, may it ſcald him, and ſhrivel up his Skin.* If it has not that Effect, the Party ſuſpected is abſolutely diſcharg'd, and accounted innocent.

The *Negroe* Women have likewiſe their particular Myſteries, which bear ſome kind of Analogy to thoſe we have before deſcrib'd, and amount to a kind of Circumciſion. Their moſt venerable Matrons take with them into ſome ſacred Grove, ſeveral Virgins of a proper Age, and commit them into the Hands and Cuſtody of a kind of Prieſteſs, who treats her Viſitors with a Diſh of Chickens, which is a Sort of Contract or Agreement betwixt them; for they are call'd the *Chickens of Alliance*. After this the young Virgins are ſhav'd, and then conducted to a River, on the Banks whereof the Prieſteſs circumciſes them. After this Operation is over, ſhe makes them lay aſide all their Clothes, and keeps them with her for three or four Months together, in order to teach them ſome ſpiritual Hymns and ſolemn Dances. But when the Term of their Solitude and Retirement is near expir'd, they are dreſs'd all a-new, with the Bark of a particular Tree; and their Relations carry them abundance of Trinkets, that they may appear as fine as poſſible, when they make their public Entry into the Town; at which Time there is an elegant Entertainment provided for them, accompanied with Muſic and Dancing.

The Initiations here deſcrib'd are univerſally practis'd by all the Natives of *Guinea*; and therein the Footſteps of the Myſteries of the Antients may be eaſily diſcern'd. There is a great Conformity likewiſe between them and the Initiations of the [a] New World. 'Tis well known, that the Antients look'd on theirs, [b] as the Entrance into a new Life; which is the very ſame Idea as that of the *Americans* and *Negroes*. 'Tis likewiſe well known, that the Antients thought "the [c] Spirit and Eſſence of Religion "was included therein, and that ſuch as were unregenerated, ſaw nothing but the Shell, "as it were, or external Part of it. In them were compris'd the true Interpretation "of the Grounds and Principles of their Religion, and the Maxims of their Morality." Every Body knows, in ſhort, that ſuch as were initiated, enter'd upon their Regeneration with Retiring from the World, and with divers Auſterities, Faſtings, and Penances; all which were requir'd to be religiouſly obſerv'd by the Probationer or Novice. Theſe ſevere Trials were likewiſe to be accompanied with an abſolute Freedom and Diſen-

[a] See in the preceding Volume what is there offer'd with reſpect to the Ceremony of *Adoption*, as practis'd amongſt the *Indians* of *Cinaloa*; to that of the *Lying-in*, or *Delivery* of the *Iroquois*; the *Probation-Time* of the Natives of *Virginia*; the *Initiation* of the young *Caribees*; the *Diſcipline* of the Youth of both Sexes obſerv'd amongſt the *Mexicans*; the *Initiations* of *Paria*; the *Retirement* of ſeveral adult Virgins amongſt the *Caribees* on the Continent; the *Initiation* of the Prieſts of *La Plata*, and the *Diſcipline* of the Veſtals at *Peru*.

[b] *Initia, ſeu principia Vitæ.* Cicero de Legib.

[c] Father *Lafitau*'s Manners, &c. Tom. I. publiſh'd in Quarto.

gagement from all ſenſual Objects; and when the Soul was in that happy State of Indifference, that nothing terreſtrial could influence or affect it, they then thought it qualified for the Participation of the moſt ſublime Myſteries of Religion.

As to the Initiation of the *Negroe* Women, and their Circumciſion, there are ſome Circumſtances in them which give us good Grounds to imagine, that theſe two Cuſtoms bear a very near Affinity to thoſe Retirements, and that peculiar Diſcipline, which divers People amongſt the *Americans* oblige their adult Virgins to undergo, when they begin to be conſcious of their periodical Pollutions, or monthly Courſes. We have given our Readers an ample and ſatisfactory Deſcription, we preſume, of ſuch Diſcipline in the preceding Volume. There is one particular Circumſtance, however, which Father *Lafitau*, [a] on the Veracity of *Thevet* the Coſmographer, gives us a Deſcription of, entirely omitted, though very remarkable, and worthy of Obſervation. As ſoon as the young Virgins of *Brazile* arrive at the Age of Maturity, they are mortified to that Degree, that we may term their unhappy Situation, with Propriety enough, a State of Martyrdom. " In the firſt Place they either burn, or cut the Hair off their Heads as " cloſe as poſſibly they can. After this, they oblige them to ſtand upright on a flat " Stone, whilſt their Fleſh is ſlaſh'd and mangled with a ſharp *Ivory Tooth*, from their " Shoulders to their Waiſt, croſs-ways, in ſuch a violent Manner, that the Blood trickles " down from every Part. The Agonies which theſe poor Girls are in, are viſible enough, " by their various Contorſions and Grimaces; but their Modeſty obliges them to con- " ceal their Torture as much as poſſible, and not one of them dares to vent a Sigh, or " ſhed a Tear. After this, they dab the Wounds with the Duſt and Aſhes of a wild " Gourd, which is as ſtrong a Corroſive as Gun-Powder; ..... inſomuch, that the " Marks can never be eras'd. After this, they bind their Arms; and, in ſhort, their " whole Bodies, with a Cotton Fillet; hang the Teeth of a particular Animal round " their Necks, and lay them ſo low in their Hammocks, that no Body can ſee them. " They are there confin'd for three Days together at leaſt, without being able to ſtir, " and are not allow'd to ſpeak, eat, nor drink, during all that Term. At the Expira- " tion thereof, they are taken down, in order to have their Bandages pull'd off; and " then they are oblig'd to ſtand again on the flat Stone before mention'd, on which " they underwent their firſt ſevere Mortifications, that their Feet may not touch the " Ground. After that, they are to be put to Bed again, where their whole Diet con- " ſiſts in a few boil'd Roots, a little Meal and Water, and no other Refreſhments what- " ſoever. In this low Condition are they kept till their ſecond Purgation; at which " they are ſlaſh'd and mangled again from Head to Foot, in a more barbarous and in- " human Manner than before; then they are carried to their Hammocks once again, " but not ſo cloſely confin'd for the ſecond Month, nor oblig'd to undergo ſuch ſevere " Abſtinence as before; but, however, they are not ſuffer'd to appear abroad, to con- " verſe with any in the Family, or do any manner of Buſineſs, but card or ſpin Cot- " ton. The third Month they beſmear them all over with a black Ointment, made " up with a particular Oil; and after this they begin to go abroad, and appear in the " Fields."

[b] THE *Negroes* of *Iſſiny* ſhun their Wives Company during their periodical Fluxions. Every Town has a kind of a Peſt-Houſe, ſituate at about a hundred Yards Diſtance from the reſt, call'd *Bournamon*, into which all the Women in general, Maids, as well as Wives, are oblig'd to withdraw, and exclude themſelves from all manner of Society till their Purgations are perfectly ceas'd; after which, they are at Liberty to return to their Families again, as ſoon as they think convenient. Their daily Proviſions during thoſe Times are brought them, with as much Care and Precaution as if they were in-

[a] Father *Lafitau*'s Manners, &c. Tom. I.
[b] Father *Loier*'s Travels to *Iſſiny*.

fected

fected with the moſt malignant Diſtemper: They durſtn't, notwithſtanding, conceal their natural Infirmity by any manner of Means, when it comes upon them; for it would be inevitable Death, ſhould they be diſcover'd to dreſs any Victuals for their Husbands at ſuch a Conjuncture. Accordingly they are oblig'd to eat of the *Fetiche*, and take a ſolemn Oath, that they will declare their Infirmities to their Husbands, and voluntarily withdraw to their *Bournamon*, as ſoon as ever they are conſcious of the leaſt Pollution.

The Religion *of* CONGO, ANGOLA, *and of the* JAGES, *or* GAULS.

THE King of *Loango* (a particular Province of *Congo*) is in ſome Meaſure the Object of his Subjects divine Adoration, [a] who honour him with the Attributes or Titles of *Samber* and *Pongo*, that is to ſay, the Deity, and for that Reaſon look on him as an omnipotent Being. The Populace, nay, the Grandees of his Kingdom, being fully perſuaded that he can bleſs them with Rain at his Pleaſure, make their public Addreſſes to him [b] once a Year, with abundance of Solemnity, and with Preſents in their Hands, for that Intent. A Day is by him appointed for the Celebration of this Ceremony; at which Time they pay him the moſt ſolemn Homage, and entertain his Majeſty with a Trial of their Skill in Archery, and with a *Mooriſh*, or rather *Ethiopian* Concert of Muſic. After their Adorations are paid, the King lets fly an Arrow into the Air. The Day is ſpent in all the Demonſtrations of public Joy imaginable, eſpecially if the Rain happens but to deſcend never ſo little upon them; and we may reaſonably ſuppoſe, that theſe People, as well as other Nations, make choice of ſuch Times as are likely to be moſt favourable, and give a Sanction to the Miracle they petition for.

HIS Majeſty, moreover, is, as we are inform'd, a profound Magician. He orders and requires the divine Worſhip of two Idols, one call'd *Mokiſſo*, the other *Checocke*. The former, to whom they give the additional Title of [c] *Gombery*, is ſerv'd and attended by an old Sorcereſs, whoſe Appellation is *Ganga-Gombery*. She is the *Pythian* Prieſteſs of *Loango*; but, like *Triphonius* of old, ſhe delivers her Oracles in ſubterraneous Caverns. There is a Chapel erected in the high Road, which is conſecrated, and ſet apart for the Service of *Checocke*; wherein ſtands a little black Image, or Repreſentation of him, in which he ſometimes condeſcends to communicate himſelf at Midnight to his favourite Devotees. Such nocturnal Honours are attended with Raptures, and enthuſiaſtic Agitations for ſome Hours. Every Sentence that ſuch Perſons utter, under their Inſpirations, is look'd upon as an Oracle, and the ſolemn Declaration of the divine Will and Pleaſure of their *Checocke*. All Artificers, Fiſhermen, and Magicians, look on this Idol as the peculiar Object of their divine Adoration. [d] One Branch of their Worſhip conſiſts in clapping their Hands.

[e] BESIDES theſe two Idols, the People of *Loango* have ſeveral houſhold, as well as rural Gods, whom they worſhip and adore under divers extravagant Figures. Each Idol has his peculiar Diſtrict and Employment. [f] Such as preſide over the Fruits, the

[a] *Purchas*'s Pilgrims.
[b] In the Month of *December*.
[c] See the Remark in the Sequel of this Diſcourſe, on the Idol *Mokiſſo*.
[d] *Plauſus*. The Antients obſerv'd the very ſame Ceremony in their religious Worſhip.
[e] Extracted from *Dapper*'s Deſcription of *Africa*. This Author has given us a very full Account of the Idolatry of theſe *Africans*.
[f] *Cavazzi*, in his *Hiſtorica Relazione de Congo, Matambo ed' Angola*.

Corn,

Corn, and other Products of the Earth, are nothing more than Scare-Crows, or Bug-Bears, compos'd of Bones, Feathers, Horns, Hoofs, and Skins of Beaſts, *&c.*

> ..... *Furum aviumque*
> *Maxima formido.*

Notwithſtanding all theſe ridiculous Inſtances of Idolatry, they acknowledge a Supreme Being, whom, however, they neither concern themſelves about, nor any ways regard; which Neglect proceeds either from their profound Ignorance, or a Notion which many others entertain as well as they, *viz.* that God governs the World by his Deputies, or Vicegerents, to whom alone, by conſequence, Mortals ought to make their immediate Addreſſes, as 'tis cuſtomary for us to make our Applications to ſome favourite Miniſter of State, for ſuch Favours as we are ambitious of obtaining from the Prince upon the Throne.

THE formal Manner in which the King of *Loango* generally drinks a Glaſs of Liquor, may be reckon'd, with Propriety enough, amongſt the Number of their religious Cuſtoms. The Officer, who attends him on that Occaſion, has a little Bell in his Hand, which he tinkles, on the Delivery of the Cup, and turns his Head another Way. At the ſame Time, all ſuch other Perſons as are preſent, proſtrate themſelves before him, and hide their Faces, till the Ceremony is over; for 'tis no leſs than Death for any one to preſume to ſee his Majeſty drink: So extravagant and fantaſtical is the Veneration which this *Princely God* exacts from his Subjects! Moreover, he eats by himſelf in a Withdrawing-Room, ſet apart for that particular Purpoſe; and when he riſes from Table, he either knocks or rings a little Bell, and then departs without any farther Notice or Ceremony whatſoever; which ſuperſtitious Cuſtom is grounded on an idle Notion the *Negroes* entertain, that his Majeſty would inevitably die that Moment he was ſeen to eat or drink by any of his Subjects. Yet who knows after all, but this Cuſtom was firſt eſtabliſh'd with a political View, and that the Aſſaſſination of ſome Prince at his Table was the original Cauſe of its Inſtitution?

[a] WHENEVER any of theſe *Blacks* have white Children (a Circumſtance, however, which but ſeldom happens) this King of *Loango* orders them to be brought up, and inſtructed in the *Black Art*, and the Miniſtry of their Idols. Theſe Prieſts have a peculiar Privilege to make whatever they take a fancy to, their own Property; and the Veneration and Reſpect which the People have for them is ſo great, that they never thwart or oppoſe their Inclinations. [b]

THERE is an Idol [c] in the Province of *Matambo*, called *Maramba*, whoſe Prieſts are all Sorcerers or Magicians. This Image ſtands upright, directly over-againſt the Temple dedicated to his peculiar Service, in a Baſket, made in the Form of a Bee-Hive. To this Deity in particular they apply themſelves for Succeſs, when they go out a hunting or fiſhing; and for the Relief of all ſuch as are indiſpoſed, *&c.* 'Tis before him

[a] *Purchas.*

[b] It is preſumed, according to *Dapper*, that theſe ill-looking Perſons are Lepers; their Whiteneſs is dead and languid, and void of that Intermixture of Red and White which is called Fleſh-Colour, and fluſhes in the Faces of ſuch as are in perfect Health. Their Sight likewiſe is very weak and imperfect, and they can diſcern Objects much quicker, and more diſtinctly by Night, than in the Day-Time. The ſame Author quotes *Iſaac Voſſius*, who informs us, that in the inner Parts of *Guinea*, there are entire Nations who are all white, and whom the *Moors* avoid with the utmoſt Precaution, their Breath and their Touch being equally contagious; for which Reaſon *Dapper*, who underſtood Phyſic, is of Opinion, that theſe white People owe their Colour to nothing but their leprous Diſtemper, while the exceſſive Heat of the Climate parches up and conſumes their Skins. The *Moors* ſecure themſelves from that Misfortune, by greaſing and anointing themſelves every Day without Intermiſſion, which preſerves that Colour which Nature gave them, and contributes at the ſame Time extremely to the Health of their Bodies. There are ſeveral of theſe Whites in the Iſland of *Borneo*, *New Guinea*, and *La Terra des Papous*.

[c] *Purchas*, ibid.

like-

likewiſe, that a Perſon who is charged with the Commiſſion of any Crime is obliged to plead his Cauſe, and clear his Innocence. In the firſt Place, he falls down on his Knees before *Miramba*, and then, embracing the God with the profoundeſt Veneration, pronounces theſe Words; *Behold*, Miramba! *thy Servant is come to juſtify himſelf before thee.* In caſe he is really guilty, and is impiouſly perjured, he falls down dead upon the Spot. The Devotees preſerve with Care, and carry always about them, ſome little Images of this *Miramba* in ſmall Boxes, which may be look'd upon, with Propriety enough, as the Relic-Caſes of theſe *Negroes*. Sometimes they wear a *Miramba* about their Necks, or on their Left-Arms. *Miramba* always marches at the Head of their Armies; and he is preſented with the firſt delicious Morſel, and the firſt Glaſs of Wine, that is ſerved up at the Governor, or King, of *Matambo*'s Table.

THE Natives of the Province of *Bamba* worſhip an Animal with two Legs only, a long Tail, and a Pair of Wings; an Animal, in ſhort, like a Dragon, according to the Deſcription we have of that imaginary Creature; and as 'tis but ſeldom to be met with, 'tis on that Account, in all probability, look'd upon and rever'd as a Deity.

THE Blacks of the Province of *Songo*, the *Bramins*, and other Neighbours of the *Anzicains*, worſhip the Sun and Moon, which they repreſent, as we are inform'd, under the Figures of a Man and a Woman. They have ſeveral other little Deities, however, which they likewiſe worſhip; but the Sun, and his Conſort, the Moon (for that's the Notion they entertain of theſe glorious Luminaries) are always their principal Deities.

IN the Iſland of *Quantalla* [a] there is an Idol made of their current Coin, to which the Natives make voluntary Oblations of their moſt valuable Effects; which all Perſons are ſtrictly enjoin'd not to touch on any Account whatever. They let them lie till they decay, through Time and Putrefaction, in an Encloſure, fenced in with ivory Paliſades. One Prieſt alone receives the free-will Offerings of the Devotees, and preſents their Homage to the Idol. This Vicegerent of his induſtriouſly conceals from every Body the ſecret Avenues which lead to the Deity; for he never goes twice the ſame Way. This wondrous Precaution of his, in all probability, is no more than a Piece of Prieſtcraft, to animate the Zeal of the People, whom he thus keeps ignorant of the God whom they adore. But, however that be, *Plura tranſcribimus, quam credimus.*

IN ſhort the People of *Congo* pay divine Adoration to Dragons, Serpents, Goats, and Tigers; as alſo, to a vaſt Variety of Birds and Plants; being in all Appearance like the antient *Egyptians*, whoſe Religion principally conſiſted in *Symbols*, or *Hieroglyphicks*. The People of *Congo* [b] have likewiſe ſeveral Images and Figures, made both in Stone and Wood, which ſeem to bear a very near Affinity to the *Fetiches* and *Taliſmans* beforementioned; but as they acknowledge a Supreme Being, it muſt be ſuppoſed, that they look upon theſe Idols as inferior Deities, though worthy of the Eſteem and Veneration of Mankind, on account of their relative Power, and their eaſy Acceſs to that Supreme Being. But be that as it will, [c] the Images of theſe Idols are certainly honoured with the reſpective Names of the Divinities they repreſent, and receive the Vows of their reſpective Votaries, as their Deputies or Vicegerents. The *Ganga's*, or Prieſts, when they viſit their Sick, preſent them with theſe Images, which they ſet before their Eyes, in order to reſtore their Healths, and excite their Fervor and Devotion. There are ſome of theſe *Negroes*, however, adds our Author here quoted, who are ſo

[a] *Dapper*'s Deſcription of *Africa*.

[b] We are inform'd, that at preſent they are *Chriſtians*, but ſuch Authors as we beſt can confide in, aſſure us, that their Notions of our Religion are very ſuperficial; accordingly it frequently happens, that they apoſtatize, and turn their Backs upon the Deity, and, as Father *Cavazzi* expreſſes it, return without Reluctance to their old Maſters.

[c] *Cavazzi* in his *Iſtorica Relazzione*, &c.

rational in their Conduct as to abſtain, with the utmoſt Precaution, from the Worſhip of a Plurality of Gods, and invoke only the Supreme Being, whom they diſtinguiſh by different Appellations, that is *Deuſcata*, the only God, and *Deſu*, the *God of Heaven.*

THEIR religious Teſtimonies of Duty and Reſpect conſiſt principally in their Genuflexions, Proſtrations, and, as we have before obſerved, Applauſes, or Clapping of Hands. To theſe, however, we muſt add their Prayers, Vows, and Sacrifices; as alſo, ſome particular Geſticulations, which are the peculiar Signatures or Characteriſtics of Humility and Devotion. Their Prieſts are all Sorcerers and Magicians.

THE Art of Divination, or Prediction by Birds, is particularly ſtudied, and practiſed by the Natives of the Kingdom of *Angola*. Their Flight and various Cries are Preſages, as they were amongſt the Heathens of Antiquity, of future good or bad Fortune.

[a] THE *Mokiſſos*, or *Fetiches* of *Angola*, are compoſed either of Wood or Stone; ſome few whereof are erected in Temples or Chapels, but the much greater Part of them in the public Streets, or the High-ways. They have various Denominations, according to their reſpective Employments. To them they make their Vows, and to them they offer up their Sacrifices, either to appeaſe their Anger, or obtain their Benediction. Some of theſe *Mokiſſos* are made in the Form of four-footed Beaſts; others like Birds, *&c.* They are, in ſhort, their Oracles; but not the only ones theſe Idolaters of *Angola* conſult: They have a religious [b] Dance which fully anſwers that Purpoſe; tho', in all probability, it conſiſts in nothing more than the Art of throwing themſelves into enthuſiaſtic Raptures, thro' the Violence of their Agitations. 'Tis in this Situation that the firſt inſpir'd Dancer talks in a ſublime and ſpiritual Language to his Audience, and is liſtened to with as much Attention as an Oracle. We ſhall have occaſion elſewhere to return to the religious Dances of theſe *Barbarians.* The *Mokiſſos*, of whom we have been ſpeaking, are ſubordinate to a ſuperior Being, who is call'd by the Natives of *Angola*, *Zamban-Pongo*, and acknowleded to be the God of Heaven.

Their INITIATIONS; *their* RELIGIOUS DANCES; *their* PRIESTS, *&c.*

IN the Province of *Miambo*, thoſe who ſolemnly devote themſelves to the Service of *Maramba* [c] are ſhut up by the [d] *Ganga's* in a cloſe, dark Apartment, [e] and there obliged to ſpend ſome conſiderable Time in the Exerciſe of the ſtricteſt Abſtinence. After this Retirement, they are likewiſe directed to obſerve a profound Silence for ſeveral Days together; and not to violate this Injunction on any Occaſion whatſoever, not even the hardeſt Treatment poſſible, which they generally meet with, in order to try their Patience. When the Term of this Penance is expired, they are introduced into the Preſence of their Idol, and there undergo the painful Operation of two Inciſions, which are made on their Shoulders in the Form of a Creſcent. After this, they are ſprinkled with the Blood that trickles down from their Wounds, which completes the

[a] *Mokiſſo* is the general Appellation of all the Idols of this People, if we may give Credit to Travellers, whoſe Word muſt be taken till we have ſome better Authority to depend on. It is no ways inconſiſtent, however, to look on theſe *Mokiſſos*, as *Genii* and *Spirits*, bearing a great Affinity to the *Fetiches*, *Manitous*, &c. beforementioned. All ſuch Things to which they aſcribe any extraordinary Qualities, are compriſed, as *Dapper* expreſſes it, under the general Denomination of *Mokiſſos*.

[b] This Dance is called *Quimbaron*.

[c] An Idol already mentioned.

[d] The Prieſts.

[e] *Purchas's* Pilgrims.

Cere-

Ceremony of their Conſecration to *Miramba*, to whom they are ſolemnly engaged to be ever true and faithful, and always carry about them one of his Images. After this ſolemn Dedication, they muſt not preſume to taſte ſome particular Proviſions; which are not, however, prohibited alike to all; ſome [a] being forbidden to eat one Thing, and others another. This is the Ceremony of the Initiation of their Youth of both Sexes, as ſoon as they are twelve Years of Age.

THE Idolaters of *Congo* deſcribe their Gods as ſubject to various Paſſions, who, [b] if we may credit their Account of them, look down with a jealous and angry Eye on the partial Adorations of their Votaries. When a *Negroe* imagines that he lies under ſome more than ordinary Obligations to one particular Idol, he worſhips it with an uncommon Zeal and Veneration; erects Statues, and conſecrates Images to that favourite Deity; which partial Reſpect of his is not only reſented, but ſeverely puniſhed by ſome other God that thinks himſelf neglected: The Devotee is ſure to feel at long run the dire Effects of his Indignation, which obliges him to conſecrate ſome Image in honour of him, in order to appeaſe his Reſentment: But this is not all; for if any other God interpoſes, and demands a Share of his Reſpect, he is by no means to be ſlighted; ſo that the Devotee is frequently compell'd to conſecrate a far greater Number of Images than ever he intended. Such are the Ideas which the *Negroes* of *Congo* entertain of their religious Duties, if we may credit ſuch Authors as have given us a Deſcription of thoſe Countries.

'TIS the peculiar Province of one of their *Ganga's* to conſecrate theſe Images in the Preſence of the whole Family, Friends, and Neighbours of the Devotee; the Ceremony whereof is ſomewhat myſterious; for the Votary is obliged to be duly prepared for it, by Retirement for about a Fortnight into a little Palm-Tree Hut, and by a profound Silence for nine Days. After this Preparation, the *Ganga*, the Devotee, and a numerous Train of his Neighbours and Relations, repair to a ſpacious Plain, where, being ranged all round a Drum, the *Ganga* ſounds forth the Praiſes of the *Mokiſſo*, and the whole Aſſembly dance to the martial Beating of the Drum, in honour to the new Idol. At the Cloſe of the ſecond or third Day, the Devil begins viſibly to actuate and poſſeſs the Devotee. After that, the *Ganga* mutters ſome particular myſtic Terms, and ſtains his own Temples, the Corners of his Eyes, and his Breaſt, with red and white Spots. In the ſame ceremonious Manner, he paints the Devotee, whoſe Poſſeſſion is now conſpicuous, by the various Contorſions of his Body, the rolling of his Eyes, his wild Grimaces, and convulſive Agitations. We are fully aſſured, that in theſe enthuſiaſtic Tranſports, he handles and eats Fire, without the leaſt Damage or Inconvenience; but the moſt ſurpriſing Circumſtance of all is this, that the Devil oftentimes tranſports the Perſon, thus poſſeſt, to ſome ſolitary Deſart, where he is detain'd for three Days together, without any one knowing what is become of him. The Magician and his Relations, therefore, ſearch diligently all over the Country in hopes to find him, and recal him by Beat of Drum; at laſt, when they have happily found him, they conduct him home with abundance of Formality; but find him ſo prodigiouſly fatigued with his Poſſeſſion, that he is ſcarce able to ſtir a Limb.

IT is reaſonable to ſuppoſe, that by long Retirement, Abſtinence, and ſome particular Potions which the Devotee is obliged to take, his Imagination is artfully wrought up to

[a] *Libris prophanis temperare juſſi, quo rectius ad arcana puriſſimæ religionis ſecreta pervadant*, ſays *Apuleius*, in Lib. xi. of his *Metamorphoſis* in the Deſcription of the Myſteries of *Iſis*.

[b] *Tangit & ira Deos; at non impune feremus,*
Quique inhonorati, non & dicemur inulti. OVID. Lib. viii. Metam.

By this Paſſage, there appears a manifeſt Conformity between the Ideas of theſe Pagans of *Congo* and the Antients. In order to avoid the Vengeance of the Gods, the latter had ſeveral Solemnities, in which they revered the whole celeſtial Hierarchy all together.

ſuch

ſuch enthuſiaſtic Raptures, and violent Emotions, as induce the whole Aſſembly to imagine, that the Devil actuates and informs him: The Quack Sophiſtry of the Magician, the ſolemn Beat of the Drum, and the exceſſive Movements of the Dance, finally complete the Diſorder of his diſtemper'd Brain. [a] And if 'tis true, that the Conſecration of thoſe Images is, for the generality, the Reſult of a ſolemn Vow, made in Sickneſs, Adverſity, or old Age, what can poſſibly contribute more to a perfect Poſſeſſion, and to make a finiſhed Madman of the poor [b] Viſionary? But what ſhall we ſay with reſpect to the Fire which the Perſon ſo poſſeſs'd eats without any manner of Inconvenience? The Anſwer is very obvious, that 'tis all Artifice and Legerdemain; but ſo well couched, as eaſily to impoſe upon the ignorant, unthinking *Negroes*, in the ſame manner as our Anceſtors were formerly deluded by their *Ordeal* Trials.

DURING the Time that the Devil actually poſſeſſes the *Negroe*, he is asked to what ſolemn Obligations he means to tie him, which when he has publickly declared, a Ring, or Bracelet, is immediately put upon the *Negroe*'s Arm, and as often as he takes an Oath, or makes any poſitive Affirmation, his Veracity muſt not be called in Queſtion, provided he ſwears by his Bracelet.

THE Obligations, or religious Duties of the *Negroes* are innumerable. There is not one amongſt them all, that does not ſolemnly engage to abſtain from ſome particular ſorts of Fruits, Plants, Herbs, *&c.* They lay themſelves, likewiſe, under voluntary Reſtrictions, both publick and private, with reſpect to their wearing Apparel: As for inſtance, the Men are obliged to wear the Skin of ſome particular Beaſt around their Waiſts, which muſt hang down ſo low, as to cover one half of their Thighs; and always to wear a Cap, or ſomething of the like Nature upon their Heads; or at leaſt a Head-band round their Temples. On the other Hand, the Women go with their Head and Hair always uncovered. The following Cuſtom is ſtill more ſingular and remarkable: If any one ſits upon a Bed-ſide, in which there are two Perſons of different Sexes, tho' legally married, he becomes polluted; and the Maſter of the Houſe muſt exhort ſuch Delinquent in a friendly and charitable manner, to go directly and purify himſelf. His Clothes are accordingly laid before the Fire, and the Party who officiates as Purificator, purſues the Ceremony by hooking his little Finger with that of the Left-Hand of the Party polluted: Thus united, both lift up their Hands above their Heads, and turn themſelves round. After this, the Purificator takes two Implements made of Iron, which he claſhes one againſt the other three or four times ſucceſſively, and then blows in the Palm of his own Hand, as well as that of the Perſon whom he purifies. During theſe formal Grimaces and Geſticulations, he mutters a dozen myſtic Words, which compleats the Purification. A Perſon who has any illegitimate Iſſue is obliged to abſtain from the Breaſt of a *Buffle*, or wild Ox; but is acquitted from that Penance, and acquires a juſt Title to his Children, by being duly married. All theſe religious Rites and Ceremonies are confirmed and eſtabliſhed, by an habitual Dread of being ſeverely puniſhed by their *Mokiſſos*, who ſeldom or never fail to chaſtiſe ſuch as neglect the Obſervance of them.

SINGING and Dancing are two fundamental Branches of the religious Worſhip of the *Negroes*; for 'tis at the Celebration of thoſe Solemnities, that the Spirit actuates and poſſeſſes their *Ganga's*, and for the moſt part, thoſe who dance with them. It would be tedious, if not impertinent, to deſcribe all their Follies and Grimaces, which in many reſpects very nearly reſemble the Extaſies and Tranſports of the antient Soothſayers.

[a] See *Dapper* in his Deſcription of *Africa*.

[b] The Diſtemper which affects the Imagination of this *Negro* is called *Lycanthropy*. See what *Wier* ſays of it in his Treatiſe of the *Lamii*, and what has been before remark'd concerning the *Laplanders*.

THE

THE Sovereign [a] Pontiff, or ſupreme Head of the Hierarchy of *Congo*, is called *Chitombe*. He is reverenc'd after a very ſingular Manner, and is look'd upon as a Deity, or at leaſt as a Being ſomewhat more than mortal. He is preſented with the firſt Fruits of all the Products of the Earth. There are ſolemn Supplications made to him for his ſpiritual Benediction on their Harveſt; and accordingly he always bleſſes the Seed, and Ground before they preſume to ſow it. If he does not perform this Ceremony himſelf, he does it at leaſt by Delegation of his Vicars, or Aſſiſtants. This *Chitombe*, likewiſe, keeps up a ſacred Fire, at which ſome conſiderable Quantity of Brands are kindled, and afterwards diſtributed amongſt the *Sovis*, or Governours of their Provinces, who receive them with all the Teſtimonies of the moſt profound Veneration and Reſpect, and are incapable of exerciſing their public Authority till they are poſſeſs'd of them. The People are ſo far prejudic'd in favour of this their *Chitombe*, or Sovereign Pontiff, and pay him ſuch awful Homage, that they will not acknowledge, or obey their *Sovis*, unleſs they wait on his Holineſs for his heavenly Benediction, and pay their Obedience to this viſible God, before they enter upon their reſpective Poſts. This Submiſſion of their *Sovis* is as humble as can well be imagin'd. They attend the Levy of their *Chitombe*, and there proſtrate themſelves before him; and the People who accompany them, proſtrating themſelves likewiſe at the ſame Time, implore his Holineſs to receive their Governors under his Patronage and Protection. After this, the Pontiff ſprinkles Water and Duſt upon theſe *Sovis*, and extending them on their Backs, walks over them backwards and forwards ſeveral Times, treading upon their Breaſts, and making them ſwear in that humble Poſture, that they will always remain dependant on, and be implicitly ſubſervient to, his Orders and Deciſions. If the *Chitombe* in the Celebration of this Ceremony ſhou'd boaſt of his [b] *walking upon the Aſpick, or treading the Baſiliſk under his Foot*, one ſhould almoſt be tempted to believe, that he had copied this haughty and imperious Ceremony from the Life of one of our Popes. There are ſome, however, who in all probability will queſtion the Veracity of the Miſſionary who has publiſhed this Deſcription; [c] and the Reflection which he immediately ſubjoins, gives good Grounds for ſuch Suſpicion. It muſt be allow'd, to ſpeak of him in the moſt favourable Manner, that he was not conſcious of the [d] Conſequences that might be drawn from a Reflection ſo foreign to the Purpoſe.

BUT to proceed with our Capuchin. Should the *Chitombe* prove guilty of the moſt flagrant Crime imaginable, no Perſon whatever has any Power to judge or correct him. 'Twould be to no Purpoſe there to appeal to a future Council. When his Duty requires him to viſit his Dioceſe, there muſt be a general Preparation, by a ſtrict Abſtinence from all unlawful Pleaſures, to receive him. Such as are married muſt even refrain from the Converſation of their Wives, whilſt he is taking a Review of his Flock, and contribute, by their exemplary Temperance and Chaſtity, towards the Preſervation of their ſpiritual Paſtor. Moreover, the *Negroes* are of Opinion, that ſhould their Pontiff die a natural Death, it would prove of fatal Conſequence to the whole Race of Mankind; for which Reaſon, when they think him paſt all hopes of Recovery, his Succeſſor is empower'd to ſtrangle him, or diſpatch him in ſuch decent Manner as he thinks moſt proper.

THEIR *Negombo*, tho' leſs reverenc'd and reſpected than their *Chitombe*, is notwithſtanding extremely valu'd, and at the ſame Time look'd upon as both a Prieſt and a Prophet. He not only profeſſes to foretel future Events, but aſcribes to himſelf an innate Virtue or Power of healing all manner of Diſeaſes. He is always ſufficiently provided

[a] *Cavazzi Iſtorica Deſcrizione de tré Regni Congo, Matamba*, &c.

[b] *Super aſpidem, & Baſiliſcum ambulabis & conculcabis*, &c.

[c] *From this Ceremony I could not but obſerve, that Nature dictates to the moſt barbarous Nations the awful Reverence and Reſpect which is indiſputably due to the Sovereign Pontiffs of all Religions whatſoever.*

[d] If in all Religions whatſoever the ſame Deference and Reſpect muſt be paid to the Sovereign Pontiff, as to the *Chitombe*, his Deciſions muſt be implicitly ſubmitted to; from whence it follows, that Idolaters muſt be Idolaters ſtill, and by Conſequence, &c.

with a vaſt Variety of Medicaments, the Virtues whereof are ſo deeply impreſs'd on the Minds of the *Negroes*, that the Miſcarriage of the Magician, or his Preſcriptions, is always imputed to the Patient. We need not, however, travel ſo far as *Congo*, to meet with Inſtances of Prejudice and Prepoſſeſſion equally extravagant.

THE Prieſt who aſſumes the Title of *Negoſci* muſt always have eleven Wives, each of whom is honour'd with the Denomination of ſome particular *Mokiſſo*. They burn Straw in the Preſence of theſe Idols, and their Worſhippers take peculiar care to hang their Heads over the Smoke; becauſe 'tis a receiv'd Opinion amongſt them, that the more they ſuffer themſelves to be blacken'd and beſmear'd therewith, the more they ingratiate themſelves into the Favour and Affections of the Idols. Such as meditate Revenge on their Enemies make their Applications to the *Negoſci*, who cuts off ſome Locks of their Hair, and after he has bundled them up together, throws them into the Fire. The Magician in the mean while pronounces ſome formal Imprecations againſt the Enemy particularly mentioned, and againſt his whole Family.

THE *Nepindi* ſtyles himſelf the Maſter of the Elements, and pretends to over-rule and controul the Thunder, Lightening, Storms, and Tempeſts: In order to render his Power conſpicuous, he erects large Heaps of Earth contiguous to his Habitation: After he has finiſhed the uſual Sacrifices and magical Operations, a little Animal, ſay they, creeps out of the Foot of one of them, which raiſes itſelf by ſlow Degrees, and at laſt takes its Flight towards the Heavens. Then thick Clouds darken the Skies, and Thunder, Lightening, and Rain immediately enſue.

THERE is a Sect of *Negroes* at *Congo*, who celebrate their Myſteries in particular dark and retired Places, and are call'd by Father *Cavazzi* the *Nequiti*. Every Perſon that is inclin'd to become a Member of this Society, is obliged to walk too and fro ſo often on a Rope, that at laſt he falls down by Virtue of an Inchantment, or rather the Artifice of ſome Member, or, in ſhort, through the Giddineſs of his own Head. But be that as it will, as ſoon as he is fallen down, he enters into an extatic Fit, and is carried into their public Aſſembly; when he comes to himſelf, they oblige him to ſwear, that he will never abandon or forſake their Fraternity. Such as violate this Engagement are ſacrificed to their tutelary Gods.

THE Prieſt, or *Ganga*, who is likewiſe ſtiled *Mutinu*, and aſſumes the Title of *King of the Waters*, makes the *Negroes* believe, that he extracts from thence infallible Remedies, and Antidotes againſt the moſt malignant Diſtempers. He cauſes all ſuch as are afflicted with any Maladies, to aſſemble themſelves together on the Banks of a River, into which he throws an empty Pitcher, muttering at the ſame Time a Number of myſtic Words. The next Moment he draws it out full of Water, wherein the pretended Remedies, which he diſtributes amongſt the Spectators then preſent, are all included. But to what Purpoſe ſhould we expatiate any further on the magical Operations of theſe *Negro Prieſts*, ſince the Account we have already given, will furniſh the Reader with an adequate Idea of their Power, which in reality conſiſts in nothing elſe but the Tricks and Artifices of Empericks and Impoſtors?

THE Province of *Sondi* has a *Chitombe* peculiar to itſelf. He reſides on the Summit of a Mountain. He wears his Hair very long, embelliſhed with divers Trinkets, which are the Objects of theſe *Negroes* Veneration. They pay him ſuch a profound Reſpect, that they never preſume to ſpeak to him without proſtrating themſelves before him with their Faces to the Ground. 'Tis accounted an Act of the higheſt Preſumption to look this venerable Pontiff in the Face, unleſs by a peculiar Condeſcenſion he gives them that Freedom. When he appears in Public every one bows down before him with Devotion, and when he goes abroad, a wooden Idol is carried before him on a kind of Litter.

THE

THE *Gangas* have their reſpective Poſts or Offices aſſigned them. *Amobondu* is the Guardian of their Corn, thro' the Aid and Aſſiſtance of a [a] *Mokiſſo*, or *Fetiche*, made of Clay and Feathers, which he buries in the Middle of ſuch Fields as are under his Protection. *Amoloco* reſtores ſuch to their former State of Health, who had loſt it by Virtue of any magical Incantations; for 'tis a receiv'd Opinion amongſt the Natives of *Congo*, that no Perſon is either ſick or dies, but by Virtue of ſome magic Charms, or Faſcinations. We ſhall in the Sequel of this Diſſertation treat more amply of the fatal Conſequences that attend this Notion. *Molonga* foretels their good or ill Succeſs in all Diſtempers. *Neconi* and *Nezali* have the Influence or Power of healing the Sick, *Negodi* cures the Deaf, *Neſambi* cleanſes the Lepers, *Embungula* charms the Slaves, and makes them attend him by blowing a Whiſtle. And laſtly, the *Ganga-Metambola*, if we may depend on the Veracity of our Friar, raiſes the Dead by his magical Incantations.

THE Idolaters of *Angola* pay an equal Regard and Veneration to their *Gangas*. They imagine that their Life, Health, Fortune, and the Preſervation of all their Effects, are dependant on them. They have an Order of Magicians, call'd *Chibados*, who always dreſs themſelves in Women's Apparel.

Their ſolemn OATHS, *and* METHOD *of* Examination, *or* Tryal *of their* Criminals, *&c.*

IN our Diſſertation on the Religious Cuſtoms of the Natives of *Guinea*, we gave a Deſcription of their Tryal, or Experiment by the *Quoni*. That which is generally made uſe of at *Congo* by the [b] *Imbondo*, or *Bonde*, is of the ſame Kind. The Priſoner is obliged to drink a ſtated Quantity of the Juice of this Root. If he be able to make Water freely after he has taken the Draught, he is clear'd, and declar'd to be innocent; but if he has the Strangury, and falls down after it, 'tis look'd upon as an inconteſtible Evidence that he is guilty, and as ſuch, he is inſtantly condemn'd to die, without the leaſt Hopes of Pardon or Reprieve. This public Experiment is made before the King, or the *Moni-Boma*, who acts as Judge in theſe criminal Cauſes. There is a Fee or Duty to be [c] firſt paid to his Majeſty; after which the Judges, the Proſecutors, and their Relations, meet together in ſome large Square, or public High-Road, where the Priſoner, with all his Friends and Relations likewiſe attends. The latter are all ſeated by one another; for if the Party [d] charged, and ſuſpected, undergoes the Experiment with Succeſs, his Relations, Friends, and Acquaintance, muſt ſubmit to it in their Turns, till the *Imbondo* has made a Diſcovery of the pretended Malefactor.

ANOTHER Author [e] adds, that as ſoon as the Priſoner has drunk this *Imbondo*, the Judge riſes, and throws a ſmall Rod, or Wand at his Head; at the ſame Time making uſe of the following Form of Words, which doubtleſs amount to an Imprecation; *If thou art guilty, fall down; if innocent, ſtand up, and make Water.* After this, he cuts the *Imbondo* into ſeveral ſmall Pieces, and throws them on the Ground. All ſuch as are ſuſpected, are oblig'd to walk on theſe little Bits of the *Imbondo*, and ſuch as have the

[a] We have already obſerv'd, that theſe are one and the ſame Thing, and differ in nothing but the Name.

[b] This is a Root that is exceeding bitter. *Purchas* aſſures us, that one of theſe Roots will ſerve to make a hundred Experiments The Juice of it is either ſqueez'd out, or elſe the Root itſelf is grated, and infuſed in ſome Liquid. When the Doſe is made too ſtrong, the Party proſecuted can ſeldom, if ever, make Water freely; and the intoxicating Power of it ſtupifies his Senſes, and makes him fall: From whence we may eaſily conjecture what numberleſs Acts of Injuſtice may daily be done, thro' the partial Proceedings of ſuch as preſide over theſe public Experiments.

[c] *Dapper*'s Deſcription of *Africa*.

[d] *Cavazzi, ubi ſup.*

[e] *Dapper ibid.*

Miſ-

Misfortune to fall in the Experiment, are look'd upon as abſolutely convicted. Notwithſtanding the many Frauds and Abuſes that are committed on theſe Occaſions, the *Negroes* lay a prodigious Streſs on the Practice and Obſervance of theſe Experiments. Nay, tho' they have been ſufficiently convinced of the Deceit and Folly of theſe Tryals, 'tis with them, [a] as with many others, the Impoſture, even after 'tis detected, is ſtill carried on with Succeſs.

[b] The *Negroes* of *Congo* are very ſtrict in the Obſervance of their Oaths; but if however they ſhould accidentally at any Time break it, in the Heat of their Paſſion, 'tis cuſtomary for them to make a kind of Confeſſion to one of their *Ganga's*, and ask his Abſolution. If the Oath has been thus raſhly violated but once, a ſingle Confeſſion is ſufficient; but if the Crime has been aggravated by a frequent Repetition, the Delinquent muſt humble himſelf ſeveral Ways before he can procure his full and free Remiſſion. The *Ganga* reduces ſome particular Roots to Powder, which he encloſes in a Phial, and thereupon pronounces ſeveral Imprecations againſt the Perſon who is perjured. After this, he orders the Penitent to proſtrate himſelf on the Ground, and from the Bottom of his Heart to renounce and deteſt his Sins; which done, he raiſes him up, and preſents him with a Glaſs of Water. This ſalutary Potion being drank with a contrite Heart, the Sinner returns home perfectly pardoned and abſolved; having firſt made the *Ganga* ſome grateful Acknowledgment for his ſpiritual Conſolation. Sometimes this *Ganga* anoints the Tongue of the Perſon perjur'd with the Oil of Dates, and accompanies this Unction with ſundry Imprecations.

We ſhall cloſe this Article with the Ceremony which theſe People practiſe before they enter on any warlike Expedition. Curious, and fond of knowing the Conſequences of the approaching Engagement, they put a Veſſel full of Water, with ſeveral other Ingredients, upon the Fire, which muſt all be firſt conſecrated and duly prepared by a *Ganga*. As ſoon as the Pot begins to boil, they enter upon their magical Incantations, which, as they imagine, irreſiſtibly attract the tutelar Genius of their Enemies, and oblige him to plunge himſelf into it. In this painful Situation, they confine him for ſome conſiderable Time; but when he has done ſufficient Penance, as they conceive, and that the Torments he has endured muſt indiſputably have humbled him, they ask him ſeveral Queſtions relating to the Succeſs of the enſuing War. Whether he gives them any expreſs Anſwer or not, we are not informed; they always Conjecture, however, that they ſhall either conquer, or be conquer'd from the peculiar Fermentation of theſe magical Ingredients, and in all probability the Genius never gives them any other Satisfaction or Reply. Sometimes, likewiſe, as we are informed, they ſet an empty Pot upon the Fire, and when 'tis red hot, turn the Bottom upwards, and hovering over it, receive the Heat, which, as they imagine, inſpires them with an invincible Courage. A Prepoſſeſſion of this Nature may often, in all probability, meet with the deſired Succeſs, and numberleſs Inſtances of the like Nature might be produced from the Hiſtory of all Ages; but 'twou'd be impertinent, and foreign to the Purpoſe, to quote them in this Diſſertation.

[a] The following remarkable Story is extracted from the Author of the *Bibliotheque Univerſelle*. Tom. ix. *Anno* 1688. A King of *Macoco*, being very deſirous to diſcover whether ſuch Experiments were really effectual, and might be depended on or not, pretended one Day that ſome Rogue or other had ſtole from him a conſiderable Quantity of Snail-Shells, which are the current Money of the Country. Two of his Domeſticks were ſtrongly ſuſpected, and immediately taken into Cuſtody, who underwent with Courage and Reſolution a very ſtrict Examination. The King, who declared with ſeeming Reſentment, that he was reſolved to diſcover the Truth, if poſſible, order'd that they ſhould undergo the cuſtomary Trials, and charged the Prieſt who was to preſide over this Affair, to uſe his utmoſt Endeavours to do him Juſtice, and find out the Malefactor. The Doſe was accordingly prepar'd, but made ſo ſtrong, that it had the ſame Effect on the innocent, as it would have, as they pretend, on the guilty only. The Perſons proſecuted were immediately condemn'd, and hurried away, in order to be puniſhed according to their Demerits: But the King, who was then preſent, ſtarting up, diſcover'd ingenuouſly the Stratagem he made uſe of before the whole Company, and order'd the Judge to be inſtantly executed, in the Room of his innocent Domeſtics.

[b] *Cavazzi Iſtorica Relazzione*, &c.

Their

Their NUPTIAL CEREMONIES, *and* FUNERAL SOLEMNITIES, *&c.*

NOTWITHSTANDING the *Portugueſe* have introduced Chriſtianity amongſt the Natives of *Congo*, yet they have not been able to aboliſh and extirpate the Practice of Polygamy. [a] The *Negroes*, as well Chriſtians as Idolaters, have not only ſeveral Wives that are Free-Women, but a Number of Concubines likewiſe, who are Slaves. The former live in a ſeparate Apartment from their Husbands. The Principal, or Governante, has the Superintendance of the whole Family, and is allow'd a Deputy to aid and aſſiſt her.

WHEN one of theſe free Wives proves falſe and inconſtant, or is barely ſuſpected, her Husband diſcards her, without the leaſt Diſgrace to either Party: Nay, the Woman herſelf quickly finds out another Partner with abundance of Eaſe. As to their Concubines, who are their Slaves, they buy them for the generality when they are very young: Sometimes they bargain for them whilſt the Mother is with Child, who, in caſe ſhe be brought to Bed of a Boy, is obliged to procure the Purchaſer a Girl in his Stead. In ſhort, they marry, by way of Trial, according to the Cuſtom of ſeveral People on the Coaſt of *Guinea*. This is the Purport of what we judg'd moſt material, and worthy of Obſervance in our Author before quoted. [b] But we are farther aſſured, that they are ſo courteous to any Friend and Acquaintance, or any Stranger, that accidentally pays them a Viſit, that one of their Wives is always devoted to his Service.

WE ſhall now proceed to a more particular Detail of their Cuſtoms: [c] As ſoon as their Daughters attain the Age of Maturity, their Heads are ſhaved all over, except on the Foretop, on which is purpoſely reſerved a little Tuft, like a Crown. After that, their Admirers begin to view them with Tranſport, and are very importunate in their Addreſſes to them. If a young Virgin violates her Chaſtity before ſhe is conſcious of her natural Purgations, both ſhe and her Gallant are obliged to undergo a Trial, ſomething like what the *French* call the *Congres*, in the Preſence of the King and all his Court. A Wife there is under an extravagant Subjection to her Husband; and if we may rely on the Veracity of ſome Authors, thoſe who have the moſt Liberty in *Lovango*, or *Congo*, are much more paſſive and ſubſervient, than any of our meaneſt Domeſtics. Nay, the Kings Conſorts themſelves in this Country are perfect Slaves, and [d] obliged, however whimſical it may appear, to work for their daily Subſiſtence. [e] Theſe Wives are lock'd up, and live like Nuns, till his Majeſty is graciouſly pleas'd to make choice of one of them to be the Partner of his Bed. Notwithſtanding this Plurality of Wives, neither the King, nor their Subjects, are Strangers to the Torments of Jealouſy. When the latter are apprehenſive of their Wives Inconſtancy and ill Conduct, they immediately put them away; but the former are more ſevere in their Reſentments, and Death is the ſure Conſequence of Infidelity. Nay, they carry their groundleſs Jealouſies to ſuch an extravagant Pitch, that whenever any of their Wives prove with Child, they are conſtantly obliged to drink of the *Imbondo*, in order to give a public Demonſtration of their Virtue, and unſpotted Honour. If they ſhould have the Misfortune, [e] as abundance of innocent Perſons have, to be deem'd guilty by ſuch Trial, there are no hopes of Mercy for them; they are

[a] *Cavazzi* in his *Iſtorica Relazzione*.

[b] This Cuſtom is practiſed alſo in other Places, and is particularly aſcrib'd to *Iceland*. See the Deſcription of *Iceland* in Tom. 1. of the Collection of Travels to the North.

[c] *Dapper*'s Deſcription of *Africa*.

[d] *Idem, ibid.*

[e] Turn two Pages backwards.

order'd to be burnt, and their imaginary Gallants to be buried alive, without Reprieve: Such is the cruel Fate of the Concubines of theſe Sovereigns! But the Lady whom they call the *Macunda*, enjoys a ſpecial Privilege at *Lovango*. She is one of the moſt antient Matrons of his late Majeſty's Seraglio, who is elected Regent of the Kingdom, or, more properly ſpeaking, the Superintendant of the Actions of the Prince upon the Throne. This *Macunda*, who is ſtiled *the Mother of the King*, [a] may have as many Admirers as ſhe pleaſes, and grant them the laſt Favours, if ſhe thinks convenient. Moreover, ſhe ſits as Preſident in their Councils, is Guardian to the Prince, and has an unlimited Power and Authority to pardon any Malefactor, though never ſo notorious.

THE King of *Congo*'s principal Conſort is ſtiled *Mani-Mombanda*; that is, *Sovereign of the Wives*, for whoſe Service there is a public Aſſeſſment made which is very ſingular and remarkable. On her Wedding-Night, every Bed throughout the Kingdom is ſurvey'd by proper Officers, and rated in Proportion to their reſpective Dimenſions. This Queen lives in an Apartment of the royal Palace, with her Maids of Honour, who have free Liberty to ſpend their Nights abroad with his Majeſty, or ſuch other of the Court as they think proper. This Indulgence is owing to the Coquetry of their royal Miſtreſs, who ſtudies all the Ways ſhe can to oblige them.

As the Profeſſion of Chriſtianity at *Congo* appears to be ſo ſuperficial and inſignificant, we ſhall paſs it over, and proceed, for the Amuſement of our Readers, in the Deſcription of their Nuptial Solemnities. It muſt be acknowledg'd, indeed, when they enter into the State of Matrimony, they obſerve the Form preſcribed by the Catholic Church; but from what we have already related, and what we have ſtill farther to offer on that Topic, it is demonſtrable, that they pay very little, if any, Regard to her Laws and Inſtitutions. As for Inſtance, in caſe there be three Brothers, all of the ſame Family, and one of them happens to die, the other two divide his Concubines between them, Share and Share alike. Again, in caſe one of thoſe two ſhould depart this Life, the Survivor claims them all as his Right and Property. And after his Deceaſe, the next Heir, though it ſhould be his Son, as we are inform'd, comes into the peaceable Poſſeſſion of the whole Stock.

THE Women of *Lovango* are as ſubſervient, to the Men as our Cattle are to us. All of them in general, in the Month of *January*, are obliged to make their perſonal Appearance at the King's Palace, in order to be employed in the ſowing and manuring of his Lands. The Men likewiſe give their Attendance along with them; and each of them is provided with proper Arms for his Service; not with Intent, however, to work themſelves, but to chaſtiſe ſuch Women, as are indolent and remiſs in their Duty; and, in ſhort, to be their Superintendants and Directors. As for the reſt, they ſpend their Time in ſuch Amuſements as they think moſt proper. This *Lovango* is ſituate in one of thoſe unhappy Climates, where the Men are perfect Strangers to that Complaiſance, that Tenderneſs and Indulgence which we naturally have for the ſoft Sex. It muſt be acknowledg'd, indeed, that the Women have ſufficient Grounds for Complaint, on account of their ungenerous Treatment; and yet, in all Probability, they think themſelves happy, and never murmur or repine at their abject Condition.

[a] The King's own Mother, his Siſters, and all the *Negroe* Ladies of the royal Family, have the ſame Privilege. So far are they from puniſhing them in Caſes of Incontinency, and Breach of their conjugal Engagements, that they ſeverely correct their Husbands, in caſe they prefer other Miſtreſſes. 'Tis no ſmall Misfortune, in ſhort, for a Man in that Country to be married to one of the royal Family.

DAPPER aſſures us, that when the young Maidens of *Congo* begin to be tired of that heavy Incumbrance, their Virginity, they withdraw into a particular ſolitary Place, dreſs'd to the beſt Advantage, according to the Cuſtom of their Country; that is to ſay, their Skins plentifully anointed with Fat, and beautifully varniſh'd, and their Cheeks, and ſuch other Parts as are for the generality expoſed to View, beſmear'd with red Paint. In this gloomy Apartment they reſide for about three Weeks, or a Month, and there, no doubt, though our Author is ſilent, and leaves us to our own Conjectures, they very ſeldom, if ever, return without finding ſome good-natur'd Perſon or another, who is ready to take their Burthens off their Hands. But be that as it will, they there make choice of ſuch young active Sparks as endeavour moſt effectually to ingratiate themſelves into their Favour, by ſuch particular Services, and ſuch ſoft Endearments, as are uſual before Marriage. In this Particular the *Blacks* agree with the Generality of Mankind.

A WIFE, after ſhe is brought to Bed at *Angola*, has no Converſation with her Huſband till the Infant begins to cut his Teeth. There is another Cuſtom in vogue there, which is univerſal, indeed, throughout all the barbarous Nations, and at this Day practis'd amongſt the *Jews*, and that is, the Husband and Wife live apart during her periodical Fluxions. Moreover, the Wife muſt not preſume to touch any one Thing the Husband eats, and neither lies in his Houſe, nor approaches his Bed; not to mention the Marks or Signatures whereby ſhe is obliged to diſtinguiſh herſelf from thoſe that are in a perfect State of Health, and free from Pollution. Amongſt other Characteriſtics, or Tokens, ſhe wears a String about her Head during the whole Time of her Purgations.

CIRCUMCISION is univerſally practis'd, where the Chriſtian Religion has not prevail'd. At *Angola*, as ſoon as ever they diſcern that the Infant has cut his firſt Tooth, they dreſs it up as gayly as poſſibly they can. Its Friends and Relations dandle it about from Houſe to Houſe, to collect all the Preſents they can poſſibly procure for it. In thoſe Countries which are ſtill idolatrous, as ſoon as an Infant is brought into the World, a Prieſt is inſtantly ſent for, who lays it under ſome particular ſolemn Obligations; which, in all Probability, ought to be look'd upon as Preſervatives againſt the numberleſs Caſualties to which the Life of Man is daily expos'd; or ſome religious Vows and Duties, by the Obſervance whereof, the People imagine they ingratiate themſelves into the Favour and Affections of their Deities. The Prieſt takes particular Care to confirm and eſtabliſh this Notion, which is ſo naturally imbib'd by the Generality of Mankind, and ſo beneficial and advantageous to all the ſacerdotal Profeſſion in general. He mutters accordingly ſome certain myſtic Terms, as preſcrib'd in their Rubrick, and afterwards impoſes ſuch Obligation upon the Child as he thinks moſt convenient; and what he determines is liſten'd to, and regarded as the Voice of an Oracle.

WE ſhall now proceed to their Funeral Solemnities. Of all the Prejudices and Prepoſſeſſions eſpouſed by theſe People, there are none, ſays the [a] Author of the *Bibliotheque Univerſelle*, of more fatal Conſequence, than the Notion ſo generally received, that there is no ſuch Thing as a natural Death, and that the Deceaſe of all Perſons whomſoever, is the pure Reſult of the Charms and Faſcinations of their Enemies. The Magician, in their Opinion, raiſes the Party deceaſed, tranſports him to ſome ſolitary Deſart, and there makes him work like a Slave. He takes peculiar Care to feed him with freſh Meat only; for ſhould the dead Man taſte but the leaſt Grain of Salt, he would grow outrageous, and purſue the Murderer with the utmoſt Rigour. By virtue only of this groundleſs and fooliſh Perſuaſion, the Death of one Man is generally accompanied with the untimely Fall of many that are innocent. The Natives of *Lovango* begin their Enquiries relating to their Dead, with Spells and Incantations, [b] which conſiſt princi-

[a] Tom. IX. Anno 1688. in the Extract from Father *Cavazzi*.
[b] *Dapper, ubi ſup.*

pally

pally in leaning hard upon a Knife, in the Preſence of one of their *Ganga's*, and in rubbing their Hands together with all their Might. During theſe Operations, they enter upon their Interrogatories. *Such a Perſon*, ſay they, *is dead and buried*; *was he bewitched? or did his* Mokiſſo's *take away his Life?* If upon this Query, the Perſon that makes the Experiment, hasn't Power to command his Hands, 'tis accounted an inconteſtable Proof that his Friend's Death was the Reſult of ſome malicious Enchantment; and from this Interrogatory they run on to another, and the Enquiry always concludes with the Trial by the *Imbondo*.

THESE Natives of *Lovango* are very much divided in their Opinions, with relation to the State of the human Soul after its Departure from the Body. Such as are of the Royal Family maintain a kind of *Metempſychoſis*, and imagine, that the Souls of thoſe who depart this Life enter into the Bodies of their Children; others believe them mortal; but the greateſt Part think they become their tutelar Gods; in the firm Belief whereof they erect little Chapels, contiguous or adjacent to the Places where they died; thither they reſort to pray to them, and make an Oblation, before they ſit down to their Meals, both of what they are to eat, and what they are to drink.

CHICOCKA, of whom we have already made mention, is the Guardian of their Dead. His Statue, compos'd of Wood, is erected at ſome ſmall Diſtance from their Burying-Ground. He takes effectual Care that no Magician clandeſtinely removes the Deceas'd, or inſults them, or compels them to work, hunt, or fiſh. Who knows but this guardian God has deſerv'd the great Confidence which the *Negroes* repoſe in him, by as natural an Effect, as that with which [a] *Horace* reproaches his Fig-Tree *Priapus*? Perhaps it were not impoſſible, if due Enquiry was made, to find Miracles of this Nature in ſome Parts of *Europe*.

THESE People bury their Dead with all their Cloaths on. The poorer Sort apply themſelves to ſuch as are Men of Subſtance to aſſiſt them in the defraying the neceſſary Expences of their Funerals. At the Deceaſe of the King of *Congo*, all Perſons are ſtrictly enjoin'd not to mourn for his Loſs, notwithſtanding the melancholy News is ſolemnly proclaim'd, by the Sound of a kind of Cornet, throughout the whole Kingdom. As to the reſt, the pompous Funeral of a Prince is ſolemniz'd after the Manner of the *Roman Catholics*; but ſuch as never were Proſelytes to Chriſtianity, or are only ſuch in outward Appearance, ſtrictly follow the Rites and Ceremonies of their Anceſtors. They inter with their Dead, a conſiderable Part of their Effects, ſeveral very valuable Preſents, and various Sorts of Goods. As this Cuſtom has been univerſally obſerved by all Idolatrous Nations, both antient and modern, it would be needleſs, if not impertinent, to produce Inſtances to confirm the Truth of it. At the Deceaſe of a Grandee, his Favourites, Clients, and Slaves, carry their Extravagance infinitely beyond what is practis'd in common. Beſides the coſtly Preſents and foreign Commodities which are buried with him, they furniſh him with Domeſtics to attend his royal Perſon, and with ſeveral young Ladies for his Amuſement in his Journey to the other World, who either through Compulſion, or the Prepoſſeſſion and Artifice of their Prieſts, are ſtrenuous Rivals, and conteſt the Honour of being buried alive with their deceaſed Monarch.

THERE are ſeveral religious Cuſtoms likewiſe obſerv'd at [b] *Lovango*, that are equally remarkable. Their Funeral Solemnities are always accompanied with Floods of Tears, and inceſſant Wailings. As ſoon as they have carried the Corpſe out of the Houſe, they

[a] *Nam diſploſa ſonat quantum veſica, pepedi*
Diffiſa nate ficus.

[b] *Dapper's* Deſcription of *Africa*.

dance

dance all round about it, and during that ſolemn Ceremony, weep moſt bitterly, and fill the Air with moſt hideous Lamentations. At proper Intervals they very demurely aſk the Deceaſed a thouſand impertinent Queſtions; ſuch as whether he decamp'd, or remov'd his Quarters, for Want of the Conveniencies of Life, and the like. And tho' the Deceas'd never obliges them with any Anſwer, they always aſcribe his Deceaſe to ſome Diſſatisfaction of one kind or another. This Funeral Concert, and theſe melancholy Interrogatories, continue for ſome Hours; after which, they collect every individual Thing the Deceas'd is to carry along with him, and when his Bag and Baggage are all pack'd up and ready, they remove both the Corpſe and his Effects, with as much Precipitation, as if they had ſtole them. One Moiety, or half Part, of his aforeſaid Effects is allotted to be buried with him; the other is hung up, and expos'd to public View on Poles, planted round his Sepulchre: But to prevent any clandeſtine Conveyance of them away by neceſſitous Pilferers, they either cut into Rags, or tear to Pieces, ſuch Goods as are thus expos'd. In the Evening they renew their Weepings and Wailings, and continue theſe outward Demonſtrations of Sorrow and Concern, every Evening, for ſix Weeks together, without Intermiſſion.

THEIR Degree of Mourning varies in Proportion to the Quality of the Perſon deceas'd. When a Grandee dies, their Lamentations are more vociferous and noiſy than ordinary, and their Attendance to the Grave more ſolemn and numerous; for the People aſſemble themſelves together from all the adjacent Towns on ſuch a public Occaſion. The Magicians exert their Skill to the utmoſt, and leave no Charm, no Enchantment whatever unpractis'd, in hopes to reſtore a ſick Grandee to his former State of Health; not but the People too uſe their utmoſt Endeavours likewiſe to prolong his Days, but there as well as here, 'tis his Grandeur that is the principal Attraction, and 'tis out of a ſelf-intereſted View of being well rewarded for their Pains, that they are thus diligent and attentive. There is no Queſtion therefore to be made, but that ſuch as are well vers'd in magical Operations, are laviſh of their moſt ſecret and valuable Preparations, when the Lives of ſuch Men as are thus honour'd and eſteem'd are in apparent Danger.

THEY hover round the Corpſe, which is either extended on a Couch, or ſupported in a ſitting Poſture, by one of the Company. Sometimes, indeed, he is rais'd by proper Supporters, artfully diſpos'd under each Arm. In one of theſe Situations, his Head is ſhav'd; his Nails are par'd; his Body's waſh'd, anointed, and painted red. His neareſt Kindred; that is, his male Relations, ſeat themſelves at a ſmall Diſtance from the Corpſe; for the Women, who have their Tears always at Command, and are by Nature qualified to excite the Paſſions, they are employ'd, by their violent Tranſports and Agitations, to affect the whole Aſſembly. They dance, or rather fly about, like Perſons diſtracted, from Right to Left, in the utmoſt Confuſion; but in their Intervals they ſing Encomiums on the Deceas'd, recite all his virtuous Actions, and trace his Genealogy. This, in ſhort, is his funeral Harangue. To conclude, they bury ſome Part of his Patrimony along with him, and all the valuable Effects which his Relations and Friends have collected together for his more commodious Settlement in the other World. The uſual Place appropriated for the Burial of theſe *Blacks* is generally call'd the *Kienga*; where on each reſpective Grave are rang'd, in decent Order, the Bow and Arrows of the Deceas'd, his wooden Platter, his Cup, or rather *Calabaſs*, for the Convenience of his drinking, when he thinks proper, and a ſufficient Quantity of Pipes and Tobacco for his Smoking, *&c.*

THE ſame Solemnities are obſerv'd for their King, but with much greater Pomp and Magnificence. They embelliſh the Body of the Deceas'd with the uſual *Regalia*, according to the Dignity of theſe black Princes. He is ſeated in a Chair of State, erected in a Vault, reſerv'd for the peculiar Reception of ſuch illuſtrious Perſonages, with the

Repreſentations, in Wood or Clay, of ſuch as were his Favourites when alive. Before him are rang'd a ſufficient Quantity of Kitchen Furniture, or Utenſils, which were made uſe of at his Majeſty's Table; ſuch as Cloths, Napkins, *&c.* A conſiderable Number of Slaves are ſacrific'd, or rather murder'd, for his peculiar Service, who are buried near him, or in ſome ſeparate Vault, in order to revive with, and wait on his Majeſty in his Journey to the other World; for they entertain ſome Idea, tho' a very confuſed and imperfect one, of the Reſurrection of the Dead. It was cuſtomary, in former Times, to bury twelve beauteous Virgins alive with the King of *Congo*. Theſe young Ladies were all ſo loyal as to offer up their Lives a willing Sacrifice to the Service of their Monarch. With Warmth and Zeal they diſputed their Title of Precedency. Each one was fond of ſtepping foremoſt, and intercepting her Competitors. They dreſt themſelves as gaily as was poſſible on theſe tragical and ſolemn Occaſions, and their Relations ſupplied them handſomly with all Sorts of Furniture, and all the Conveniences of Life, which they thought proper for their Accommodation in the other World. This Cuſtom, however, as we are informed, is at preſent aboliſh'd, as repugnant to the Principles of the Chriſtian Religion; and one Branch of their Funeral Solemnities is reduc'd to an elegant Entertainment only, which is renew'd for eight Days together, on the Monument or Sepulchre of the deceaſed Monarch. Whilſt they are partaking of this regal Banquet, they have their Intervals, in which they indulge themſelves in all the Demonſtrations of the deepeſt Sorrow and Concern, which, in our Opinion, may juſtly paſs under the Denomination of a Religious Cuſtom.

THERE is but very little Difference between the Funeral Solemnities obſerv'd at *Angola*, and thoſe of *Lovango* and *Congo*. They waſh their Dead, comb them, ſhave them, wrap them up in a kind of Shroud, and afterwards lay them on a ſmall earthen Bier. The Deceaſed is always dreſt after the moſt elegant Manner they can poſſibly deviſe, and ſeveral Beaſts at the ſame Time are ſacrificed, and their Blood ſpilt in honour of their departed Friend.

IN the Kingdom of *Matamba*, the Corpſe is cover'd over with Roſin; and thus embalm'd, or more properly ſpeaking, beſmear'd all over, depoſited in a deep Grave, and guarded by Slaves till perfectly reduc'd to Duſt and Aſhes. This Precaution is taken, as we are inform'd, againſt the Natives themſelves, who are inclined to plunder theſe Graves, and mangle the Bodies of their dead Countrymen, in order to carry away their Limbs clandeſtinely, and hoard them up as ſacred Relics, which are more or leſs valuable, according to the Reputation of the Deceas'd.

THE Relations and Slaves, when they go into Mourning, ſhave their Heads, and beſmear their Faces with Oil, and divers kinds of Powder, which ſerve inſtead of Glue, to faſten the various Feathers which at ſuch Times they ſtick about them. To hear their hideous Outcries and Lamentations, any one would imagine that Sorrow and Affliction had deprived them of their Senſes; but, if we may rely on the Veracity of our [a] Author from whence we extract this Account, they don't ſo much as ſhed one ſingle Tear.

WE ſhall cloſe this Topic with an agreeable Story enough, relating to the Widows of *Congo*. They entertain the Notion, that the Souls of their departed Husbands re-animate their Bodies, unleſs due Care be taken to keep them at an awful Diſtance; and ſuch a Re-animation would be an abſolute Bar to any new Alliance. To prevent, therefore, ſo direful a Diſaſter, they make their Applications to one of their Prieſts, who plunges them ſeveral Times in ſome rapid Stream; after which, as they lie under no fearful Apprehenſions of their Return, they boldly venture on their ſecond Nuptials.

[a] *Cavazzi, ubi ſup.*

The

The RELIGION *of the* GUAGUAS *or* JAGES.

WE come now to amuſe our Readers with ſome curſory Remarks on the Kingdom of *Matamba*, and of the *Jages*, who are the Inhabitants of the Country. The Anthropophagy of theſe People is very remarkable: For they not only eat their Enemies, but publickly vend their human Fleſh, as our Butchers do Meat in the Market. We ſhall give you an Extract of their Religious Cuſtoms from two creditable Authors, one an [a] *Engliſhman*, the other an *Italian*.

THEIR God *Quiſango* is repreſented under the Form of a Giant twelve Foot high. This Idol is circumſcrib'd, or ſhut up, within a ſmall Encloſure made of Elephants Teeth; each embelliſhed with the Scalp of ſome Slave, or Captive, that has been ſacrificed in honour of the Deity. But there are other Oblations made him beſides theſe. Not only the Blood of Goats and Deer is pour'd forth in Plenty before his ſacred Feet, but frequent Libations are likewiſe made with Palm-Wine.

THE Head, or Principal of theſe *Jages*, who [b] is honour'd with the Title of the *Sovereign Guagua*, is a kind of Prieſt or Magician, as well as General of their Army. His Hair, which is exceeding long, is adorn'd with ſome particular Shells, by them call'd *Bamba*, which they have a peculiar Veneration and Reſpect for; and his Neck with a Collar of other curious Shells, but not of that ineſtimable Value as the former. At his Girdle hangs a *Chaplet*, the Beads whereof conſiſt of the Eggs of an Oſtrich. Such an extraordinary Chaplet as this (if it may properly be term'd one) may ſtand in Competition with [c] *Garagantua*'s, the Beads whereof were as large in Circumference as the Crown of a Hat. This Prieſt wears a ſmall Veſtment round his Waiſt, which falls down low enough, in all probability, to cover what Modeſty requires ſhould be conceal'd. As to his Body, 'tis embelliſh'd with a Variety of Figures, delineated, as may eaſily be ſuppoſed, after an artleſs and inelegant Manner. As for the reſt, this Chieftain is beſmear'd over with red and white Paint, which is made Fluid with dead Men's Fat, with which his Body is anointed. A Piece of Braſs, about an Inch in Length, hangs down from his Noſe, and two other Pieces at his Ears. He has five and twenty, or thirty Wives; one carries his Bow and Arrows, another waits on him when he is diſpoſed to drink, and preſents him with his Cup, or *Calabaſs*. When he takes it, they all fall on their Knees, clap their Hands, and ſing till he has finiſh'd his Draught. We forgot to obſerve, that the ſame Cuſtom, or ſome Ceremony very much like it, is obſerv'd by the Natives of *Florida* at this very Day.

Their MARTAIL DISCIPLINE, *their* INITIATIONS, *their* NUPTIAL CEREMONIES, *and* FUNERAL SOLEMNITIES, *&c.*

BEFORE the Sovereign *Jage*, or Grand *Guagua*, enters upon any military Expedition, he offers up a ſolemn Sacrifice to his Idol before the Sun riſes; at the Celebration whereof two Magicians attend, one on his Right Hand, the other on his Left, with about forty Women of Diſtinction round about him, all of them having a wild

[a] *Battell*, quoted by *Purchas*, and Father *Cavazzi*.
[b] *Purchas*.
[c] *Rabelais* in his *Garagantua*, Lib. I. Chap. 21.

Horſe's

Horſe's Tail in both Hands. Thus equipp'd, they ſing a ſolemn Service, accompanied with divers Inſtruments of their Country Muſick. In the midſt of the Congregation, or Aſſembly, there is a large Fire, with an earthen Veſſel hung over it, in which is contained a particular Compoſition, wherewith they paint their Temples, Foreheads, Breaſts, and Bellies; at the ſame Time obſerving ſundry Ceremonies, Charms, and Incantations, which continue till the Setting of the Sun. After this the Magicians, in a formal Manner, preſent their General with the *Caſengola*, that is, a kind of Hatchet. At the Delivery thereof they exhort him to be reſolute and couragious. Accordingly he gives them an inconteſtible Specimen of his Valour, by hacking down a Youth preſented before him for that Purpoſe, with his warlike Weapon, and laying him breathleſs in an inſtant on the Ground. Four Slaves likewiſe meet with the ſame untimely Fate: Two are maſſacred directly on the Spot, and the other two are, by his Orders, diſpatch'd without the [a] *Chilombo*. This human Slaughter is accompanied with the Sacrifice of ten Cows, ten Goats, and as many Dogs. The Blood of theſe Victims is pour'd forth in honour of their Idol, but their Fleſh is reſerv'd for the Repaſt of the Aſſembly; which ſolemn Repaſt is attended with loud Acclamations, and other Teſtimonies of public Joy.

THE Grand *Jage* never fails to order the *Gongo* to be call'd every Morning before the Sun riſes. When his Troops are aſſembled together, he makes them a very pathetical Harangue, and then orders them to march: Theſe military Orations are frequently repeated to animate the Soldiers, and encourage the Army. Theſe Declamations, as we are inform'd, are deliver'd with that Elevation of Voice, with that Energy, Grace, and Propriety of Diction, as may ſtand in Competition with thoſe rhetorical Speeches which we meet with in the Accounts of the antient *Grecian* Worthies, and of our moſt illuſtrious modern Heroes. The Captains follow the Example of their intrepid General. Thus they animate the Courage, or, to ſpeak more properly, the brutal Fierceneſs of theſe *Barbarians*. If any private Soldier diſcovers the leaſt Marks of Cowardice, or Inclination to deſert and run away in the Heat of an Engagement, he is inſtantly doom'd to the moſt ſhameful and ignominious Death, that is, to be cut in Pieces, and eaten up by his Fellow-Soldiers.

ALL ſuch as become Priſoners of War, are eaten either ſooner or later. Thoſe who are lean, are reſerv'd for a Time, and like our Beaſts taken due care of, till they are in good Caſe. Sometimes, indeed, they content themſelves with ſelling them for Slaves. However, they neither ſell, as we are informed, nor eat their Captives, whether Men or Women, till they attain the Age of Maturity; but are particularly indulgent to ſuch Male Priſoners as are very young: For they naturalize them, and train them up in the Practice of their own barbarous and inhuman Cuſtoms. They put a Collar, however, round their Necks, as a Badge of their Captivity, and never take it off, till they have produc'd the Head of one of their Enemies before their General, or Sovereign *Guagua*, &c. Then they are made *Denizens*, and honoured with the Title of *Gongo*, the Signification whereof is *Soldier*, or *Warrior*. The *Jages* likewiſe try the Courage of their young Captives, [c] as we are inform'd, by ſhooting an Arrow directly over their Heads; and he that Starts, or diſcovers the leaſt Symptoms of Fear, is kill'd immediately, and eaten without Remiſſion. But be that as it will, they are not naturalized without the ſtrongeſt Proofs, and even then with a Formality that may properly be look'd upon as a kind of *Initiation*; ſince thoſe who refuſe to comply with it, are treated with Diſdain, and even an [d] Averſion, that amounts almoſt to the utmoſt Abhorrence and Deteſtation. This

[a] This is the Term Father *Cavazzi* makes Uſe of, to expreſs the Habitations, or Dwelling-Houſes, of theſe *Jages*.
[b] *Dapper* in his Deſcription of the Kingdom of *Anſiko*, which is inhabited by theſe *Jages*.
[c] *Idem, ibid.*
[d] See *Purchas*.

Cere-

Ceremony conſiſts in drawing out four of their Fore-Teeth, two from the Upper Jaw, and two from the Under. They likewiſe bore the Noſe and Ears of the Perſon who is thus to be naturaliz'd, and enjoy all the Privileges of the *Chilombo*.

As we are now upon the *Initiation* of the *Jages*, we ſhall here [a] introduce a ſhort Account of ſome remarkable Laws, which one of their Princeſſes, who, with Propriety enough, may be reckon'd amongſt the Number of the [b] *Amazonian Viragoes*, eſtabliſh'd in her Reign. Such as are converſant with the Hiſtory of thoſe antient Warriors, will eaſily diſcern a great Conformity therein, with the Cuſtoms which are aſcrib'd to the *Jages*. This Princeſs not only prohibited the Education of any Male-Child within the Limits of the *Chilombo*, but ſtrictly enjoin'd all Parents to murder them, or expoſe them to the wild Beaſts the Moment they were born. She diſinherited, likewiſe, and brand-ed all ſuch Male Children as were preſerv'd from Death, and privately educated by their tender and indulgent Mothers, with the blackeſt Marks of Infamy and Diſgrace. She per-mitted the Women to intermarry with their Priſoners of War, to whom ſhe granted, by ſuch Alliance, all the Privileges of the *Chilombo*; provided they ſubmitted at the ſame Time to the Laws of the State, and the Ceremonies which were eſtabliſhed for their Na-turalization. She charged all Women who were with Child, upon Pain of Death, to avoid being deliver'd within the Limits of the *Chilombo*, leſt by their Lying-in there they ſhould any ways pollute it. If in Diſobedience to, and Contempt of her Commands, any Male-Child ſhould accidentally be preſerved alive as aforeſaid, ſhe ſtrictly forbid the Reception of him into the *Chilombo*, unleſs two of his Teeth were firſt drawn; but in caſe the Teeth of his Upper Jaw hung over thoſe of the Under, her poſitive Injunctions were, that he ſhould be inſtantly murder'd without Reluctance or Remiſſion. All Twins, Monſters, and ſuch as had any natural or acquir'd Imperfections, were deſtin'd by her Royal Command to the ſame unhappy Fate. To conclude, ſhe conſtituted and appointed proper Judges, and other inferior Officers, to ſee that theſe her Laws were duly executed; to put to Death all ſuch Women, as ſhould preſume to be deliver'd in the *Chilombo*; to oblige all ſuch Parents as were inclin'd to ſave one Male-Child, by the Sacrifice of another, to edu-cate him without the *Chilombo*, till he had the Honour conferr'd upon him of being *ini-tiated*, on a certain Day appointed for that Purpoſe.

In order to give theſe Laws a greater Sanction, 'twas abſolutely neceſſary to perſuade the *Jages*, that they were the Statutes and Ordinances of their Anceſtors; that by the Obſervance of them, they would become a Terror to their Enemies; that their Power and Authority ought to be confirmed and eſtabliſh'd by ſuch Examples, as might demon-ſtrate a ſolemn Renunciation of that Fondneſs and Affection, ſo natural to Parents, and which is ſo viſible even amongſt the moſt ſavage Beaſts. What cannot Power, united with that falſe Fear of the Divinity, called Superſtition, with eaſe accompliſh? They

[a] *Cavazzi, ubi ſup.*

[b] The antient *Amazons* inhabited *Scythia*, or the *Aſiatic Tartary*. They had Laws and Cuſtoms peculiar to them-ſelves; but we ſhall refer our curious Reader to ſuch Hiſtorians, as have treated on that particular Topic. They deſtroy'd, as we are inform'd, all their Male Children, and kept their Husbands under the moſt intolerable Sub-jection. Their Licentiouſneſs and Inhumanity were no where to be paralell'd. In order to gratify their vicious Inclinations, they either cut off or diſlocated the Limbs of their Male Infants; becauſe Cripples, in their Opi-nion, were beſt qualified for Dalliance, and the ſoft Offices of Love. There have doubtleſs been many Fables inter-ſperſed amongſt the hiſtorical Accounts which we have of theſe antient *Viragoes*. Nay, ſome antient Authors have not ſcrupled to aſſert, that their whole Hiſtory is a perfect Romance. There are ſeveral Narrations, however, pub-liſhed by Modern Authors of indiſputable Credit and Reputation, that have done Juſtice to *Herodotus*, and thoſe other Hiſtorians, who have tranſmitted to us the Cuſtoms of theſe barbarous *Heroines*. As for inſtance, they inform us, that when the *Spaniards* firſt came into *America*, the Iſland of *Martinico* was inhabited by none but Female Warriors, whom the Men on the Continent viſited from Time to Time, and carried away with them all the Male-Children that were the Reſult of their familiar Correſpondence. *Van de Broek*, in Tom. iv. of the Voyages of the *Dutch* Com-pany to the *Indies*, aſſures us, that in his Time, an Army of twenty thouſand Women and thirty thouſand Men, all *Uſbequians*, made an Irruption into *Candahar*; and that theſe *Amazons* were no ways inferior to the Men, with Reſpect to their undergoing the utmoſt Hardſhip and Fatigue, their military Diſcipline, or their mercileſs and ſavage Diſpo-ſitions. He adds, that theſe *Viragoes* kept their Husbands in awe, and under the moſt abject Subjection, &c.

imagin'd upon the implicit Faith of their Sovereign, that they ſhould ſo far ingratiate themſelves in the Favour of their Idol, as to obtain the Privilege of being invulnerable, in caſe they murder'd their Children, and beſmear'd themſelves all over with a Compoſition of their dead Infant's Fleſh and Bones, all pounded together in a Mortar. The Princeſs herſelf was the firſt grand Exemplar of this unheard of Barbarity. She murdered her own Son, converted his Carcaſe as it were to Powder, and rubb'd her Body all over with the execrable Ointment. Thus we have given you a tranſient View of theſe Laws, which were by far more barbarous and inhuman than any antient Cuſtoms ever heard of, whereby Parents were countenanc'd in the Expoſition, and Murder of their Children.

As to their Nuptial Ceremonies, there is nothing in them worth our Obſervance. The *Jages*, who inhabit the Province, or Kingdom of *Anſiko*, never bury their Dead, but, as we are [a] inform'd, always eat them. *Purchas*, after he has acquainted us, that the *Jages* waſh their Dead, beſmear and anoint them with a particular Perfume, curl their Hair, and dreſs them to the beſt Advantage, adds, that they carry them to the [b] Grave or Sepulchre in a ſitting Poſture, and place them there in the Attitude of a living Perſon. They allow the Men a proper Attendance. Two of their Wives are always at Hand to ſupply them with whatever they have occaſion for. After this, the Vault, or Monument, is cloſed upon the Living, as well as the Dead. Their Ceremony concludes with their Cries and Lamentations, which continue ſeveral Days. This formal Sorrow is monthly repeated, and attended with Sacrifices, and mortuary Entertainments, in Commemoration of the Deceaſed, which are more or leſs elegant, in Proportion to the Circumſtances of his Relations.

The RELIGION *of the* Natives *of* South Cafraria.

THE Author of the Deſcription of [c] the *Cape of Good Hope* obſerves, that there is a manifeſt Conformity between the *Cafres* (at leaſt ſuch as reſide near the *Cape*) and the *Jews*. In order to juſtify this Reflection, he enumerates ſeveral Cuſtoms, which are practiſed alike by both. The *Cafres* make abundance of Oblations, and regulate their Time and Feſtivals by the Full, or New Moon. They have no Converſation with their Wives during their periodical Pollutions; and if they ſhould happen to tranſgreſs, and neglect the Obſervance thereof, they are oblig'd to purify themſelves by ſome propitiatory Sacrifice. They frequently make uſe of [d] unleavened Bread, and abſtain from all Manner of Salt Meats. They practiſe the Ceremony of Circumciſion, or ſomething very much like it. They eat nothing that's ſtrangled, nor any Fiſh without Scales. They admit no Women into their Councils. They are allowed to put away their Wives, and [e] *give them a Bill of Divorce.* From their Conformity with the *Jews*, he proceeds to what they have in common with the *Troglodytes*; as for inſtance, the giving the Name of an Ox or a Cow to their Children, inſtead of that of their Father and Mother; their locking up their aged Invalids in a Cottage, with little or nothing to ſupport their Natures, and leaving them to die in that deplorable Condition, without any farther Aſſiſtance; their ſuffering themſelves to be parted by their Wives, when engag'd in any Quarrel one with another; their Activity and Judgment in the Pur-

[a] *Dapper* in his Deſcription of *Africa*.

[b] The Antients have ſaid as much with reſpect to the *Naſamoneans*.

[c] Written in *High Dutch*, by *Kolbens*, and printed at *Nuremberg* in 1719.

[d] Their unleavened Bread is no Argument at all; ſince they had no Bread of any kind, till ſome time after the Eſtabliſhment of the *Europeans* amongſt them.

[e] Theſe are the Words indeed of the Author. But we ought candidly to ſuppoſe that the Expreſſion eſcap'd him thro' Inadvertence. For every body knows, that the *Hottentots* are Strangers to the Art of Writing; or, at leaſt, had no Idea of it till very lately.

ſuit

ſuit of the Chaſe: In all which, with our Author's Leave, we ſhall venture to aſſert, that there is as great a Conformity between them and the *Laplanders*. We ſhall take no farther Notice of his other Reſemblances, which are equally incapable of convincing an attentive and curious Reader. We agree, however, with this Writer, that the *Cafres* might very probably be founded by a gradual Aſſemblage of ſome People who deſcended from the Northern Parts of *Africa*, and being eſtabliſh'd in *Cafraria*, have preſerv'd the Practice and Obſervance of ſome few *Jewiſh*, or rather *Mahometan* Ceremonies, and the Rites and Cuſtoms of ſome other *Africans*.

But be that as it will, they have ſome [a] Idea of the antient Deluge; for they have a Tradition, which has been tranſmitted down from Father to Son, and informs them, that their Anceſtors, iſſuing out of a Door, or Window, eſtabliſh'd themſelves on that Spot of Earth, which they now inhabit, and inſtructed their Deſcendants in the Art of Agriculture, *&c.* They add, moreover, that theſe their firſt Parents were call'd [b] *Noh* and *Hingnou*. Some Travellers have peremptorily aſſerted, that there are no viſible Footſteps of the leaſt Religion amongſt theſe People; others, without making any Enquiry after their Worſhip, have only ſaid, that they [c] aſſemble themſelves together in numerous Bodies every Morning, take one another by the Hand, and dance to the Praiſe and Glory of Heaven, or, more properly ſpeaking, of the Supreme Being; for they gaze on the Firmament with ſtedfaſt Eyes, and loud Acclamations. Father [d] *Tachard*, ſpeaking of theſe People, expreſſes himſelf after the following Manner. "They have no Idea of "the Creation of the World, the Redemption of Mankind, and the Myſtery of the "ever-bleſſed Trinity. They adore, however, one Supreme Being, tho' their Notions "concerning him are very imperfect and confus'd. They kill ſeveral Cows and Sheep in "Honour of this Deity, and make voluntary Oblations of their Fleſh and Milk, as "grateful Acknowledgments of all his Mercies from Time to Time vouchſafed unto "them; for 'tis he alone, as they imagine, that ſends them Rain, and Sun-ſhine, in their "due Seaſons. They have no Idea, or Expectation, of a future State. However, they "have ſome good Qualities to recommend them, and which ought always to ſecure them "from being the Objects of Contempt; for they are more honeſt, more compaſſionate, "and charitable one towards another, than the Chriſtians themſelves. They look upon "Adultery and Theft as capital Crimes; and ſuch as are found guilty of either, are al-"ways put to Death without Remiſſion. Notwithſtanding every Man has free Liberty to "marry as many Women as he can maintain; yet, according to this ſame Father *Tach-*"*ard*, there is not one, even amongſt the richeſt of them, who indulges himſelf with "more than three." [e] A *German* Author, however, who was Paſtor and Miſſionary of the *Danes* to the *Indies*, makes a *Hottentot* argue very rationally and clearly on the Exiſtence of a God. He asked one of them what was the general Notion of his Countrymen with Reſpect to the Supreme Being. The *Hottentot* reply'd, with as much Artifice and Addreſs as the Miſſionary himſelf could have preach'd upon the Topic, *Let him that cannot believe there is a God, ſurvey the Heavens, the Earth, and every Object round about him, and then let him deny the Exiſtence of a Supreme Being if he can.* This Air of a Paſtoral Declamation gives us good Grounds to ſuſpect, that our ſpiritual Paſtor took the Pains to adjuſt and dreſs up the *Hottentot*'s Anſwer in his Cloſet. 'Tis much better therefore to entertain this favourable Opinion of them, ſince the *Jeſuit* takes the Mean, or Mid-way, between thoſe who treat theſe People as downright Atheiſts, and thoſe who allow them to have an adequate Idea of the Supreme Being.

[a] *Kolbens, ubi ſup.*
[b] *Noh*, is a Name that very much reſembles *Noah*. *Hingnou* is the Woman's Name.
[c] *Kolbens, ubi ſup.*
[d] Firſt Voyage to *Siam*.
[e] The Sieur *Ziegenbalg*, quoted by *Kolbens*.

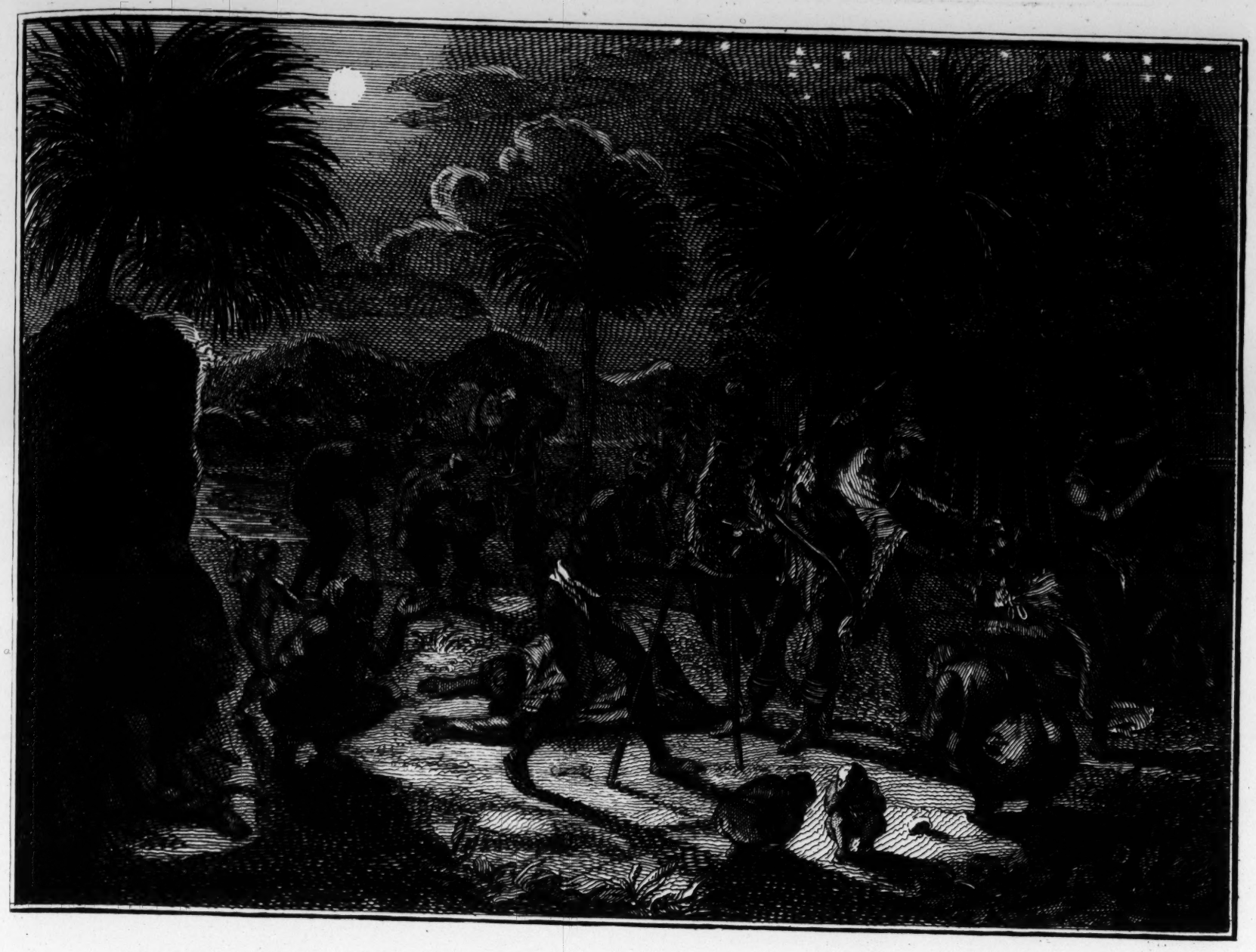
THE Author quoted below ſays, that they call God, that is, the inviſible God, *Gounia Tiequoa*; the Senſe and Signification whereof is, *the God*, or, *Captain of the Gods*. The Term *Gounia*, abſtracted from its Epithet, comprehends the Idea only of a viſible Deity, ſuch as the Sun or Moon. *Gounia* ſignifies Captain, which renders their Idea of God conformable to that which they entertain of their Commanders, or Chieftains, whom they call *Gounias*. 'Tis difficult to determine what kind of Worſhip or Veneration they pay to the Supreme Being; becauſe, notwithſtanding the Idea they ſeem to entertain of him, notwithſtanding their ready Aſſent to thoſe who ſpeak of his Goodneſs and Loving-kindneſs towards them, and the grateful Acknowledgments which they appear to make for all the gracious Diſpenſations of his Divine Providence, they grow tired of the Detail at laſt, and treat it by Degrees with Coldneſs and Contempt. To confeſs the Truth ingenuouſly, there is nothing but Confuſion to be met with in the Sentiments of all the Barbarous Nations in general, when from their Knowledge of the Being whom they call God, and whom, for the generality, they repreſent under the Character, and with the Faculties of Humanity, we would bring them to the Comprehenſion of an infinite Being, according to the awful Ideas which Chriſtianity has given us of the Divine Nature. We may add, moreover, that the Accounts of Travellers are for the moſt Part as dark and confuſed as the Notions of the People whoſe Religion they deſcribe.

THE *Cafres* who reſide all round about the Cape, pay their Adorations to the Moon, by dancing to her Honour when ſhe changes, or when ſhe is at her Full. This Religious Ceremony laſts all Night, and is perform'd with abundance of Clutter and Hurly-burly. They ſhout, they clap their Hands; they direct their Eyes upwards, with the utmoſt Attention; then they mutter, or ſing aloud ſome certain Words, that nobody can underſtand; they hide their Faces: Sometimes they run into Vaults, where they clap their Hands, whilſt they employ themſelves in ſome mental Ejaculations. This Nocturnal Ceremony is attended with extravagant Geſticulations and Grimaces. Sometimes they [b] proſtrate themſelves upon the Ground; then riſe up again, and gazing at the Moon, with loud Acclamations, make the following Addreſs to her: *We thy Servants ſalute thee. Give us ſtore of Milk and Honey: Encreaſe our Flocks and Herds*, &c. Some Authors have obſerv'd likewiſe, that in theſe Nocturnal Aſſemblies they croſs each other on the Forehead with ſome red Paint: But the *German* Author, whom we quote, and who reſided for ſome conſiderable Time amongſt theſe *Cafres*, aſſures us, that ſuch red Croſſes are Decorations only, like thoſe large Streaks of divers Colours, with which the ſavage *Americans* adorn their Bodies.

IT ſeems likewiſe, that they admit, like the *Negroes*, and ſeveral other People, of a Being who is Goodneſs in the Abſtract, of whom they ought to ſtand in no manner of Awe, ſince, in his Nature, he is incapable of hurting them; as alſo of an evil, malicious Spirit, inferior to the former, whom on the contrary it is neceſſary to ſerve and worſhip, as he is inclinable, in his Nature, to injure and moleſt them. This Being, as they ſay, frequently appears to them in a tremendous Form, not unlike that of the antient *Satyrs*. If afterward, you ſhould require of them a Reaſon for ſuch a partial Diſtinction, ſo injurious to the beneficent Being, their moſt rational Anſwer would be, "That they follow the Tradition of their Anceſtors; that their firſt Parents having "ſinned againſt the *Grand Captain*, they were inſenſibly fallen into ſuch a Neglect of "his Worſhip, that they knew nothing of him, nor how to make their Addreſſes to "him." From whence it appears, that they retain ſome confuſed Idea of the *Fall* of *Adam*.

[a] *Kolbens's* Deſcription of the *Cape of Good Hope*.
[b] See the Print.

THEY



HONNEURS RELIGIEUX que les CAFRES rendent à la LUNE.

B. Picart. del.

HONNEURS RELIGIEUX que les CAFRES rendent a un HANETON.

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THEY pay likewiſe a religious Adoration to a kind of *May-Bug*. At Sight of this Inſect (for, according to their Notion, it always portends ſome Good to the Family, and obliterates all the Sins of thoſe who belong to it), they ſing and dance to its Honour, and ſtrew all round about it, and indeed about the whole Houſe, the Powder of a certain Plant, which they call *Buchu*, and the Botaniſts *Spiræa*. At the ſame time they ſacrifice two Sheep to this diminutive Deity. This Ceremony is diſtinguiſhed by a Term that ſignifies *Regeneration*. If this Inſect ſhould fortunately crawl upon any one in the Family, 'tis a ſtrong Indication, that ſuch Perſon is become a new Creature: He is looked upon as a venerable Saint; two Sheep are ſacrificed for his Service; an Ox is ſlaughtered to his Honour, and he is dreſs'd with the Intrails of the Beaſt. The [a] *Omentum* is firſt well powdered with *Buchu*, and then clapp'd reeking hot about his Neck. This Collar he muſt wear Night and Day till it rots off; or at leaſt till another *May-Bug* relieves him, by ſettling upon ſome other regenerated Perſon belonging to the Houſe. As to the Fleſh of the Ox ſo ſacrificed, the Men regale themſelves with it as ſoon as 'tis dreſs'd; but the Women, who are preſent at the Entertainment, are allow'd to touch nothing but the Broth. If, on the other Hand, this ſacred Inſect ſettles on a Woman, theſe *Hottentots* immediately canonize her: In that Caſe, the Women regale on the Fleſh of the Ox, which is ſacrificed and dreſs'd in Honour to the Female Saints, and the Men have no Right or Title to any thing but the Broth.

THEY take all the Care imaginable to prevent the *Europeans* from hurting this their favourite Inſect. All the Misfortunes that attend it, inevitably draw down ſo many Calamities on themſelves and their Cattle.

THEY have ſeveral ſolitary Places which they look upon as ſacred; more eſpecially their Hillocks, and little Spots of Ground adjacent to their Rivers, which are, as they imagine, and as our *German* Author expreſſes it, the Abodes of ſome particular Saints: But we have very good Grounds to ſurmiſe, that they think the Souls of their departed Anceſtors reſide in theſe holy Habitations; and, in all Probability, there is ſome Conformity between this Notion of theirs, and that of the ancient Idolaters, who eſtabliſh'd the Manſions of their *Nymphs*, *Fauns* and *Sylvans*, near Fountains, Rivers, Hills, and Foreſts. But be that as it will, the *Hottentots* never traverſe ſuch holy Ground, without performing ſome Act of Devotion as they go along; which principally conſiſts in cutting a few extravagant Capers, and ſinging to themſelves ſome Eulogium of the ſacred Inhabitant. If they look on him as a more venerable Saint than ordinary, their religious Ceremonies are more ſolemn and of longer Duration. In that Caſe, they ſtop to clap their Hands, and hum over their divine Airs with more Attention, and a better Grace. In ſhort, ſuch as ſee through this rude and unpoliſh'd Doportment, in which the Differenee between our Conduct, and that of theſe ſavage Nations, principally conſiſts, muſt acknowledge, that we both act in a manner upon the ſame Principles.

Their PRIESTS, PHYSICIANS, *and* INITIATIONS.

EVERY [b] *Cralle* has its peculiar Captain, Prieſt, and Phyſician: Of theſe latter there are ſometimes two; and ſometimes likewiſe the Women turn *Doctors*, and preſcribe to their Neighbours. The Phyſician is elected by the Elders of the *Cralle*. His Office or Employment is not hereditary; for when he dies, they proceed to the Choice of another; and in Caſe there be no Perſon duly qualified for that important Poſt in their own *Cralle*, they make a farther Enquiry for ſome able and experienced Perſon to

[a] This is what the *French* call *la Coiffe*, and we the *Cawl*.
[b] The Name which the *Cafres* give their Towns.

fill that Vacancy. This honourable Employ is confer'd by the *Hottentots* upon none but ſober, diſcreet Men; Men of an advanced Age, at leaſt near fifty; for otherwiſe, they will not confide in their Care, or regard their Preſcriptions. Theſe Phyſicians, as we are inform'd, have very few Patients that die under their Hands; but if ſuch a Misfortune ſhould attend them, they have a Reaſon always ready at hand for ſuch a Miſcarriage. The Patient, ſay they, was indiſputably bewitch'd; a Circumſtance ſufficient at all times to ſupport the Credit and Reputation of their Faculty.

We proceed now to the [a] *Suri*, who is the Spiritual Phyſician of theſe *Hottentots*, and whoſe Function is likewiſe Elective. He is Inſpector-General of their Manners, Cuſtoms, and religious Ceremonies. Whether he has the ſame Dexterity and Addreſs as his Countrymen the Phyſicians, or not, or the Artifice and Quackery of the *Boias*, and all ſuch as officiate as Prieſts amongſt the Savages, we are at a Loſs to determine; but in all Probability, how unpoliſh'd ſoever theſe *Suris* may appear to Travellers, they have their Manner of Inſinuation as well as others of their Profeſſion. The Fees of theſe Phyſicians, both Civil and Spiritual, conſiſt in the Preſents which are made them; ſometimes of a Lamb, and ſometimes of a Sheep; and the Dignity of both Functions entitles them to a free Participation of all the public Entertainments of the *Cralle*.

We ſhall now amuſe our Readers with a ſhort Account of their Manner of [b] Initiation, and Admiſſion into their Civil Society, which is far more whimſical and extravagant than any hitherto mention'd. The *Hottentots* cut out the Left Teſticle of all their Male-Children, as ſoon as they are nine or ten Years old at fartheſt. For which Reaſon Father *Tachard*, ſpeaking of theſe People, calls them a kind of *Half Eunuchs*. They are not, however, indiſpenſably obliged to fix this Operation to the Age before mentioned; ſince ſome Perſons more advanced in Years are thus caſtrated; but none under Eight. The Introduction to this Ceremony is their tying the Arms and Legs of the Patient very faſt; and moreover, they kneel upon his Breaſt, that they may command him at Pleaſure, and at the ſame time prevent him from ſeeing an Operation which amongſt us would be ſubmitted to with the utmoſt Reluctance, and in all Probability be look'd upon as a Diminution of our Manhood. The Operator having thus ſecured his Patient, takes out his Lancet, makes the proper Inciſion, takes away the Teſticle propos'd, and artfully conveys a little Ball of the ſame Size, compos'd of Sheep's Fat and the Powder of *Buchu*, into the Wound, and then cloſes it up. This *Lythotomiſt* is always one of the Spiritual Directors before mentioned, and Maſter of the Ceremonies in their reſpective *Cralles*. As a Preliminary of this Operation, ſome of the *Hottentots* kill a Sheep for the Entertainment of the Company at the cloſe of the Ceremony. One Circumſtance we had like to have forgot, which is very material, and ought not to be omitted. The Patient immediately after the Operation, is very plentifully anointed all over his Body; and to compleat the Initiation, the Reverend Doctor honours him with a plentiful Profuſion of his Urine, and then leaves him extended at his full Length upon the Ground. But as ſoon as the tormenting Pain he has been put to, begins to abate, he muſt crawl, as well and as ſoon as he is able, to a little Hut erected for that Purpoſe, where he is order'd to continue for three or four Days together. The Entertainment provided on this Occaſion for the Aſſembly, is a Sheep as before mentioned; but both the Perſon initiated, and the Women then preſent, are obliged to abſtain from taſting the leaſt Morſel of it.

The Reaſon which ſome give, though without the leaſt Foundation, for the Obſervance of this ridiculous Cuſtom is this, that the *Hottentots* become thereby more ſprightly and active, and better qualified for the Chaſe. On the contrary, there are the Traces

[a] The Name they give their Prieſts.
[b] If it may be properly term'd one.

of

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L'INITITIATION des JEUNES GENS reçeus au rang des HOMMES.

B. Picart. de

Les FUNERAÏLLES des CAFRES et HOTTANTOTS.

of Religion conſpicuous in this Practice. The Sheep that is kill'd and eaten, excluſive of the Women, is manifeſtly a kind of Sacrifice. The Time generally fix'd for this Operation, is when the Perſon to be initiated attains the Age of Maturity; and the peculiar Care which the [a] Women take not to have any familiar Converſation with ſuch as have not undergone it, is a ſtrong Argument likewiſe, in our Opinion, that there is a kind of religious Myſtery in this Operation. There is another Reaſon, pleaſant enough, given for the Obſervance of this Practice, *viz.* that the Women are thereby ſecur'd from having Twins. But be that as it will, we are credibly inform'd, no young Fellow muſt preſume to marry till he has thus parted with one of his precious Stones.

ANOTHER Cuſtom which is very ſingular, is the Reception of a Youth, who has attain'd the Age of Maturity, into their civil Society. No young Perſon is permitted, till after this Ceremony is complied with, to keep company with thoſe who are already admitted Members, or indulg'd ſo far as to eat even with his own Father; and he who neglects to procure his Admiſſion, when he comes of Age, expoſes himſelf to the Contempt and Ridicule of all his Countrymen. For the Solemnization of this Ceremony, one of the Elders of the *Cralle* convenes a general Aſſembly, who form themſelves into a Circle. Every Member ſupports his Body upon his Knees, in ſuch a Manner, as that his Poſteriors may not reſt upon the Ground, and in the Poſture delineated in the Print hereto annexed. The Youth who is to be admitted does not enter as yet into the auguſt Aſſembly, but plants himſelf at a modeſt Diſtance in the ſame Attitude with the reſt. The Principal, or Elder, opens with a ſhort Harangue, which turns directly on the Buſineſs of the Day; after which, he aſks the Conſent of the whole Aſſembly, for the Admiſſion of the young Man. Upon their general Approbation, he advances towards the Youth, and very gravely does that to him which [b] *Rancune* did to the Merchant, with more Spleen, but leſs Formality. However, before ſuch Aſperſion, he acquaints him, in as comprehenſive Terms as may be, that from henceforth his Actions ought to ſpeak the Man; that he is now no longer under his Mother's Eye, and that he muſt take care by his prudent Deportment to merit the Honour he has obtain'd, of being enter'd a Member of their Aſſembly. During the whole Time of this Aſperſion, the young Man, who receives it with all the Teſtimonies of the profoundeſt Veneration, bathes his Body all over with the holy Water ſprinkled upon him. The Ceremony concludes with the Celebrant's hearty [c] Congratulations of the young Man, in the Name of the *Cralle*, and his friendly Wiſhes for the Prolongation of his Life, and the Increaſe of his Family, *&c.* After that, they are regaled with a whole Sheep, at the Expence of their new Member, who, notwithſtanding, is not permitted to taſte a Morſel till the whole Aſſembly has firſt eaten what they think convenient.

WHEN one *Hottentot* inſults another, and treats him with opprobrious and abuſive Language, he robs him, according to their Notion, of his Honour. The Party injur'd, therefore, muſt take care to redeem his Credit, by preſenting his Companions with a fat Sheep for an Entertainment, who partake of it at his Expence, but allow him the Fat to anoint his Body with, and the Guts for his Decoration. Should he refuſe to make this Peace-Offering, which doubtleſs is look'd upon as a Purification, the Party inſulted would be abandon'd, and become the Object of univerſal Contempt. From hence 'tis plain, that the Point of Honour is quite another Thing with the *Cafres* than what it is with us, though it all tends indeed to the ſame End, with this Difference

[a] *Kolbens* aſſures us, that ſuch as throw themſelves into the Arms of a *Compleat Man*, if we may be allow'd the Expreſſion, run the Riſque of their Lives, as well as their Reputations.

[b] See *Scaron's* Comic Romance.

[c] The Term which theſe *Cafres* make uſe of, bears a near Affinity to the *Ave* of the *Latins*. They repeat it likewiſe when they ſneeze.

only,

only, that the *Hottentots* are ſo wiſe, as not to cut one another's Throats to gratify their Reſentments.

WHEN they have defeated their Enemies, or deſtroy'd a conſiderable Quantity of wild Beaſts; when they are recover'd from a tedious Fit of Sickneſs, or eſcaped ſome imminent Danger, they ſolemnize a Feſtival after their Country Faſhion, on account of their good Succeſs. The firſt ceremonious Act on theſe Occaſions is the Erection of a Hut in the Middle of the *Cralle*, which, as it denotes, in their Opinion, the Regeneration or Purification of the Builders, the Materials ought to be all perfectly new, and never made uſe of in any previous Fabrick whatſoever. The Foundation is always laid before Sun-riſe. The Women, and ſuch Youth as have not as yet been admitted amongſt the Men, cut down the Boughs and Branches of Trees, and collect a large Variety of Flowers for the Decoration of their new Hut; and then they kill a Lamb or a Sheep for their public Entertainment. Who can tell, but that this Ceremony we are now ſpeaking of, is much the ſame Thing as our Dedication of a Church? And 'tis very probable, that the Erection of this Hut is tantamount to our Acquital of a ſolemn Vow for the Foundation of a Chapel. They obſerve the ſame Ceremony at their Settlement in any new Habitation; but before they remove from their old Places of Abode, they offer up the cuſtomary Sacrifice, or make the uſual Collation. Should there be a Murrain among their Cattle, they employ themſelves in Sacrifices for three Days together, to avert the Judgment; and if after ſuch ſolemn Acts of Devotion the contagious Diſtemper does not ceaſe, or at leaſt viſibly abate, they generally decamp, and remove their *Cralle* to ſome other Place, in hopes to find more healthful Paſture-Grounds, which they ſanctify, however, before they enter upon them, in the Manner before deſcrib'd. Moreover, they make their Cattle paſs through the Fire, by way of a Purification, which they receive, as they pretend, by Tradition from their Anceſtors; which, in their Opinion, is a ſufficient Juſtification of their Conduct. A *Hottentot*, who was a Man of better Senſe than the Generality of them are, aſſur'd the [a] Author from whom we extract this Account, that 'tis a Charm or Preſervative againſt wild Dogs, which would otherwiſe devour their Flocks, and prove more deſtructive and injurious to them than even the Tigers or the Lions. Before ſuch Purification as aforeſaid, the Women are oblig'd to drain their Cows as dry as poſſible, and give the Milk to the Men to drink, without preſuming ſo much as to taſte one Drop of it themſelves. Should it be known that they tranſgreſs'd in the leaſt Point, the whole Ceremony, which is always perform'd without the Limits of the *Cralle*, and in the Manner delineated in the Print hereunto annexed, would be entirely uſeleſs, and of no Manner of Effect.

Their NOTIONS *with Reſpect to* SORCERY, *and the* RESURRECTION.

THESE barbarous illiterate People are of Opinion, like the reſt of their Neighbours, that the Living are daily expoſed to the Misfortune of being charmed, and the Dead of being raiſed by magical Incantations. Every Tranſaction which ſurpaſſes their weak Comprehenſions, is look'd upon by them as the Reſult of Sorcery and Faſcination: The moſt regular Effects of Nature they aſcribe to the irreſiſtible Force of Magick, and can by no Arguments, how cogent ſoever, be prevail'd on to ſwerve from their eſtabliſh'd Notions on any new Emergency. But why ſhould we ſo loudly inveigh againſt the Perverſeneſs and Obſtinacy of a People, who have for ſo many Ages been deprived of all the Advantages of a liberal Education, when we have flagrant Inſtances

[a] *Kolbens, ubi ſup.*

much

much nearer home, of Perſons who are confirmed in as great Stupidity, and are infinitely more inexcuſable? [a] A manag'd Horſe, that had been taught a few ſurpriſing Pranks, was condemn'd to die for his too profound Learning not many Years ago, as an impious Practitioner of the *Black-Art*, by that ſupreme Judge of the Chriſtian Faith, the *Court of Inquiſition*. The *Greek Teſtament*, likewiſe, was look'd upon by thoſe very Judges, whoſe Ignorance was their only Plea, as an infamous magical Diſſertation. The *Cafres* aſcribe all their Diſtempers to the Spells, or Charms of their Enemies, and by conſequence, ſuch Phyſicians as they apply themſelves to for Relief, muſt be Adepts, as it were, in Magic. Nay, the Patient's Cure conſiſts in nothing more, than a ſtronger Enchantment to repel a weaker. For the generality, however, they try the Effect of Purification, before they enter on ſuch ſupernatural Expedients. Their firſt Operation, therefore, is the Sacrifice of a fat Weather; after that, the Doctor very gravely examines the *Omentum* of the Victim, ſtrews the Powder of *Buchu* very plentifully over it, and then hangs it reeking-hot about the Neck of his Patient, with this formal Declaration; *You are enchanted, 'tis true, but I'll engage you ſhall be well again in a ſhort Time; for the Charm you lie under is but weak, and will eaſily be diſſolved.* The Patient is order'd to wear this Collar, till it rots off his Neck; but if this Preſcription proves ineffectual, the [b] Phyſician enters on a new Scheme, exerts all the Skill he is Maſter of another way, and has recourſe to the ſecret Virtue of a Variety of Simples, or medicinal Herbs, which he collects in ſome remote and unfrequented Places.

FROM their magical Practices, and their confirm'd Notion of Spirits, we may rationally [c] conclude, that they entertain ſome confus'd Idea of the Immortality of the Soul, a future State, and the Reſurrection of the Dead. For, in ſhort, it ſeems impoſſible, that they ſhould have any Conception of the Dead returning to Life, without believing that Souls are immortal. Yet, if the *Hottentots* have any Notion of a future State, 'tis very imperfect and obſcure; ſince one of them was ſo impertinent, or rather ignorant, as to ask a Traveller, [d] *If there were any Cows, Oxen, and Sheep in Paradiſe.* But as to the Reſurrection, according to our Notions of that Doctrine, there are not the leaſt Footſteps of it to be diſcern'd in any of their Diſſertations. A few rambling Expreſſions, dropp'd accidentally, or borrow'd from the Chriſtians, and collected and refined by Travellers, are not ſufficient to fix and determine the Sentiments of any barbarous Nation. 'Tis very remarkable, that if we regard with Attention the Arguments which the greateſt part of the Idolaters of *Africa*, *India*, *&c.* make uſe of, we ſhall find, that all their Funeral Solemnities owe their Riſe to this Notion; *That the Soul, tho' immortal, being material, is ſubject to the ſame Inconveniences as attend the Body, and that, by conſequence, ſhe has Occaſion, even after her Separation, for the ſame Accommodations of Life, as when united to the Body here on Earth.* The *Hottentots*, being fully ſatisfied in their Way, of the Neceſſities of the Dead, abandon the Huts which they reſided in when living, and remove none of the Houſhold Goods they were poſſeſſed of, that, at their Return, they may have no Occaſion to rove about for new Habitations, or to ſeize clandeſtinely on thoſe of their Survivors.

[a] See the *Hiſtorical* and *Political Mercury*, Anno 1690.
[b] *Kolbens, ubi ſup.*
[c] Idem Ibid.
[d] Idem Ibid.

Their CUSTOMS, *with regard to their new-born* INFANTS, *&c.*

WHEN a Woman that is with Child draws near the Time of her Travail, two or three grave Matrons of her Friends and Acquaintance look after and nurſe her till her Pains come on; then the Husband is oblig'd to withdraw; or if he ſhould unfortunately be preſent, he muſt purify himſelf; that is, ſacrifice two Weathers, or two Lambs, in the Manner beforementioned. In caſe ſhe proves difficult to be laid, they preſcribe a Decoction of Milk and Tobacco, which has a wondrous good Effect on theſe *Africans*, notwithſtanding the Medicine would be as fatal as Poiſon to our *European* Ladies.

IF the Infant happens to be ſtill-born, 'tis accounted a ſore Diſaſter, and a general Affliction; but a ſtill greater, in caſe it be a Male. After its Interment, the Father purifies, or rather ſanctifies himſelf, according to the uſual Cuſtom. The Hut he reſided in is pull'd down, and the Ground abandon'd to the ſole Uſe of the unfortunate Infant, and a more propitious Spot is fix'd upon for a new Habitation.

A new-born Infant is laid directly on the Floor, upon the Skin of ſome Beaſt or other, and there beſmear'd all over with Cow's Dung, by way of Purification. In this bleſſed Pickle 'tis expos'd to the open Air, in the Manner as delineated in the Print, without the leaſt Shelter from the Injuries of the Weather. This Ordure, when dried by the Sun, comes eaſily off, without any Pain or Prejudice to the Infant. After this, the good Women take ſome particular Leaves, and ſqueeze out the Juice of them betwixt two Stones. With this Liquid they waſh the young Child all over, in order, as they imagine, to make him robuſt and hardy. After this Ablution, they anoint him ſufficiently with Mutton or Lamb Fat, and then well duſt him with the Powder of *Buchu*. The former, as they ſay, not only makes his Limbs ſtrong and ſupple, but ſecures his Skin from receiving any Impreſſion from the exceſſive Heat of the Sun; the latter is made uſe of principally as an Ornament, or kind of Dreſs, though it is allow'd at the ſame Time to have an innate corroborating Virtue.

THE Fortune of Twins is very precarious. If, however, they both prove Boys, their Lives are not only preſerv'd, but the Joy of the whole *Cralle* is conſiderably augmented. The Father and Mother are congratulated on their extraordinary Abilities; and it frequently coſts the former a Sacrifice of two or three Oxen. If, on the contrary, the Infants ſhould happen to be Girls, they meet but with a very cold Reception; and the pooreſt Sheep in the Flock is look'd upon as a ſufficient Sacrifice for ſuch Encreaſe of their Family; and in caſe either of them appears infirm, or too feeble and tender; if the Mother has not Milk ſufficient to ſupply them both; if, in ſhort, the Father ſhould be unwilling to bear the Expence of their Education, they are either dropt, without any Reluctance, in the open Fields, or [a] half-buried, or tied to the Branch of a Tree. If the Twins prove of different Sexes, the Male Infant is always prefer'd, and the Female expos'd, unleſs ſhe can be rear'd without any Prejudice or Inconvenience to the former; ſo hard is the Lot of the weaker Sex! The Antients, 'tis well known, treated them with the ſame barbarous Partiality; Nay, the *Greeks* and *Romans* themſelves, tho' ſo wiſe, and a People polite, never ſcrupled to expoſe them, when their Circumſtances were narrow, and they could not well bear the Expence of their Education. We have already given you an Account of the Cuſtoms of the *Chineſe* and *Japaneſe* hereupon.

[a] See the Print

WE

We have before mentioned the Names which the *Cafres* or *Hottentots* give their Children. The Husband is oblig'd to retire from his Houſe during the whole Time of his Wife's Lying-in; and if he violates this eſtabliſh'd Law, he muſt purify himſelf, by making the uſual Oblation. As ſoon as her Time is expired, and he has free Liberty to reviſit her, he anoints himſelf all over, and duſts him with the Powder of *Buchu*. At his firſt Entrance into the Houſe, he takes a Pipe of [a] *Dacha*, without ſaying a Word, and obſerves a profound Silence, till the Smoke begins to intoxicate his Brains, and makes him gay and wanton; in this merry Mood he flies into the Embraces of his impatient Spouſe; and 'tis eaſy to conceive the good Effects of ſuch an amorous Rencounter.

Their NUPTIAL CEREMONIES.

A Gallant and his Miſtreſs are oblig'd, before they enter into any ſolemn Contract, to ask the Conſent of their neareſt Relations, or, in default thereof, to conſult their moſt faithful Friends; at leaſt 'tis abſolutely neceſſary, that the Approbation of both the Fathers ſhould firſt be procured. Before that, there is no familiar Intercourſe, no Ground to ſuſpect the leaſt Correſpondence between them; nay, they are ſo cautious of their Reputation, as we are inform'd, in this Particular, that ſome more refin'd and polite People than they are, might bluſh at their prudent Deportment. As ſoon as a young *Hottentot* has caſt his Eyes on the dear Object of his Affections, the Fathers on both Sides, and ſeveral other Relations, aſſemble themſelves together, and the young Lover entertains the whole Company with their darling *Dacha*. When the Smoke of this their Tobacco begins to exhilerate their Spirits, and make them gay, the Parents come to the Point in Hand, and make their Propoſals. The Father of the intended Bride conſults for a Minute or two with his Wife before all the Company, and then frankly declares either his free Aſſent to, or abſolute Refuſal of the Match. In caſe of the latter, they all riſe immediately, and go home without any farther Ceremony; but in caſe the intented Bridegroom is approv'd of, he is addreſſed in the following Manner: *Sir, take the Girl, ſhe's at your Service.* Upon this, he is allowed to ſpeak freely to his Miſtreſs, and make as warm Declarations of his Paſſion for her as he thinks proper. Herein conſiſt all the Preliminary Engagements: Conſummation immediately enſues. But in caſe the young Virgin happens to anſwer his Paſſion with Coldneſs and Diſdain, he muſt win the Heart of his cruel Beauty by Force of Arms, and fight all his Rivals, till ſhe relents, and ſubmits to his ſuperior Power. It may juſtly therefore be ſaid of theſe *Cafrarian* Gallants, that *they make Love, like true Sons of* Mars, *with Sword in Hand.*

As to the public Entertainment at the Solemnization of their Nuptials, the Bridegroom treats the whole Company with one, two, three, or more Oxen, according as his Circumſtances will admit of the Expence. All the Gueſts in general, anoint themſelves with the Fat of the Beaſts, and then cover themſelves all over with the Powder of *Buchu*, in which all their Finery principally conſiſts. But the Women, who are, for the generality, ſomewhat more vain and affected, not only anoint themſelves, but paint their Foreheads, Cheeks, and Chins, with large Spots, and ſtrong Streaks of Scarlet, or ſome other Colour that nearly reſembles it. This Aſſembly of Friends and Relations divide, and form themſelves into two Circles. In [b] that of the Women, the Bride ſits at a ſmall Diſtance from the reſt; and the Bridegroom follows her Example, and ſits apart from the Men. After this, the Principal, or Head of the *Cralle*, whoſe peculiar Province it is to celebrate their Nuptials, walks round about three Times ſucceſſively, making the ſame ſolemn Aſperſion on each of them as we have already de-

[a] A Plant which they ſmoke, as we do Tobacco.
[b] See the Print.

ſcribed

ſcribed when a Youth is admitted into the State of Manhood. This Aſperſion is attended with a kind of Nuptial Benediction.

THEY generally indulge themſelves in marrying as many Wives as their Circumſtances will well admit of. Immediate Death, however, is the inevitable Conſequence of either [a] Adultery or [b] Inceſt. They have their formal Divorces likewiſe, when they ſee convenient. A Widow, as we are [c] inform'd, cuts off a Joint of one of her Fingers, whenever ſhe marries a ſecond Husband; and, in caſe of more, continues the like Operation, beginning at the little Finger. Each Joint thus cut off, is a Pledge or Compliment which ſhe is oblig'd to make to her new Partner. If to this barbarous and inhuman Teſtimony of their Affection, we ſhould add the Toils and Fatigues they undergo in all their Family Affairs, which are their peculiar Province, their abject Condition, their Slavery and paſſive Obedience, which obliges them to work in the Woods, and provide for their Huſbands, without taſting of any thing but their Fragments or Remains, it muſt readily be granted, that either the Motives to Marriage, or the Ideas which thoſe entertain, who have never taſted the inexpreſſible Pleaſure that attends that State, are impetuous, and beyond all Reſiſtance. We are willing to grant both, ſince the moſt experienced Widows themſelves with Pleaſure ſupport the galling Yoke.

Some other SUPERSTITIOUS CUSTOMS.

IT is remarkable, that the [d] *Cafres* (at leaſt thoſe who go under the Denomination of *Hottentots)* eat no Swines-fleſh, nor Fiſh without Scales; from whence it is generally concluded, that theſe *Barbarians* are the Deſcendants either of the *Jews* or the *Mahometans*. But be that as it will, they have no other Authority, but Tradition, for the Obſervance of that Cuſtom, or that other of the Men's abſtaining from Sheep's Milk, Hares, and Rabbits. The Women, on the other hand, are enjoin'd not to taſte one Morſel of any thing that has Blood in it. As to ſuch Beaſts which die thro' Age or Infirmity, they eat them without any Scruple or Reluctance, like the antient *Troglodytes*.

THE Men never eat with the Women; and the principal Occaſion whereof is the Apprehenſion which the former lie under of being accidentally polluted thro' the periodical Courſes of the latter. For the Men are ſtrictly enjoin'd, by Tradition, or otherwiſe, not to have the leaſt Intercourſe or Familiarity with Women in that Condition.

THEY ſing and dance to the Muſick of their *Gongom*; as alſo to another Inſtrument made in the Form of a Pot, both which are [e] delineated in the Print hereto annexed. The former is made in the Shape of a Bow, of a peculiar Wood, that is very ſolid and ſubſtantial, the String whereof is the ſmall Gut of ſome Animal, like thoſe we make uſe of for our Violins. At the Top of this String is fix'd a Quill, thro' which they blow, and at the ſame time hold the Tip or extreme part of the String in their Mouths, that the Sound, ſo form'd by their Breath in the Quill, may, by that means, affect the String, and that the Concord, if I may be allow'd the Expreſſion, which there is be-

[a] *Kolbens's* Deſcription.

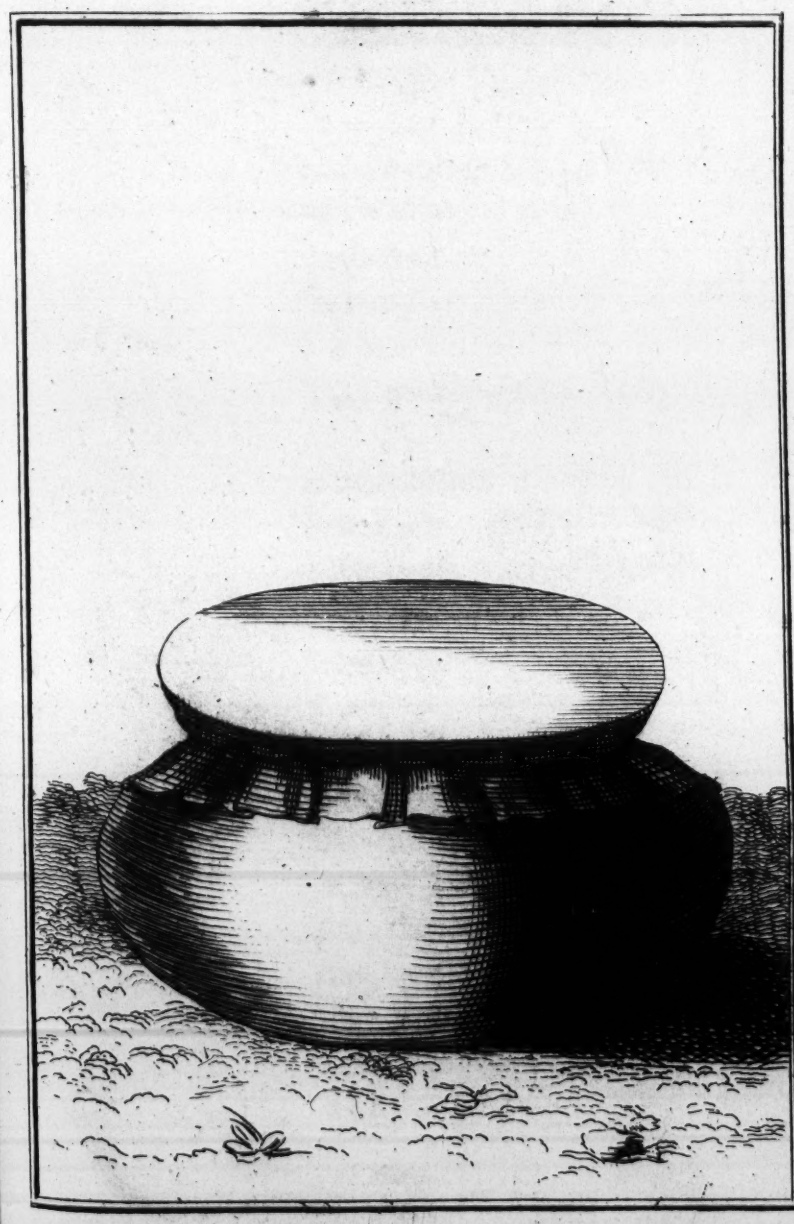
[b] The Offenders are bound Hand and Foot together, and thrown into a Grave, where they are left in that helpleſs Condition four and twenty Hours. The next Day, the Gallant is hung on the Arm of a Tree, and there demoliſh'd and mutilated Limb after Limb. The Woman, bound as aforeſaid, is, according to *Dapper*, ſurrounded with a large Heap of dry Faggots, and burnt alive. They diſlocate the Knees of ſuch as are guilty of Murder, and faſten them to their Shoulders, and leave them to expire in that mercileſs, painful Situation. From all which auſtere Proceedings, it manifeſtly appears, that theſe *Barbarians*, notwithſtanding their invincible Ignorance, have preſerv'd ſome Regard for Virtue and Juſtice.

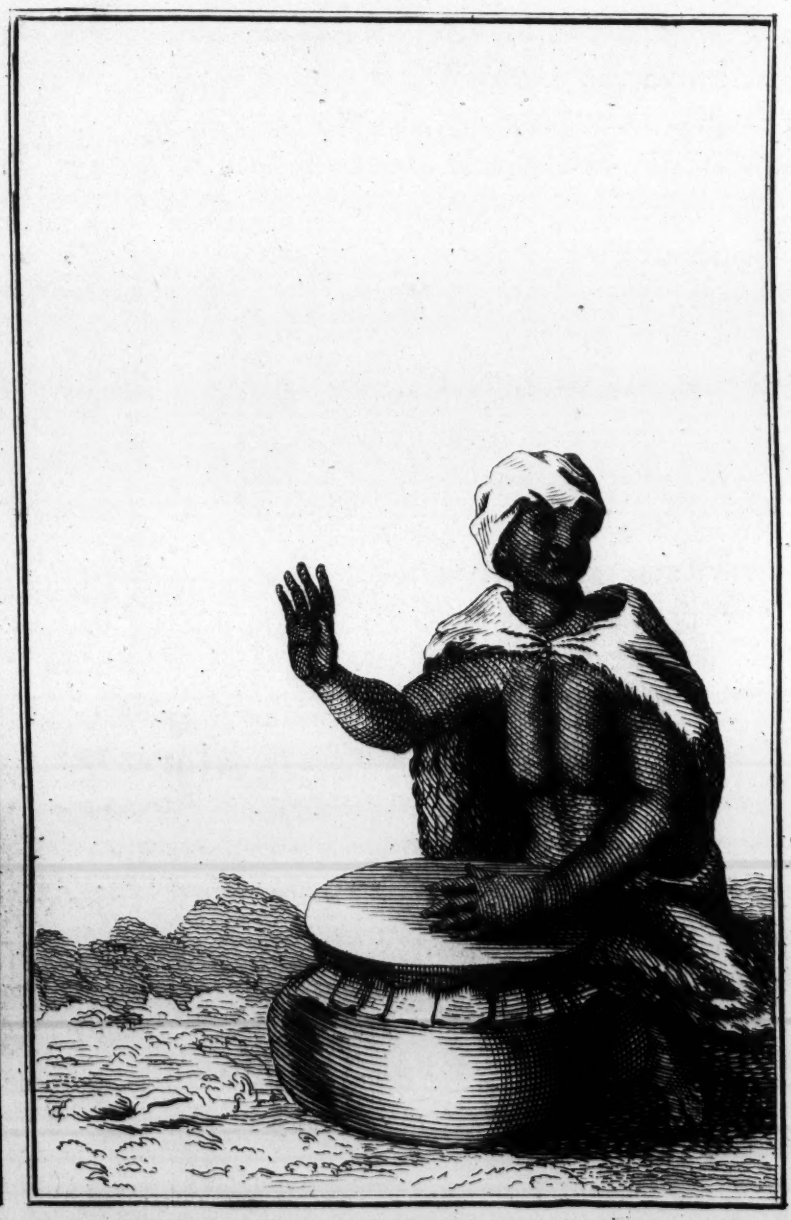
[c] *Tachard* and others.

[d] *Kolbens, ubi ſup.*

[e] See the Print.

INSTRUM. de MUSIQUE dont les CAFRES jouent.





INSTRUM. de MUSIQUE dont leurs FEMMES jouent.

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tween them, may make that Sound ſtill more melodious. When they are ambitious of making their *Gongoms* more muſical than generally they are, they take half a Coco-ſhell, ſcoop'd very clean and neat, and diſpoſe it in ſuch a manner on the String, as that by moving it higher or lower, it ſhall create a Variety of Tones or Modulations; which ſtrike the Ears agreeably enough, even of thoſe who are good Judges of far better Muſick than that of the *Cafres*. They make uſe of another muſical Inſtrument, in the Form, as we have before obſerv'd, of a Pot, or, if you pleaſe, one of our Kettle-drums; which, as 'tis cover'd with a Lamb-skin, brac'd tight, makes much the ſame Sound as that martial Inſtrument. The Women beat this Drum with their Hands.

When they have occaſion to croſs any River or running Stream, they never fail to waſh themſelves either before they plunge themſelves into it, or at leaſt as ſoon as ever they are arriv'd ſafe on the farther Shore. This Ablution is always attended with capering and dancing; which ceremonious Movements, in all probability, are grateful Acknowledgments to the Supreme Being, for their Deliverance from the Perils and Dangers of the Waters.

Concerning their DISTEMPERS *and their* FUNERAL SOLEMNITIES, *&c.*

AS long as their antient People are in a Capacity to do any manner of Buſineſs, they encourage them to proceed, ſupport them under their Infirmities; nay, charitably relieve them, if there be any viſible Hopes of their maintaining themſelves for any time without being burthenſome to their Friends and Acquaintance. Notwithſtanding the ſhameful Treatment which the Women in general meet with, notwithſtanding they are univerſally deſpiſed by theſe *Barbarians*, yet the ſame Patience and Forbearance is exerciſed towards them, how old, diſagreeable, or infirm ſoever they may be, provided they can but cut their Wood, or gather their Roots and Pot-herbs. But for thoſe that are ſo far advanc'd in Years, ſo infirm and feeble, that they are incapable of all manner of Work, and that there are no Hopes of future Advantage from their Labour, they take an effectual Method to diſcharge themſelves of the Incumbrance, by an Action, which they look upon as charitable, tho' we ſhould account it, and not without good Reaſon, very barbarous and inhuman. They erect a Hut at ſome Diſtance in the Fields for ſuch an antient and uſeleſs Invalid, and after that convey him, on the Back of an Ox, to his laſt Habitation. The whole *Cralle*, in a very formal Manner, attend him on this Occaſion, and after having left him ſome ſmall Pittance to ſubſiſt on for a few Days, they take their laſt farewell, and never concern themſelves about the poor unhappy Creature any more. The beſt Fortune after that which can poſſibly befal him, is to be ſpeedily devour'd by ſome ſavage Beaſt. The rich as well as poor, when old Age has rendred them thus uſeleſs and decrepid, meet, as we are [a] told, with the ſame mercileſs Treatment. The *Troglodytes*, however, were if poſſible, they ſay, ſtill more inhuman. Thoſe antient Savages of *Africa*, ſtrangled their diſabled old Men that could not travel, with a Cow's Tail; but not till they had refus'd to be their own Executioners. A formal Exhortation accompany'd the Diſpatch of the poor Wretches; for they look'd upon the Murder of a Man, when Life became a Burthen to him, as a Deliverance from all his Troubles. They accounted ſuch as were fond of Life, when they could no longer enjoy the Sweets of it, as very unhappy. On this eſtabliſh'd Notion they charitably diſpatch'd all ſick Perſons, whoſe Maladies, in their Opinion, were incurable. We beg leave to make this curſory Obſervation, that this Deportment, how barbarous ſoever it may appear to us, and which no doubt in reality was ſuch, was founded nevertheleſs on a ſpecious Principle of Humanity, and with Intent to free their Fellow Creatures at once from all their Sorrows and Afflictions.

[a] *Kolbens, ubi ſup.*

As to the Cure of their Diſtempers, they ſometimes make uſe of ſome particular Simples, the extraordinary Virtues whereof, as we are [a] inform'd, they are well acquainted with: At other times they have Recourſe to Unction and Friction; for which Purpoſes they make uſe of the ſame Fat wherewith they anoint and poliſh their Skins: And ſometimes again they try the Effects of Unction with the ſame Greaſe wherewith they anoint and varniſh their Bodies, or of Inciſion and Scarification; the Method whereof is this. They take an Ox's Horn, which is ſo ſmooth, and ſo well poliſh'd at the Bottom, that they can apply it directly, and preſs it likewiſe as hard as they ſee convenient, on the proper Part of the Body: After this they make ſeveral Inciſions in the Fleſh, which by the violent Preſſure of the Horn, is ſo benumb'd, that the Patient is inſenſible of the Operation. This is repeated ſometimes for two Hours together; till there is ſome viſible Amendment. The Time, however, is ſhorter or longer, according as the Inciſions are deep, or the Conſtitution of the Patient will enable him to bear them. During the Operation he is laid upon his Back. If he finds no Relief, they have Recourſe to a Potion, extracted from ſome medicinal Herbs; and if after all theſe artful Applications, the Patient's Pain continues, they then try the Force of Friction, which, if it meets not with the deſired Succeſs, is follow'd by a freſh Scarification.

We ſhall take no Notice of their Method of Bleeding, ſince there is nothing in it particular, or worth our Attention. They heal any infectious Bite, or envenom'd Wound, by Antidotes, which they very artfully prepare, and oblige the Patient to ſwallow down a proper Quantity, and at the ſame Time make an external Application of it, particularly near the Heart. This Operation is perform'd by Inciſion. They pour a *Quantum ſufficit* of their Antidote into this freſh Wound, that it may incorporate with the Blood by by Virtue of its Circulation, of which doubtleſs they have ſome Notion, tho' they are not duly qualified to talk in ſuch a Philoſophical Manner as we are, on ſo curious a Topic. They make uſe of Friction and Unction, when any Bone happens to be diſlocated; as alſo a violent Agitation of the Part, or Member ſo diſlocated; and keep it in perpetual Motion, till 'tis replac'd in its natural Socket.

The *Hottentots*, and indeed all the Natives of *Cafraria*, ſhave their Heads and Beards, as a public Teſtimony of their Sorrow and Concern for the Loſs of their near Relations; but this Cuſtom is only comply'd with by ſuch as are in but mean Circumſtances, and incapable of offering up ſo much as a Sheep by way of Sacrifice, or Purification.

In order to diſcover whether a Patient will die or recover, they take a Weather, or an Ewe, which they flay alive, and then let looſe, permitting it freely to take its own Courſe. If it never attempts to run away, 'tis a bad Symptom, and the Patient's Life is deſpaired of. In that caſe they reſign him to the Will of Fortune; for they preſcribe no more Remedies after that, but let him eat and drink whatever his own Inclination prompts him to. But if the Ewe or Weather, after 'tis flay'd, friſks away, they look upon it as a happy Preſage of his Amendment.

When a Patient is given over, they have no Recourſe on that Account to the Supreme Being, nor any Act of Devotion whatſoever. They content themſelves with flocking round about him, and waiting for his Diſſolution. However, they flatter the poor Man, tho' juſt expiring, and give him hopes of finding Relief, either from ſome Sovereign Medicine, or ſome reſiſtleſs Charm. For that's the Name, we have already obſerv'd, which they give all the Medicines prepar'd by their own Phyſicians, or thoſe preſcrib'd to them by the *Europeans*. When the ſick Man is juſt giving up the Ghoſt, the whole Aſſembly weep, howl, and make ſuch hideous Lamentations, that the Patient

[a] *Kolbens*, Father *Tachard*, &c.

ſome-

ſometimes is reſtor'd by Virtue of the ſhocking Sounds. Let what will be the Cauſe however, he muſt offer up the cuſtomary Sacrifice in caſe he recovers. If the Patient be a Man, thoſe Friends and Acquaintance only that are Men, partake of the Fleſh of the Victim, and the Women ſup the Broth; on the other Hand, if the Perſon thus reſtor'd be a Woman, the Men only ſup the Broth, and the Women eat the Fleſh.

[a] To conclude, when the Patient is actually expired, they devote one Quarter of an Hour only to their Lamentations; but they are ſo extravagantly clamorous and noiſy, that they may be diſtinctly heard at a prodigious Diſtance. The whole *Cralle* ſob, groan, and howl to that exceſſive Degree, and moreover their Expreſſions of Sorrow are accompanied with ſuch extravagant Diſtortions, and ſuch a violent Clapping of their Hands, that a Man muſt ſtop his Ears, or be ſtunn'd with the tumultuous Noiſe. We know no Inſtance to be given, of ſuch an external noiſy way of Mourning, except that of the Women of *Languedoc*. Without entring into the Sincerity of either, the latter are, in their Demonſtrations of Sorrow, as in all other Things in general, oſtentatious, vain, and conceited to the laſt Degree. Such as are not acquainted with their hypocritical Deportment, would really imagine, by the ſeeming Violence of their turbulent Paſſions, that, like the *Epheſian Matron*, they would bury themſelves alive with their deceaſed Huſbands; and, in all probability, *Petronius*, when he wrote that celebrated Story, copied it from theſe notorious Originals. But to return to the Mourning of the *Cafres*. 'Tis one very happy Circumſtance, ſays our *German* Author, to whom we are indebted for all the particular Circumſtances of theſe their Funeral Solemnities, that this exceſſive Sorrow continues but a Quarter of an Hour; for every one contributes towards the ſpeedy Interment of the Dead, and chearfully makes uſe of any Thing that he has in his own Houſe, that will be ſerviceable, and teſtify his laſt Reſpects to his departed Friend. In the firſt Place, the Principal, or Head of the *Cralle*, diſpatches ſeveral *Cafres* to prepare his laſt Lodgings for him, and particularly to take care ſo to order Matters, that when he is laid in the Ground, the wild Beaſts ſhall not be able to grub him up, and devour his Carcaſe. Whilſt theſe are performing their good Offices abroad, thoſe at home bend the Corpſe double, lay his Arms acroſs his [b] Breaſt, and his Head upon his Knees; or, to give you a more clear Idea, they ſet the Deceaſed in the very ſame Situation he once lay in his Mother's Womb. In this Attitude they wrap him up tight in the very Skin which he wore in his Life-Time; and always bury him within ſix Hours after his Deceaſe. Three or four Bearers, who are nominated and appointed for that Purpoſe by the Principal of the *Cralle*, take him on their Shoulders, and convey him directly to the Place of his Interment. They have one Cuſtom with Relation to their Dead, which is very remarkable, and that is, they never carry the Corpſe out of the Houſe through the uſual Door-way; but break down a Paſſage for that particular Purpoſe backwards, directly over againſt it. Our *German* is of Opinion, that this Ceremony owes its Riſe to the awful Ideas they entertain of departed Souls. For they imagine, ſays he, that they are miſchievouſly inclin'd, and apt to injure the Living as they go along, deſtroying their Cattle that are left all Night on the ſpacious Green, which is ſituated in the Center of the *Cralle*. In order therefore to prevent any ſuch Diſaſter, they cauſe the Deceaſed to be carried out of that Part of the Houſe which fronts the Fields. [c] Whilſt the Corpſe is thus upon the Removal, the Relations of both Sexes form themſelves into two Circles, and, according to Cuſtom, as near the Door-way as poſſible. The Men howl on one Side, and the Women on the other. Every one gives a looſe to his Sorrow, and 'tis difficult to determine, whether the Male or Female Circle is the moſt extravagant. As ſoon as ever the Corpſe is carried away, they immediately ſhut the Houſe up cloſe, and abandon it for ever, for fear any who come in ſhould accidentally meet with the Soul of the Deceaſed. The whole *Cralle* attend the Funeral to the Place of Inter-

[a] *Kolbens, ubi ſup.*
[b] See the firſt Print.
[c] See the ſecond Print.

ment,

ment, but without any Regularity or *Decorum*. However, to make [a] amends, if we may rely on the Veracity of our *German* Traveller, they walk along like perfect Antics, and are more extravagant in their Geſtures and Grimaces, than can poſſibly be conceiv'd. After that they [b] depoſit the Corpſe in a Vault, which they either cover with large, cumbrous Stones, or entire Trees, to prevent the Beaſts of Prey from coming near it. As they return home, they repeat their noiſy Lamentations, their extravagant Geſticulations and Grimaces, and the Name of the Deceaſed without Intermiſſion, as if they would recall him from the Grave. However, this is not all. At their return to the *Cralle*, they ſeat themſelves round about the Houſe of the Deceaſed, and renew with ſome Regularity their Weepings, Wailings, and Grimaces. Nay, ſometimes they ſet apart eight Days ſucceſſively for this mournful Solemnity; eſpecially if the Deceaſed was well beloved by his Friends and Relations. About an Hour after the Return of the Company, the Principal, or Elder of the *Cralle*, riſes, and very gravely obliges them all with the above-mentioned Aſperſion, [c] for their good Offices to their deceaſed Townſman. This firſt Aſperſion is ſucceeded by a ſecond, which the Reader will imagine, we preſume, not ſo fulſome and prepoſterous, and more conformable to the Practice of ſome other Nations. This venerable old Gentleman ſtrews the Aſhes, which he has collected with his [d] own Hands out of the Houſe of the Deceaſed, over the Heads of the whole Aſſembly. The firſt Aſperſion, ſo inconſiſtent with Decency and good Manners, has no other Foundation than its Antiquity, for the Obſervance of it. This Ceremony, however, is peculiar to themſelves; in this they are perfect Originals; whereas in the ſecond, there are the viſible Footſteps of a Cuſtom, religiouſly obſerv'd in Times of Sorrow and Affliction by all the Eaſtern Nations. In ſhort, ſome of the moſt diſconſolate carry the Point ſtill farther, and add Cow-Dung to their Mourning in Duſt and Aſhes.

THE Day after the Interment the whole *Cralle* decamps; every one packs up his Bag and Baggage, and pulls down his Tent, or little Cottage. There is not one ſingle Edifice left ſtanding, but that of the Deceaſed; which they leave behind them; as alſo the Furniture, and other Appurtenances thereunto belonging, in order that if he ſhould accidentally think proper to return, he may find his own Appartment ready for his Reception; without which Precaution, he might poſſibly reſent his ill Treatment, and ſeize upon their new Habitations. But before they decamp, they take care to purify themſelves, by offering up ſome Animal, great or ſmall, for a Sacrifice, according as their Circumſtances will permit. Being arrived at the Place appointed and agreed on for pitching their Tents again, and ſettling at leaſt for a while, they purify themſelves a ſecond Time. The Fleſh of the Victims is made uſe of for an Entertainment, as it is on all the other public Occaſions before-mentioned. The neareſt Relations to the Deceaſed, as for Inſtance, his Children, are oblig'd to wear the [e] Cawl of the Victim, eſpecially if it be a Sheep, for a Collar round about their Necks. That is their uſual Mourning for one ſo near akin. We have already obſerv'd, that ſuch as are in mean Circumſtances, and incapable of offering up any Sacrifice, by way of Purification, ſit down contented with ſhaving their Heads and Beards, as a public Teſtimony of their Affection and Concern.

[a] See the third Print.

[b] See the fourth Print. *Dapper* is very much miſtaken in his Deſcription of their Funeral Solemnities. The greateſt Part of it is a direct Contradiction to our *German*'s Account, who reſided amongſt theſe *Cafres*, and was an Eye-Witneſs of their Cuſtoms. For Inſtance, *Dapper*, relying on the Veracity of thoſe Travellers from whom he made his Extracts, aſſerts, that the *Cafres* bury their Dead naked, and in a ſitting Poſture; that the moſt diſtant Relations, in caſe they claim any of the Effects of the Deceaſed, are oblig'd to cut off the little Finger of their Left Hand, and bury it with him. Now there is no Conformity between this Account and ours.

[c] Turn a few Pages Backwards.

[d] See the Print.

[e] See the Print.

The RELIGION of the People of MONOMOTAPA.

ALL the Natives of this Kingdom are Idolaters. They acknowledge one God, the Creator of the Univerſe, whom they call *Maziri*, or *Mozimo*, and *Atuno*. They reverence likewiſe, or adore, according to *Dapper*, a particular Virgin, whom they dignify and diſtinguiſh by the Title of *Peru*. They have ſome peculiar Days in every Month more ſolemn and holy than others; beſides the Anniverſary of their Sovereign's Birth-Day; to which if we add the awful Homage and profound Veneration which they pay him by their new Fires, it will convince the Reader, that there is a religious Worſhip obſerv'd amongſt them, tho' we have no full Account of it. No one will, we hope, be ſurpriſed, that we introduce the Adoration of a Prince amongſt our Religious Rites and Ceremonies; ſince all Travellers in general, who have treated of the Cuſtoms of *Africa*, aſſure us, that all Monarchs in this Quarter of the Globe are ſo many viſible Deities. As to the new Fires, the Practice whereof is eſtabliſh'd at *Monomotapa*, 'tis, as we are inform'd, a Mark, or Teſtimony, of Homage and Allegiance, which every Subject, from the higheſt to the loweſt, is oblig'd to pay to his Sovereign. The Emperor ſends annually ſome of the principal Officers of his Court throughout all the Provinces of his Kingdom, in order to ſupply the Inhabitants therewith. Theſe Commiſſioners inſtantly extinguiſh all their old Fires, and every Perſon is obliged to attend, in order to have them renew'd; whereupon they pay an Acknowledgment to the Commiſſioners, as a Fee for their Trouble and Expences. Such as preſume to trangreſs this Duty are accounted Rebels, and Enemies of the eſtabliſh'd Conſtitution. Who knows, after all, if this be not a kind of Excile or Tax, as heavy and inſupportable, as that which ſome of the Provinces of *France* actually labour under? Tho' this may poſſibly be Matter of Fact, yet it cannot fairly be concluded from thence, that it is a meer Civil, and in no Reſpect a Religious Rite. Nay, 'tis highly probable, that Fire is look'd upon by theſe People as a grand and ſacred Element. When the Emperor encamps at any Place, a Hut or Tent is immediately erected, wherein a Fire is kindled, and kept up with all the Precaution imaginable. We beg leave to introduce here this ſhort Remark, that the *Sophi*'s of *Perſia* had ſome ſacred Fire always carried in State before them; and we have before [a] obſerv'd, that all the Oriental Nations teſtified the moſt profound Veneration for this their favourite Element.

THEY always bow their Knee before the Monarch, and never preſume to ſpeak to him in a ſtanding Poſture. There is a profound Silence ſtrictly obſerv'd in his Preſence; but when he drinks, each Glaſs is accompanied with ſuch Huzza's, that Eccho repeats the joyful Sounds, and carries them from the Palace to the City; and whenever his ſacred Majeſty happens to ſneeze, the Public are acquainted with the News by the like public Acclamations.

NOT only the Sovereign, but all his Subjects too, as we are [b] inform'd, are very ſuperſtitious, and repoſe an extraordinary Confidence in Charms and Faſcinations. We are, moreover, credibly inform'd, that his Majeſty has a Houſe erected on Purpoſe for hanging up the Carcaſſes of all thoſe who have ſuffer'd Death as Malefactors. Such dead Bodies are never buried whilſt any radical Moiſture remains in them, which is received in a Veſſel, appropriated to that, and no other Purpoſe whatſoever. From this Diſtillation they compoſe a Sovereign Elixir for his Majeſty's Uſe, which, in their Opinion, is not only an infallible Preſervative againſt the Power of Magic, but an invaluable Medicine for the Prolongation of his Life.

[a] In the Diſſertation on the Religion of the *Gauret*.
[b] *Purchas*.

The NUPTIAL CEREMONIES *and* FUNERAL SOLEMNITIES *of this* Empire; *their other* CUSTOMS, *&c.*

THE young Virgins go naked till they are married, and cover no Part of their Bodies, but what Modeſty directs all Nations to conceal. When they are Wives and Mothers, they hide their Breaſts, and dreſs themſelves in decent Attire. Theſe People, as we are farther informed, have likewiſe their Convents, in which their Virgins, like our Nuns, are lock'd up and confin'd.

[a] THEY indulge themſelves in Polygamy, or a Plurality of Wives; but here, as in ſeveral other Places, there is one Favourite, who is the Governante, and Superior to all the reſt. They are not allow'd to marry a Virgin before ſhe has her periodical Courſes; but as ſoon as ever thoſe Tokens of her Maturity appear, they teſtify their Joy in the moſt ſolemn Manner, and congratulate her on the Capacity ſhe is in of being ſerviceable to the Public. To conclude, 'tis look'd upon as an enormous Crime to ſeduce a Maid, and rob her of her Honour before ſhe is of Age. As to their old Women, indeed, they ſhew but little Regard for them: However, they have a peculiar Veneration, as we are inform'd, for the Sex in general; but, in all probability, they mean thereby their Sex in their Bloom. From whence we may reaſonably conjecture, that theſe People value their Women as a Husbandman does his Lands: And moſt of the Nations which we have hitherto ſpoken of, have conſider'd them in the very ſame Light. Travellers aſſure us, that 'tis uſual for the Sovereign of this Kingdom to be in actual Poſſeſſion of a thouſand Wives.

As to their Funeral Solemnities, by what we can learn from the Accounts given of them, they are no better circumſtantiated than their Nuptial Ceremonies. They preſerve, with the utmoſt Care and Circumſpection, the Bones of their neareſt and deareſt Relations, and for eight Days ſucceſſively pay them a kind of religious Worſhip. On ſuch ſolemn Occaſions they dreſs themſelves all in White, and preſent ſuch departed Souls with a large Quantity of Proviſions, ſpread on a Table in a very decent Manner. After this, they implore their Benediction on his ſacred Majeſty and themſelves; and then ſit down, and regale on the various Dainties that lie before them.

WHEN theſe People are engag'd in a War, they never waſh their Hands or Faces till a Peace is concluded. This Cuſtom, in all probability, is the Reſult of a ſolemn Vow or Engagement, which they voluntarily lay themſelves under, out of a laudable Concern for the Welfare of their Country. There is another Ceremony in Vogue amongſt them, ſome Footſteps whereof may be met with amongſt the Antients, and that is, (to clothe it in as modeſt a Dreſs as may be) the *diſmembring* their Captives, and making Preſents of the Spoils of their Enemies, to their Wives, who are proud of wearing ſuch Necklaces, as glorious Signatures of their Husbands Conqueſts. This Relation very naturally reminds us of that remarkable Circumſtance in the ſacred Story of King *David*, that *Saul* would not acknowledge him as his Son-in-Law, till he had produc'd, as a Nuptial Compliment, [b] *a hundred Foreskins of the Philiſtines.*

[a] *Dapper.*

[b] *Joſephus* has chang'd theſe one Hundred *Foreskins* into ſix hundred *Heads* of the *Philiſtines.* See his Hiſtory of the *Jews*, Lib. VI. ch. xi.

To

To conclude, the laſt Cuſtom we ſhall take notice of, as a religious Rite or Ceremony, is the Oath they take on the moſt important Occaſions. When a Man is charg'd with being guilty of a Crime, and the Evidence againſt him is not full and ſtrong enough to convict him, he is oblig'd to take a medicinal Potion, which abſolutely clears his Innocence, if the Operation is not immediately conſpicuous, and he does not throw it up.

The Religion *of ſome* Adjacent Countries, *dependant on the Emperor of* Monomotapa, *generally known and diſtinguiſh'd by the ſeveral Names of* Agag, Tocoka, *the Kingdom of* Quiteve; *the Metropolitan City whereof, as we are inform'd, is* Symbaoe, *and was known to the Antients, as ſome pretend, by the Denomination of* Agiſymba, *&c.*

WHAT we have to offer with relation to the Natives of theſe Kingdoms, is all uncertain and obſcure, and not to be depended on altogether, as real Facts; although ſome of the Accounts which we have already given our Readers, on the Veracity of ſeveral Travellers, may be look'd upon as fictitious and romantic, yet here we ſhall not treſpaſs that Way, having few or no Materials to the Purpoſe. [a] Theſe People, as we are inform'd, have a confus'd and imperfect Idea of the Supreme Being, whom they call *Molungo*; but they never ask any Favours at his Hands, and by conſequence neither pray to, nor lay themſelves under any ſolemn Vows or Obligations to him. When they are in any Diſtreſs, whether public or private, 'tis to their Sovereign that they make their moſt humble and ſubmiſſive Applications for Redreſs. They invoke theſe viſible Gods only for all the Bleſſings and Conveniencies of Life; for Deliverance from Famine, for Health in Time of Sickneſs, and for Rain and Sun-ſhine, according as the Seaſon requires it. The Emperors of *Mexico*, as we have already obſerv'd, in the preceding Volume, at their Acceſſion to the Throne, take a ſolemn Oath, that the Sun, during their Reign, ſhall never ſhine, but when his radiant Beams ſhall be uſeful and agreeable; that the Rain ſhall deſcend, and make the Earth fruitful as Neceſſity ſhall require, *&c.* This Cuſtom, though to all outward Appearance ſo very whimſical and extravagant, had a very plauſible Plea for its Eſtabliſhment; and the Reaſon whereon it was grounded, in ſhort, ſeems to be this: The Emperor, or Monarch on the Throne, is the Image and Repreſentative of the Deity; he is conſtituted and ordain'd for the ſole Rule and Dominion over his Subjects; his Dignity and Authority preſuppoſe his extraordinary Endowments both of Body and Mind. The former likewiſe preſuppoſes his ſuperior Sanctity and Juſtice. It may reaſonably be conceived, therefore, that his Majeſty has a peculiar Intereſt in, and a familiar Intercourſe with, the Being whoſe Image he bears, and, by conſequence, has the Ear of the Supreme Being. On this eſtabliſh'd Principle the People make their Addreſſes to him, as our [b] Devotees to the bleſſed Saints. But be that as it will, when theſe [c] *African* Idolaters

[a] *Purchas*'s Extracts.

[b] The Compariſon muſt not be carried too far; for, upon ſtrict Examination, we ſhall find it will not bear the Teſt.

[c] *Pomponius Mela* gives us the ſame Account of the *Augilians*, or, more properly ſpeaking, the *Naſamoneans*, whoſe Metropolitan City was call'd *Augila*. Theſe *Africans* worſhipped the *Manes* of their Anceſtors. *Augilas Manes tantum*

laters approach their Princes, 'tis with Oblations in their Hands; and theſe Ackowledgments are ſo frequently repeated, that they procure at laſt, through the Interceſſion of their Prince, thoſe Favours which they ſue for and expect from the Souls of their Anceſtors, who are the Gods whom he addreſſes on their Behalf. A tedious Drought is neceſſarily followed by long impetuous Showers; and ſo the like in all other Reſpects. The People, who are eaſy and incurious, imagine, that their Monarch works theſe marvellous Miracles, and never make any Reſearches into, or Enquiries about them.

THIS Monarch is for ever ſurrounded with a Set of Men, whom we may look upon as Muſicians and Poets, who make it their whole Study to flatter, and make a God of him. They ſing nothing but the Eulogiums of their Prince, and in their Compoſitions beſtow on him all the pompous Epithets, and ſwelling Titles, that their Imaginations can deviſe. They ſtile him, *Lord of the Sun and Moon*, the *King of Earth and Sea*; and as they imagine, in all probability, that every Action, whether good or evil, which approaches neareſt to a Pitch of Perfection, deſerves the Character of Great and Magnificent, they call their Monarch the *Grand Robber*, the *Grand Magician*, as we do one of our Princes, the great and mighty *Conqueror*. Theſe, as we are inform'd by very credible Travellers, are their favourite Appellations: But may not the Title of Robber, however, be ambiguous, and admit of another Senſe and Interpretation? May it not rather ſignify the Art of invading the Rights and Properties of their Neighbours, as ſome of the *Tartars* and *Americans* do; and a peculiar Knack of living upon any accidental Booty, like intrepid Highway-Men? An [a] Art and Manner of Addreſs which ſeveral of the Antients were perfect Maſters of, and daily practiſed.

SINCE they offer up their Prayers to the Souls of the Dead, they muſt hold, we humbly conceive, the Immortality of the Soul. They entertain awful and tremendous Ideas of the Devil, whom they call *Meſucca*, and look upon him as the inveterate Enemy of all Mankind. As to Hell, they have no Notion of it; but flatter themſelves, that after their Deceaſe they ſhall enter into a Paradiſe, where they ſhall indulge themſelves with their Wives and Children, in all ſenſual Enjoyments. They are perfect Strangers to the Creation of the World; for either through the natural Weakneſs of their Capacities, which are too ſhallow to comprehend ſo intricate a Topic; or through a confus'd Tradition, which has been tranſmitted to them from ſome People, who reſide on the Confines of *Aſia*, they hold the Eternity of Matter. But as none of our Authors have taken the leaſt Notice of their Opinion in this Particular, we ſhall ſay no more about it.

ALTHOUGH theſe People, [b] as we are inform'd, have no religious Aſſemblies, no Prieſts, no Sacrifices, no Idols, they have notwithſtanding ſeveral Feſtivals, and other Solemnities, which are all regulated according to the ſole Will and Pleaſure of their Prince. The firſt Day of the Month is always a Holiday. Their *Muſimoes*, which are Feſtivals appointed, as all other ſolemn Days are, by his Majeſty, are celebrated in honour of their Dead, or, to make uſe of their own Terms, [c] *of the Souls of departed Saints*. Theſe are the only Deities which they ſeem to admit of; and they have an implicit Faith in ſome particular Oracles, which, as they pretend, are delivered by them. Of theſe we ſhall ſpeak more at large in another Place. We ſhall conclude, therefore, with one Remark, which we will not extend too far, or overcharge with uſeleſs Criticiſms, *viz.* that the religious Worſhip which the moſt antient Idolaters paid to the Dead, was not to all of them in general, without Diſtinction. Theſe divine Honours were paid to the Virtuous only, in

tum Deos putant. Lib. I. Cap. 8. We ſhall not take any Notice in this Place of the nice and critical Diſtinction which ſome learned Men have made between the *Souls* of the Dead and theſe *Manes*. We have offered before ſome Hints on this Topic, in our Diſſertation on the Religion of the *Indians*, and elſewhere.

[a] The *Lacedemonians*, *Egyptians*, *Perſians*, and *Romans*. See what *Gellius Rhodig.* has collected on this Topic. *Lect. Antiq.* Lib. xviii. cap. 1.

[b] *Purchas*, *ubi ſup.*

[c] Idem Ibid.

order

order that after their Deceaſe they might become [a] Mediators between the Supreme Being and the whole Race of Mankind. But in Proceſs of Time this Diſcrimination, as well as the Motive of it, met with abundance of Exceptions.

Their OATHS; *their* NUPTIAL CEREMONIES, *and* FUNERAL SOLEMNITIES; *as alſo ſeveral other* CUSTOMS.

THEY have three ſeveral Sorts of *Trials*; one of which bears a very near Affinity to that practiſed at *Congo*, and in *Guinea*. That which goes under the Denomination of *Lucaſſe*, conſiſts in the Malefactors ſwallowing a certain Quantity of Poiſon. The ſolemn Adminiſtration of it is attended with a formal Denunciation of ſeveral heavy Curſes, which threaten no leſs than immediate Death. If theſe Maledictions, and the Poiſon, have no extraordinary Effect on the Perſon proſecuted, he is immediately acquitted, and declared not guilty; the Proſecutor thereupon is ſeverely puniſh'd, by a Confiſcation of all his Effects, ev'n his Wife and Children. The [b] *Xoqua* is a kind of Trial or Experiment by a hot Iron. The Perſon proſecuted is obliged to lick it, and if he burns his Tongue, 'tis an Indication of his Guilt. The [c] *Moors* likewiſe make uſe of this judicial Experiment. The *Calano* is another kind, and manifeſtly the very ſame with the *Bondo* practiſed at *Congo*, and in *Guinea*. 'Tis an extreme bitter Potion, which the Party accuſed is oblig'd to take at one Draught, and throw up again the next Moment, without one Drop remaining behind. If he does not diſcharge it at once, and with eaſe, he is look'd upon as guilty. 'Tis likewiſe the very ſame Experiment in all appearance as is made uſe of in the Kingdom of *Monomotapa*.

THEY purchaſe their Wives for ſo much Money, or ſo many Head of Cattle: So that in this Country, if we may credit the Veracity of our Travellers, he is the moſt ſubſtantial Man that has the moſt Daughters. If the Purchaſer makes any Objection to the young Laſs after he has bought her, he returns her to her Relations, who for ſome ſmall Deduction or Allowance on that Account, take her again, and ſell her to the next beſt Chapman. With Reſpect to thoſe Women who are poor, they have no hopes of a Return; for they are never allow'd to abandon their Husbands, or, more properly ſpeaking, their Maſters, after they have been once purchaſed. The Preliminaries to their Marriages, and the actual Celebration of them conſiſt, as in many other Places, in Feaſts, Collations, Dances, and Nuptial Preſents. The Friends and Relations are all invited Gueſts; every one brings his Diſh with ſome little Delicacy or another in it for the new married Couple. We ſhall here introduce one curſory Reflection on theſe Ceremonies, which may poſſibly have been amplified and enlarged, or not rightly comprehended by our Travellers. Have ſuch as talk of ſo extravagant a Cuſtom as that of the Purchaſe of Wives, duly diſtinguiſh'd between a lawful Wife and a Concubine? Can we imagine, that even in the moſt barbarous Countries, there are no Matches that are the Reſult of pure Love and Affection? This ſeems to admit of no Diſpute, eſpecially ſince theſe Po-

[a] The Cuſtom of conſulting the Dead is very antient; for *Moſes* himſelf ſpeaks of it in *Deut.* xviii. 11.

[b] *John de Santos*, quoted in Abbot *Renaudot*'s Remarks on the two Accounts of *China*, gives us the following Deſcription of it. "The ſolemn Oath which they call *Xoca*, is adminiſtred with a *Hough*, which is put into the Fire, "and when red hot, taken out with a Pair of Pincers, and preſented to the Mouth of the Party to be ſworn. The "Perſon who adminiſters the Oath, directs the Juror to lick this burning Iron; for if he is innocent of the Crime "laid to his Charge, the Heat will have no manner of Influence over him; he'll neither burn his Tongue, nor "bliſter his Lips; but if he is guilty, his Tongue, Lips, and Face, will all immediately feel its fatal Effects. "Moreover, adds he, the *Moors* make uſe of it as well as the *Cafres*; and the *Chriſtians* themſelves, with reſpect to "ſuch Slaves as are charg'd with any felonious Action."

[c] *Purchas*, Ibid.

lygamiſts, as well as thoſe already mention'd, make choice of one Wife that is their Favorite, and ſuperior to all the reſt. No one is allow'd to marry his own Siſter, or Daughter, but their Sovereign himſelf. Such an Act of Inceſt is not imputed to his Majeſty, indeed, as a Crime; but the Conſequence of ſuch an Offence in a Subject is inevitable Death.

SUCH as are very antient, and afflicted with any incurable Diſtempers, are treated like thoſe miſerable Wretches amongſt the *Cafres*, who reſide near the *Cape of Good Hope*. Thoſe who are under either of theſe unhappy Circumſtances, are totally abandon'd: They have no Friend to prolong their Lives, or haſten their Deaths, and end their Miſeries. 'Tis true, they extend their Charity ſo far, for the generality, as to convey them into ſome Deſart, and give them ſome ſmall Pittance to ſubſiſt on for a ſhort Time; but after that, leave them entirely to become a Prey to the ſavage Beaſts. Nay, the poor helpleſs Wretches themſelves, being conſcious of their approaching Diſſolution, take it as an act of Indulgence, and beg to be ſo expoſed.

THE Burial of their Dead, either with or without Clothes, is left entirely to the free Will and Pleaſure of thoſe who ſurvive them. In ſhort, they are interr'd, for the generality, in the ſame Plight and Condition, good or bad, as they are in at the Moment of their Expiration. A large Grave is immediately dug for them, and the Bodies of the Deceaſed are depoſited therein, together with proper Proviſions for their Subſiſtance in their Journey to the other World. Some Earth is then thrown over them, and the Chairs or Beds in which they dy'd, are laid over their reſpective Graves. They are ſo ſuperſtitious, as not to touch, on any Account whatever, ſuch Chairs or Beds; or, in ſhort, any other Thing whatſoever that has touch'd the Perſons either expiring, or actually expired. Their Mourning continues for eight Days ſucceſſively, from the Riſing to the Setting of the Sun, or about an Hour after, which conſiſts of a Medley of Tears, Songs, and Dances. After that, they eat and drink, in honour of their deceaſed Friends and Relations.

TOWARDS the Month of *September*, at the new Moon, the Emperor, who, as we have already obſerv'd, is the viſible God of the Country, or at leaſt the Vicar and Vicegerent of the Deity, ſets out with a numerous Retinue from *Simbaoe*, his Metropolitan City, and repairs in great Pomp and Solemnity to a particular Hill, which is the Sepulchre of their Kings,[a] and there performs a nine Days Devotion, in honour to the Souls of his illuſtrious Predeceſſors. As ſoon as they are arriv'd on the ſacred Spot, they open the Ceremony with an elegant Funeral Entertainment, and there intoxicate their Brains with a[b] ſpirituous Liquor, which they call *Pombo*. This Entertainment holds eight Days. [c] The *Pomberar*, which falls on one of the nine Days, is ſet apart for their Exerciſe at Arms, or a kind of Tilt or Tournament, at which the King and Court make a very ſplendid Appearance. After theſe eight jovial Days are expir'd, there are two others devoted to Grief and Sorrow. At this melancholy Conjuncture, the Devil, if we may rely on the Veracity of the *Negroes*, enters the Body of one of the Courtiers, and publickly declares that he is the Soul of the late King, the very Soul for whoſe Honour and Glory this Funeral Solemnity was intended. The Perſon thus poſſeſs'd

[a] We ſhall here quote the Sequel of the Paſſage from *Pomponius Mela*, Lib. I. c. 8. relating to the *Angilans*. (*Angilæ*) *per eos* (*Manes*) *dejerant, eos ut Oracula conſulunt, precatique quæ volunt, ubi tumulis incubuere, pro Reſponſis Somnia ferunt.* The Conformity between theſe Cuſtoms is very obvious.

[b] This Liquor is compos'd of *Maize*, or ſome other of that Country Grain.

[c] All this long Narrative bears a viſible Affinity to the nine Days Devotion, and anniverſary Feſtivals, of the Antients; as alſo to the Deſcription which *Virgil*, in his fifth *Æneid*, has given us thereof, *viz.* of Funeral Entertainments, a Tournament, a Conjuration of, and a ſolemn Addreſs to, the *Manes*. Compare the Deſcription we have given you above with the following Paſſage in *Virgil*.

Salve, ſancte Parens: iterum ſalvete recepti
Nequicquam Cineres, Animæque, Umbraque Paterna, &c.

falls

falls down, and rolls upon the Ground, and the Devil, by his Mouth, delivers himſelf in an unknown Tongue; but ſoon after he comes to himſelf, grows more gentle and tractable, and talks in the Language and Stile of the late King. His Imperial Majeſty, imagining that he perfectly recollects his royal Predeceſſor, approaches and ſalutes him. Immediately the whole Aſſembly retreat, and teſtify their Reſpect at an awful Diſtance. His Majeſty being thus alone with the Demoniac, conſults him as an infallible Oracle, on all his Affairs of any Importance, both public and private. As ſoon as this Oracle has deliver'd ſuch Anſwers as he thinks convenient, the Devil withdraws, and the poor harraſs'd Demoniac, as we are inform'd, for the generality ſits down contented all his Life after, and thinks himſelf ſufficiently recompenc'd for all his Fatigue, by having had the Honour of ſuch a miraculous Conference with his royal Maſter. This Intrigue, in all probability, is owing to the Deluſion and Impoſture of ſome Perſon who profeſſes himſelf an able Magician, and that is all we can ſay of it with any Certainty. 'Tis well known, by the way, that a thouſand Inſtances may be produc'd from the Antients, of Spirits that have been rais'd by their Necromancers on the like Occaſions.

When the King dies, his Wives poiſon themſelves the Moment he expires, in order to die with, and wait on him in his Progreſs to the other World. As ſoon as his Soul is departed, he is inſtantly convey'd to the Sepulchre of his Anceſtors, and his Succeſſor the next Morning takes Poſſeſſion of the royal Dignity, and all the Concubines of the Deceas'd. He then expoſes himſelf to public View, but in ſuch a Manner, that a Curtain conceals both him and his Wives from being diſcern'd by the Populace. He is immediately proclaim'd throughout the Kingdom, in order that the Nobility and Gentry may recognize his Authority, and pay him Homage. This Ceremony is perform'd with all that paſſive Obedience and abject Deportment which is ſo conſpicuous all over the Eaſt, and ſo agreeable to their imperious Monarchs, who look upon themſelves as Deities, or at leaſt as ſomething more than human, when they ſee their Subjects creeping and cringing with ſuch awful Fear at the Footſtool of their Thrones, and addreſſing themſelves with all Humility to their Perſons, without preſuming to lift up their Heads, and look them in the Face. Thus the Subjects of *Africa* pay their Submiſſion and Allegiance to their Monarch, who graciouſly condeſcends to anſwer them, but ſtill behind the Curtain, which, however, is ſoon after drawn, and then his Majeſty obliges them with a full View of his ſacred Perſon. Every one immediately claps his Hands, and rends the Air with loud Acclamations. In a few Minutes the Curtain conceals him again, and the Nobility and Gentry withdraw, cringing and crouching in the ſame abject and ſubmiſſive Manner as when they came. The whole City celebrate the Feſtival of his happy Acceſſion to the Throne, and teſtify their Joy by loud Huzza's, and a vaſt Variety of their Country Muſic.

The next Day his Imperial Majeſty cauſes a Proclamation to be made of his Acceſſion to the Throne by proper Officers, who at the ſame Time give a general Invitation to all Perſons whomſoever, without Diſtinction, to ſee their new Sovereign break the Bow. This Ceremony is ſometimes obſerv'd when there are ſeveral Competitors or Candidates for the royal Dignity; and there are divers [a] Inſtances of the like royal Contentions

[a] The new Monarch, in all probability, complies with this ceremonious Act, in order to give the People a Specimen of his Strength and uncommon Abilities. There are ſo many Inſtances that may be produc'd from the Antients, to demonſtrate, that ſuch as were appointed to be Sovereigns and Rulers over the People, were by them required to have a larger Share of Strength of Body, as well as Sagacity and Penetration, than the Generality of Mankind, that it would be needleſs, if not impertinent, to quote them. We ſhall content ourſelves therefore with extracting one ſhining Example from the Annals of *France*, to prove that our Anceſtors gave into the ſame Notion, and expected to find in their Princes the very ſame Accompliſhments.

Pepin the Short, perceiving himſelf the Object of Contempt amongſt a particular Set of his Courtiers, who on account of his Figure, which was both thick and low, entertain'd but a mean Idea of his perſonal Abilities, invited them, by way of Amuſement, to ſee a fair Battle between a Bull and a Lion. As ſoon as he obſerv'd that the latter had got the Maſtery over the former, and was ready to devour him, "Now Gentlemen, ſays he, who amongſt "you

tions to be met with amongſt the antient Inhabitants of *Europe* and *Aſia*. When the *Quiteve* underſtands there are ſeveral Rivals, and that his Title is precarious, he muſt make all the Intereſt he is capable of with the Wives of the late Monarch; for he alone, whom they admit into the royal Palace, is his true and lawful Succeſſor. To get Poſſeſſion by Force, would be of no manner of Service; for all Acts of Violence, in that Caſe, are repugnant to the Laws of the Land. The Competitor, whoever he be, forfeits all his Right and Title to the Crown, that is guilty of ſuch raſh Proceedings. The beſt Method therefore that he can take to maintain his Claim, is to make his Court to, and ingratiate himſelf as much as poſſible in the Intereſt and Favour of, the Ladies before mentioned.

WE have already obſerv'd, that a conſiderable Number of the King's Wives are their own voluntary Executioners the Moment he expires. There is likewiſe, as we are aſſur'd, a numerous Retinue of their Grandees ſelected to attend him, under Pretence that he has Occaſion for their Service in the other World; and the Succeſſor, for the generality, makes a ſhrewd Choice of ſuch as he has juſt Apprehenſions would be factious and diſaffected to his Government. Formerly the King himſelf, they ſay, was not exempt from that barbarous and inhuman Law, whereby it was enacted, that all ſuch as were afflicted with any incurable Diſtempers, ſhould haſten their Death by violent Means. In that Caſe their Kings themſelves ſubmitted to their Fate, as ſoon as they had nominated and appointed the Perſon whom they beſt approv'd of to ſucceed them. Any conſpicuous Deformity, Croſſes, Misfortunes, Adverſity, or in ſhort, the Loſs of two of their Fore-Teeth, oblig'd them to the like voluntary Submiſſion. "A King, ſay "they, ſhould have no natural Imperfections. If 'tis his Misfortune, had not he much "better quit the World with Diſdain, and fly to another, where he will be for ever "free from all Infirmities?"

IN Proceſs of Time, however, their Monarchs grew more in Love with Life, and proteſted againſt ſuch falſe Principles, how heroic ſoever they might ſeem to be at firſt View. One of them preferring the certain Enjoyment of this Life before the Hopes of abſolute Perfection in the next, caus'd a Proclamation to be iſſued out, "That though "he had the Misfortune to loſe one of his Teeth, he was determin'd to live for the "Good of his Subjects, and wait with Patience for the Day of his Diſſolution."

[a] SEVERAL particular Days are inſtituted and appointed by this Prince for the royal Diverſion of Hunting, on which alone the Lion is allow'd to be run down; which Preſumption is at all other Times look'd upon as a capital Offence, becauſe the *Quiteve* is dignified and diſtinguiſh'd by the honourable Appellation of the *Grand Lion*.

THESE People never engage in any Affair of the leaſt Importance, till they have firſt conſulted whether they ſhall meet with Succeſs, by Lot, with a kind of Dice, or by ſome myſtic Lines or Characters trac'd out upon the Ground. Notwithſtanding Sorcery is prohibited on Pain of Death, or at leaſt on the Confiſcation of their Wives, Chil-

"you all has Courage enough to interpoſe between theſe bloody Combatants? Who of you all dare reſcue the Bull, "and kill the Lion?" Not one of the numerous Spectators would venture to undertake ſo dangerous an Enterprize; whereupon the King inſtantly leap'd into the Area, drew his Sabre, and at one Blow ſever'd the Lion's Head from his Shoulders. Returning without the leaſt Emotion or Concern to his Seat, he gave thoſe who had entertain'd but a mean Opinion of him, to underſtand, in a jocular Way, *That though* David *was low of Stature, yet he demoliſh'd the great* Goliah; *and that though* Alexander *was but a little Man, he perform'd more heroic Actions than all his talleſt Officers and Commanders put together.* *David*, though he met with the like contemptible Treatment from *Saul* on the very ſame Occaſion, was notwithſtanding remarkable for his Strength, and *was number'd amongſt the valiant Men of* Iſrael. He ſays himſelf in one of his *Pſalms*, *That by the Strength of his Arm he broke a Steel Bow aſunder.* Mr. *Le Clerc*, indeed, in his Annotations, ſeems to intimate that this Expreſſion is only a *Poetical Hyperbole*; yet there are other Commentators, in all probability, to be met with, who give this Paſſage quite another Gloſs, who look upon it as real Fact, and a public Teſtimony, which *David* was willing to give the People of his extraordinary Abilities.

[a] *Purchas, ubi ſup.*

dren,

dren, and Liberty itſelf, yet they have a ſtrong Propenſity that way. Adultery and Theft are ſubject to the ſame Penalties as the Practice of Magic.

When the King has any Negotiations to tranſact with his Neighbours, he nominates and appoints four Ambaſſadors for that particular Service. The firſt only repreſents his ſacred Perſon, and muſt be treated with the ſame Dignity and Reſpect as his Majeſty himſelf. The ſecond is called the *King's Mouth*, and 'tis his peculiar Province to declare the Purport of his Commiſſion. The third is the *King's Eye*, whoſe Buſineſs is to inſpect and pry into all that paſſes. The fourth and laſt is the *King's Ear*. He is oblig'd to liſten with the utmoſt Attention to all that is ſaid both on one Side and the other, and to make an impartial Report thereof to his Royal Maſter.

The RELIGION *of the* Natives *of* Sofala, *and their particular* Cuſtoms.

ALL that we can learn of theſe People is, that they are Idolaters. As to their nuptial Rites and Ceremonies, they are much the ſame as their Neighbours; the following Circumſtance excepted, which is very ſingular and remarkable. The [a] Bridegroom procures a Friend to carry him upon his Back to the Place appointed for the Solemnization of his Marriage. This friendly Service muſt be done at one Stretch; for if he reſts, 'tis look'd upon as an impropitious Omen, and the Wedding muſt be deferr'd till another Opportunity. Sometimes the Match is intirely broke off without any farther Ceremony on the like unhappy Diſaſter.

As to their Funeral Solemnities, they, as well as all thoſe of whom we have been before ſpeaking, furniſh their Dead with a Variety of Proviſions. They erect two Stones, one at the Head, and the other at the Foot of the Grave, and rub them with *Sandal*. They are mightily addicted to Dreams; and altho' the Credulity of theſe ignorant People is for the generality impoſed upon, yet they cannot be perſuaded by any means to deviate from this their favourite Superſtition: There is no occaſion to travel as far as *Sofala* to find out People of the ſame Stamp, and idle Diſpoſition.

[b] Some particular *Cafres*, who reſide in theſe Parts, convey their Dead into a Cavern, which abounds with a vaſt Number of Crocodiles, in order that the Souls of the Deceaſed may enter into theſe Animals, and purify themſelves by that Means. They have ſuch a peculiar Veneration for theſe Crocodiles, that they leave proper Proviſions for them at the Mouth of their Dens, which are look'd upon as Holy Ground.

We have reduc'd this Article into as ſmall a Compaſs as poſſibly we could to avoid Tautologies, and numberleſs Abſurdities, which a long Detail thereof would inevitably lead us into. 'Tis no difficult Task to make a Collection of the numerous Contradictions which are to be met with in the Accounts of Travellers on this Topic; but it requires a world of Judgment to diſtinguiſh what is true from what is falſe.

[a] *Purchas, ubi ſup.*
[b] *Purchas, ubi ſup.*

The RELIGION *of the People who live on the Coaſts of* Quilimanca, Loranga, Quizungo, *and as far as* Cuama *towards the Borders of* Sofola.

THOSE who reſide near the firſt River are ſome Part of the antient *Troglodytes*. Some of theſe People have no Idols; and if they have, there are ſeveral of them, we are informed, that they worſhip but one God, and acknowledge his divine Providence, his Goodneſs, and the Immortality of the Soul. They believe, likewiſe, the Exiſtence of evil Spirits. But all this notwithſtanding, does not prevent them from blaſpheming the Deity, if their Affairs run counter, and give them the leaſt Provocations. They obſerve ſome particular Feſtivals and Days of Abſtinence with extraordinary Strictneſs; but the next Day they always make themſelves amends by exceſſive Drinking. They debauch themſelves with the heady Liquor of *Maize*, and a kind of ſweet Wine, made of their own Country [a] Fruit.

MOMBAZA is inhabited by Mahometans and Idolaters. There is ſo trivial a Difference between the Religion of theſe People, and the others before mentioned, that it is not worth our Obſervation. The King is, as it were, a kind of viſible [b] God, who aſſumes to himſelf an abſolute Power here on Earth. They carry Fire before him when he takes the Field.

THE People of *Melinda* teſtify an equal Veneration and Reſpect for their Sovereign. They carry him on their Shoulders, and proſtrate themſelves before his Litter, without preſuming ſo far as to look him in the Face. Several Officers, plentifully provided with the moſt exquiſite Perfumes, march before him; and for fear he ſhould meet with any Diſaſter upon the Road, the Moment he ſets out from his royal Palace, cut open a young *Hind*, the Entrails whereof their idolatrous Prieſts very curiouſly examine, in order to find the good or ill Succeſs of this Expedition. The People rend the Air with loud Acclamations of Joy. Their moſt beautiful Women preſent themſelves before his *Mooriſh* Majeſty, ſome ſinging his Eulogiums, and others offering up, or burning their Perfumes before him. When they are upon any important Debate, they always take care to cut open a *Hind*, and make the curious Inſpection before mentioned. His Majeſty is oblig'd to walk three times ſucceſſively over the *Hind*, and the [c] *Labis*, after ſuch Inciſion, practiſe ſeveral magical Experiments, in order to aſcertain the Succeſs.

THESE People are, for the generality, addicted to the Practice of Magic, which principally conſiſting in ſome certain Charms, and being accompanied with a Dance that is very tireſome and fatiguing, affects at laſt one of the Company then preſent, who, in this Situation, diſcovers the Secret they want to have revealed.

Their NUPTIAL CEREMONIES.

THEY indulge themſelves in a Plurality of Wives. On the Wedding-day two or three female Neighbours, or Relations of the Bridegroom, march out at the Head of a numerous Train, and, betimes in the Morning, attend at the Door of the

[a] In *Purchas*, *ubi ſup.*

[b] The very ſame thing is related of the *Ethiopians*. *Quem Regem creaverunt, veluti Numen inſit, aut ad minus, a divinâ providentiâ eis datus, vulgo adorant.* *Johan. Boemius* in his Treatiſe entitled *Mores, Leges*, &c.

[c] The Name of the Prieſts in that Country.

Bride's

Bride's Habitation, and there dance and ſing, till the whole Company, both Men and Women, have made the uſual Marriage Preſents, which principally conſiſt in Maize, Flower, *&c.* Before theſe Teſtimonies of their Reſpect are paid, the female Dancers are preſented with a handful of Maize, and have their left Eye and Cheek duſted over with Flower. The Day concludes with Joy and Rejoicing, and in the Evening the Bridegroom conducts his Partner to his own Houſe, which cloſes the Ceremony.

THE young Maidens, on the Borders of *Quizungo*, when they are on the Point of Marriage, depart from their Habitation, and repair into ſome [a] barren Field, there to bemoan themſelves for the Space of an Hour on the melancholy Proſpect of reſigning their Virgin Honours. This Ceremony is obſerv'd in the Day-time before a great Number of Friends and Relations, who come to viſit them on this Occaſion. At Night they return home, and as ſoon as ever the New Moon appears, the Marriage Feaſt begins, and the next Morning the Damſel is delivered to her Lover, who takes her to his warm Embraces without any farther Ceremony.

THEIR Mourning is accompanied with long Lamentations, and with Weeping and Wailing as loud as ever they can ſtretch their Throats. They cover their Dead, or rather wrap them up in black ſwaddling Cloths. They bury them with their Fire-Arms, their Equipage, and all other proper Accommodations for their Journey. The Mat on which the Perſon deceas'd lay, the Chair or Stool on which he ſat, and the Utenſils or Implements of Houſhold which he made uſe of in his Life-time, nay his very Habitation, are all burnt immediately after his Interment. The Loſs, however, as is preſum'd does not amount to any conſiderable Value. For theſe People are not ambitious of erecting any pompous and magnificent Fabricks. The ſame Cuſtoms are obſerv'd by the major part of the Inhabitants on this Coaſt. 'Tis a fundamental Article with them, that the living muſt not touch the dead, nor any thing belonging to them; for ſuch Action would be an immediate Pollution; and this unfortunate Perſon muſt not re-enter his Houſe, nor have any Intercourſe or familiar Converſe with his Countrymen, till he has firſt waſh'd and purify'd himſelf. The Aſhes of every thing burnt about the dead are collected together, and thrown into their Graves with them. Their Mourning continues two Hours a Day for eight Days together. However, about Midnight one of the Company ſet the Tune to their Lamentations, and the whole Aſſembly ſtrike up immediately in the ſame melancholy Key. In the Morning they viſit the Grave, in order to ſupply the Deceaſed with proper Proviſions. Thoſe who undertake this friendly Office duſt their left Eye and Cheek with Flower, in the ſame manner as at their nuptial Solemnities. They mutter ſome certain Words over the Graves of their dead; but whether they are Prayers to them for Succeſs in their Harveſt, or Requeſts to have them in their Remembrance, we are at a loſs to determine. They never waſh their Faces till the Time of their Mourning is expired.

ON the Coaſt of *Melinda*, and the Parts adjacent, the young Men; nay the Boys of ſeven or eight Years of Age, wear about ſix or ſeven Pound Weight of Clay around their Heads, till they have given ſome viſible Proof of their Valour in War, or in ſingle Combat. They are obliged to produce ſome Tokens of their Victory, and ſome Effects of their Neighbours. They are under the ſame indiſpenſable Obligation, as the Natives of *Monomotapa*, to produce ſome undeniable Teſtimony of their Conqueſt and their Courage. Such a Certificate muſt be had; and, doubtleſs, ſuch peremptory Injunction, and the Scandal thoſe lie under, who are indolent and inactive, and neglect the Duty incumbent on them, are irreſiſtible Motives to the frequent Practice of bold and heroic Actions.

[a] *Mato.*

We ſhall conclude with this curſory Obſervation, that there are a[a] Set of notorious, deſpicable Fellows, between *Angola* and *Monomotapa*, who are addicted to *Sodomitical* Practices, and are a ſcandal to their Sex; by gratifying the inordinate Luſts and Paſſions of their brutal Companions. Theſe effeminate Debauchees, in all probability, are a Species of the [b] *Floridan* Hermaphrodites.

The RELIGION *of the* ETHIOPIANS *and the* GAULS.

NOTWITHSTANDING they live under a Chriſtian Government, there are numberleſs Idolaters in this extenſive Empire. They are Vagabonds and Barbarians, ſays *Ludolphus*, [c] *who profeſs no Religion, are under no legal Reſtrictions, nor ſubſervient to any King.* They are, in ſhort, a kind of *Troglodytes*. [d] Their Language is very confus'd, rough, and unpoliſh'd. Theſe barbarous People are [e] reckon'd amongſt the Number of the *Cafres*. Beſides theſe, there are the *Agawas*, who inhabit the High-lands of *Goiam*, the *Gonguas*, the *Gafates*, the *Gauls*, who, in all probability, are the ſame with the *Guagas*, or *Jages*, whom we have already deſcrib'd, and ſeveral others too tedious to enumerate. We ſhall begin with the *Gauls*.

[f] THEY have no Idols, no outward Form of Divine Worſhip; at leaſt, no Cuſtoms, wherein there are any viſible Prints, or Footſteps of Religion. They make no Diſtinction between the Heavens, and the Supreme Being, the Creator and Preſerver of all Things. Though 'tis he, as they ſay, who compriſes all Things within his own infinite Immenſity; yet they pay him no manner of Adoration. However they are, as we are inform'd, very tractable, and might with eaſe be made Proſelytes to the Chriſtian Faith.

THE Natives of *Zender* worſhip Idols, or Devils, and are extremely addicted to the Practice and Study of the *Black Art*. As to the others, we have nothing to offer concerning them that is worth the Reader's Attention.

Their CUSTOMS, *&c.*

THE *Gauls* obſerve the Ceremony of Circumciſion, and indulge themſelves in a Plurality of Wives. Their young Men are not permitted to cut off their Hair, 'till they have ſignaliz'd their Courage in ſome warlike Expedition, by the Death of an Enemy, or in the Chaſe, by hunting down and killing ſome Savage Monſter. 'Tis not the Heads of their Enemies that they produce as Teſtimonials of their Valour, but ſome other very remarkable Member, which the Reader will readily diſcover, when he is informed, that they muſt give ocular Demonſtration [g] of the ſlain Perſon's Sex. Theſe honourable and diſtinguiſhing Marks of their Proweſs are hung up as Trophies, at the Head of their Camp. Once in Eight Years they elect a new General, or Commander, who is obliged to notify his Acceſſion to the Government, by an Irruption on ſome of the *Ethiopian* Territories.

[a] *Chibadi.*
[b] See the firſt Part of the Religious Cuſtoms of the Idolatrous Nations.
[c] Hiſt. *Æthiop.* l. 1. c. 14.
[d] *Strident, non loquuntur.*
[e] *Ludolphus ubi ſup.*
[f] *Nulla Idola, & via ſacra habent. Id. ibid.*
[g] *Poſtquam de ſexu imberbium dubitaretur, turpiſſimam partem viris amputavere.*

THE

THE Natives of *Zender* hunt all around their Woods, in order to find out a King, or Ruler over them, amongſt the Savage Beaſts, who by the prevailing Influence of his Incantations allures them to him, as *Orpheus* did of old, by the Melody of his Muſick. None but the Grandees, or Nobility of the Kingdom, have any Right or Title to elect a Prince, after the Deceaſe of his Predeceſſor. In order to find out his Haunts in the Foreſt, they take a Bird of the *Eagle kind* for their Guide, that by his Cries diſcovers the Mighty Hero, who is to be their Sovereign. There have been People much more poliſh'd and refin'd, who have rely'd on as precarious Guides for the juſt Object of their Choice. [a] *Darius* King of *Perſia*, the firſt of that Name, had the good Fortune to be elected King, for no other Reaſon, but that his Horſe neigh'd before any of thoſe belonging to his Rivals, and Competitors for the Crown, who had unanimouſly agreed after the Death of *Smerdis* the Impoſtor, that he, whoſe Horſe neigh'd firſt, ſhould be elected King without further Ceremony. But to return to the King of *Zender*. That innate Modeſty, or rather that eſtabliſh'd Rule amongſt theſe Savages, which induces him to conceal himſelf, obliges him to oppoſe thoſe who are ambitious of electing him; and he carries the Ceremony ſo far, as to fight with, and wound them, if poſſibly he can. For which Reaſon, the Electors are obliged to treat him roughly, to provoke and torment him, in order to bring him to Compliance, and accept of the Crown: But he muſt not ſuffer himſelf to receive the leaſt Wound from any of his importunate Electors; for in that caſe, he is look'd upon as an Object altogether unworthy of that high Dignity; nay his Subjects, as we are inform'd, are permitted to murder him, in caſe he happens to be wounded in this affected Oppoſition and Reſiſtance. But be that as it will, even after he has ſubmitted to his Electors, he is once more ſubject to the Inſults of thoſe who meet him on the Road, and who endeavour by Force to mount him on their Shoulders, ambitious of the Honour of conducting him to his Throne. This Regal Seat, we may eaſily imagine, is none of the moſt pompous and magnificent; nor is his Palace any thing more than a thatch'd Houſe, or at beſt, than a common Tent or Pavilion.

The RELIGION *of the* ISLANDERS *of* SOCOTORA.

THE *Iſlanders* of *Socotora* are *Beduins*, who copy after, and are the Succeſſors, or Deſcendants, of the *Troglodytes*; for like them, they reſide in Caverns, and hollow Rocks. [b] There are ſome Authors who have attempted to palm them upon us for the Converts of St. *Thomas*. [c] However, they have no Knowledge, as we are credibly inform'd, either of *Jeſus Chriſt*, or of the Chriſtian Religion: Though 'tis true, indeed, they ſeem to pay an extraordinary Veneration to the Croſs, and depoſit it on their Altar.

THEY worſhip the Moon, as the Parent and Cauſe of all Things. When they have been afflicted with a long Series of dry Weather, they make their earneſt Applications to her for a Supply of Water, in the following extraordinary manner. They make Choice of one of their Aſſembly, whom they encloſe and ſhut up, as it were, in a kind of Circumvallation, from whence he muſt not preſume to ſtir, on pain of Death. This Devotee thus confin'd, is obliged to make his humbleſt Addreſſes to the Moon for ten Days together, to implore the Bleſſing of her refreſhing Showers. If it be matter of Fact, that they cut off the Hands of ſuch Devotee, in caſe, at the Expiration of the Term before mentioned, the Moon ſhould reject his Prayers, and with-hold her Rain, we may with Eaſe conceive, that the Zeal of this Devotee is as warm and conſpicuous, as that of any other Profeſſors whomſoever, who, on the like emergent Occaſions, implore the

[a] *Herodotus.*
[b] *Incolæ partim Chriſtiani qui a divo Thoma cognominantur. Commentar. Rerum à ſoc. Jeſu in Oriente Geſt.*
[c] *Dapper*, in his Deſcription of *Africa*; he quotes no Authority.

Aſſiſtance and Mediation of the Celeſtial Beings, with the moſt ſurpriſing Auſterities, and under the galling Yoke of the moſt barbarous and inhuman Diſcipline: But we are not ſufficiently appriſed of all the Circumſtances that attend this extravagant and cruel Ceremony, to be able to diſcourſe upon it, without being liable to Miſtakes.

AT ſome particular Seaſons, and before ſome remarkable Faſts, the Obſervance whereof is very ſtrictly enjoin'd, the Elders, or Principals of the Iſland, aſſemble themſelves together, and offer up [a] a Hundred Bucks, or Goats, as a publick Sacrifice. This is a kind of *Hecatomb*. To theſe ſuperſtitious Rites they add ſeveral Chriſtian Ceremonies; ſuch as the Celebration of *Chriſtmas*, which they keep Holy threeſcore Days ſucceſſively, by the Obſervance of a kind of Faſt, or religious Abſtinence from Milk, Butter, Fiſh, and Fleſh. In ſhort, they are ſo rigid and ſevere, that ſhould any one unfortunately be diſcover'd to neglect, and break through this Ordinance, the Penalty for the firſt Offence, would be the Loſs of two Fingers from his Right-Hand; for the ſecond, his Hand itſelf; and for the third his whole Arm.

THEY have a conſiderable Number of *Moquamos*, a Term by which they diſtinguiſh their Temples. Theſe *Moquamos* are very ſmall, and very low. They have three little Doors, and in order to enter any of them, a Perſon muſt be obliged to ſtoop almoſt to the Ground. In each of theſe Chapels ſtands an Altar; on which are depoſited a Croſs, and ſeveral Sticks formed like Flower-de-luces, which have ſomething of the Reſemblance likewiſe of the Croſs. Every Chapel has its peculiar Head, Principal, or Prieſt, called *Hodamo*, who is annually choſen, and the Signatures or Marks of his Function are a Staff and a Croſs, which he muſt not preſume to give away, on any Pretence whatſoever, or ſuffer any Perſon ſo much as to touch it, on pain of loſing one of his Hands. The uſual Time ſet apart for Divine Service in theſe Chapels is, when the Moon ſets, or when ſhe riſes; and the viſible Marks, or external Teſtimonies of their Devotions are, for inſtance, the ſtriking three times a Day, and thrice every Night, a ſtated Number of Blows on a long Staff, with a ſhorter one; and afterwards the taking three Tours all round the Chapel, and turning themſelves thrice ſucceſſively, at every Tour. This Ceremony is accompanied with an Oblation of ſome Odoriferous Wood, put in an Iron Baſon, that hangs by three Chains over a large Fire. After that, the Altar is cens'd three Times, and the Doors of the Temple as many; and the Devotees make the moſt ſolemn Vows, aud earneſt Supplications to the Moon, with exalted Voices, not only within, but all round the Yard, or ſacred Encloſure. They implore her Protection, and beg that ſhe would vouchſafe to confine her Favours to them alone. During this Part of their Divine Service, the *Hodamo* ſets on the Altar a lighted Taper made of Butter; the uſe of all other Fat being prohibited; and for that Purpoſe, they always take particular Care to have a Veſſel in the Chapel full of Butter. But not for that Purpoſe only; for they beſmear their Croſſes, and Staves, which they make uſe of in their religious Ceremonies, with this their favourite Greaſe. On ſome certain Days of the Year they make a ſolemn Proceſſion round the Temple. At which public Times they conſtitute one of their Principals, or Chief Men in their Country, to carry the moſt cumbrous Sacred Staff. After the Proceſſion is over, they cut his Fingers off, and put a ſmaller Staff into his Hand, which, by Virtue of ſome myſtic Marks, ſerves him as a Buckler and Defence from all manner of Inſults; not to mention thoſe ſingular Honours which are paid him on Account of his being poſſeſſed of ſuch a ſacred Implement; and that Odour of Sanctity which the Opportunity of carrying it in Proceſſion confers upon him. The Reader no doubt very clearly diſcerns, by the Account we have here given, what a monſtrous Medley there is of *Mahometaniſm*, *Chriſtianiſm* and *Paganiſm* in this

[a] All this may, in all probability, be ſome very corrupted Remains of *Sabeiſm*, of which we ſhall ſpeak more at large hereafter. The *Sabeans* made an Oblation of a Goat to the New Moon.

Religion. They have likewiſe borrow'd, as ſome Authors pretend, ſeveral of their Rites and Ceremonies from the *Neſtorians*.

Their NUPTIAL CEREMONIES; *their* FUNERAL SOLEMNITIES, *and other* CUSTOMS.

AFTER the Relation of ſo extravagant a Religion, the Reader may well expect to hear of a Variety of idle and ridiculous Cuſtoms. They marry as many Wives as their Circumſtances will permit them to maintain; and put them away again at pleaſure; that is, they diſmiſs them without the leaſt Formality whatſoever. They exchange likewiſe their Partners, and take in others for a Time limited and agreed on; perhaps, till Abſence has whetted their pall'd Appetites. But nothing ſurely can be more ſingular and remarkable, than the Method a Father takes to aſſign and ſet-over his Child to his Friend or Acquaintance. When he is diſpos'd to diſcharge himſelf of ſuch an Incumbrance, he nominates this or that Perſon to be his Guardian; and ſuch Father, by Adoption, is obliged to maintain and bring the Boy up as if he was his own. Children thus transferr'd, are call'd the *Sons of Fire and Smoak*; becauſe theſe poor barbarous Creatures, obſerving that the Procreation of Children is the natural Reſult of that Union to which the Indulgence of their ſenſual Appetites alone inclines them, determine, after they have gratified their Paſſion, to transfer and make over the Fruits of their Labour to ſome other Perſon; and for that Purpoſe, he who is ſo diſpoſed, kindles a large Fire in his Cavern, and throws ſome particular green Wood upon it. As ſoon as the Smoak begins to riſe, he runs out of his little Cottage or Cave, and proclaims, as loud as he can ſtretch his Throat, that the Child with which his Wife is pregnant, is the Right and Property of ſuch a Neighbour. He accordingly brings up the Child thus preſented to him, and pays the like Compliment to ſome other Acquaintance. Irregularities of this Nature were very common amongſt the [a] *Troglodytes*.

THERE is no manner of difference, in the Opinion of the *Iſlanders*, between a dying Perſon, and one actually deceas'd. For which Reaſon, ſuch as lie at the point of Death, are carried directly to their Graves. Their neareſt and deareſt Relations perform this laſt friendly Office for them; and thoſe who are thus expiring, having, as we may reaſonably ſuppoſe, ſhewn the like Indulgence to others, never murmur at ſuch Treatment, or think it any ways cruel or unjuſt. As ſoon as they perceive their Diſſolution drawing nigh, they call their Relations, as we are inform'd, round about them, in order to exhort them not to renounce the Religion of their Forefathers; nor to have any familiar Intercouſe or Correſpondence with Strangers, and to avenge them of their Enemies. Nay, ſometimes the Perſon thus giving up the Ghoſt, produces a long Liſt of thoſe who have injur'd him, with the particular Cauſes of his juſt Reſentment. Having thus vented his Spleen, he departs this Life with all the Calmneſs and Serenity imaginable. This is generally the Lot of thoſe who are Ignorant, and incapable of ſerious Reflection. They ſink into the Arms of Death without the leaſt Reluctance or Concern, when Life becomes an Incumbrance. And ſo do all ſuch as are afflicted with any incurable Diſtempers, plung'd in inextricable Difficulties, or harraſs'd with implacable Perſecutions.

THEY obſerve the Ceremony of Circumciſion. If any one ſhould reſide amongſt them that has the Misfortune not to be circumciſed, he would have his Hand cut off as ſoon as he was diſcover'd; and his own Wife, on ſuch an Occaſion, would make no ſcruple to betray him. An uncircumciſed Perſon muſt not preſume to enter into any of their

[a] *Troglodytæ uxores et filios habent communes*, ſays *John Boemius*, in his Diſſertation on Cuſtoms, &c.

Moquamos,

Moquamos, or Temples. As to the Perpetration of any particular Crimes, the Delinquents are puniſh'd by their *Hodamos*, according to the Nature and Enormity of the Offence. A Thief, though purſu'd, is ſecure, if he has the good Fortune to fly for Refuge into a *Moquamo*, and finds there upon the Spot ſome Friend who is willing to be his Guardian and Protector; ſuch Perſon is look'd upon as Godfather to, or Surety for, the Criminal. But if no ſuch Friend appears in the Temple, he is dragg'd away from his Aſylum, and his Hand is immediately cut off.

THE greateſt Act of Complaiſance that is practis'd amongſt theſe *Beduins*, is, to kiſs the Shoulder of the Perſon whom they intend to honour. The ſame Ceremony is obſerv'd in ſeveral Provinces of *Abyſſinia*.

To what we have already remark'd, we beg leave to add, That, if we may rely on the Veracity of ſome Miſſionary *Jeſuits*, there is abundance of [a] *Judaiſm* compriſed in the Religion of theſe People. Theſe Fathers, however, ought to have deſcended to Particulars; for there are no *Jewiſh* Rites and Ceremonies, as we can find, in vogue with the *Beduins* but that of Circumciſion. Theſe *Jeſuits*, moreover, add in their Narration, that the *Beduins* are ſtrictly enjoin'd, not ſo much as to [b] touch, or taſte, any Hens, or other Fowl, of what Species or Kind ſoever. [c] Another Relation aſſures us, That *they obſerve the Evangelical Law*; that St. *Thomas* converted them to the *Chriſtian* Faith; that they are very tractable, and fond of being inſtructed; and that they are well affected to, and have a peculiar Regard for, the Catholic Religion, and the Ceremonies of the *Romiſh* Church. This Relation adds likewiſe, that theſe Iſlanders have a peculiar Veneration for the Croſs, that all of them in general wear them about their Necks, and in concluſion, that they make uſe of the *Chaldee* Language in their Divine Service.

The RELIGION *of the* Iſlanders *of* Madagaſcar.

ALL the Account we ſhall give you of the Natives of this Iſland, will be extracted from the Sieur *Flacourt*. Tho' they are all [d] Pagans; there are notwithſtanding the Prints, or Footſteps, of *Mahometaniſm* and *Judaiſm* to be viſibly diſcern'd amongſt them. They acknowledge one God, the Creator of all Things. They honour and revere him, and ſpeak of him with the profoundeſt Veneration and Reſpect. Tho' they have no Idols, or Temples, yet they offer up Sacrifices to the Supreme Being. However, to ingratiate themſelves into the Favour of the Devil, [e] *They compliment him with the firſt Morſel of their Victims*; and ſo make him a Partner with the Deity. From whence 'tis evident, that theſe Iſlanders acknowledge two Principles, one Good, and the other Evil. This Notion was tranſmitted to them by the Natives of the Continent, who, in all probability, had it from the Inhabitants of *Aſia*. But be that as it will, thoſe of *Madagaſcar* acknowledge, that God created the Heavens, the Earth, the Spirits, and all living Creatures. According to their Account, there are ſeven Heavens. They are of Opinion, that God is the Cauſe of all Good; and the Devil, on the other Hand, the Author of all the Misfortunes that attend Mankind. For which Reaſon, they fear him,

[a] In the *Comment. Rerum à ſociet. Jeſu in Oriente Geſtar.* it is ſaid, *Complures Judaicos ritus ac ceremonias retinent.*

[b] *Gallinam, aut quamlibet avem manu contingere, nodum guſtare eſt religio.*

[c] In *Purchas.*

[d] Hiſt. of *Madagaſcar*, printed at *Paris* 1660. This Author's Account of the Manners and Cuſtoms of theſe Iſlanders is very prolix and particular; but it is not only incorrectly compos'd, but there are abundance of Contradictions, and Obſcurities interſperſed throughout the whole Performance; as for inſtance, in Page 22. he informs us, that they have no Knowledge of *Jeſus Chriſt*, no Prayers, nor any Faſts. And yet in Page 59. he ſays, they acknowledge *Jeſus Chriſt* under the Denomination of *Kahiſſa*, as the Son of God; and in Page 67. he treats of their Faſts. However, theſe Contradictions ariſe from the unhappy Manner in which he expreſſes his Thoughts.

[e] Theſe are the expreſs Terms of *Flacourt.*

make

make their Oblations to him, and even with reſpect to their Sacrifices, give him the Preference before the Deity. 'Tis a Principle, as we have before obſerv'd, which we find for the generality true, that Mankind are not ſo vigorous in their Purſuit after that which is good, as they are cautious how to avoid that which is evil. *Dian-Mananh* is likewiſe the Object of their divine Worſhip. He is the God or Vice-Deity of Riches, and by conſequence bears a very near Affinity to the *Plutus* of the Antients. [a] "Gold "is the Symbol, or Hieroglyphic, of this Divinity. Upon ſeeing it, they take it directly "in their Hands, and hold it above their Heads, with all the Veneration and Reſpect "imaginable, and then ſalute it. Nay, there are ſeveral of them, who, conſcious of "having committed ſome particular Sin, dip a Piece of Gold in a Cup full of Water, "and then drink it up, imagining, that by ſuch religious Act their Sin is pardoned "and forgiven."

THEY are of Opinion, that there are divers Orders of Genii, or Spirits; that ſome of them govern and direct the Motion of the Heavens, Stars, and Planets; that others have Dominion over the Air, the Meteors, the Sea, and all Mankind. The Doctrine relating to the Genii was maintain'd, and ſupported, by all the [b] Antients. We have already ſhew'd, that it is a receiv'd Notion at this day amongſt the idolatrous Nations, even amongſt thoſe of the *North* of *Europe*, and thoſe of the [c] *New World*. Beſides theſe Genii, they admit of another Order of Spirits, who are as inviſible as the former, but aſſume a Body, whenever they think proper, and appear to thoſe whom they love and reſpect. Theſe Spirits are both Male and Female: They intermarry, have Children, and ſtand in need of the neceſſary Supports of Life, and yet partake not of the Infirmities of our Nature. [d] However, they die, and are puniſh'd or rewarded after their Deceaſe, according to their good or bad Conduct in this Life. Theſe Spirits foretel future Events, and perform abundance of ſurpriſing Things, which bear a very near Reſemblance to what our antient Writers of Romances aſcribe to the [e] *Fairies*. They imagine, likewiſe, that there are Hobgoblins, Phantoms, and Ghoſts. They ſtand in great awe of the *Saccare*, that is, the Devil, and all the other evil Spirits, which they diſtinguiſh under different Denominations. The *Saccare*, if we may believe what they aſſert, appears to them in the Form of a *fiery Dragon*, and frequently enters into, and poſſeſſes them for fifteen Days together. In order to deliver themſelves out of his Clutches, or at leaſt to relieve them under their Misfortune, they take a Javelin, or long Spear, in their Hands, and dance and caper about, wreathing their Bodies in a thouſand antic and ridiculous Poſtures. All the whole Town dance to the Beat of Drum, round about ſuch Perſons as are ſo poſſeſs'd, obſerving the ſame Geſticulations as they do, under Pretence of affording them, by that Means, ſome Comfort and Conſolation.

THEY have ſome Knowledge of the Fall of Man, the terreſtrial Paradiſe, and the Flood; but their Ideas thereof are clouded, and obſcured, by a Multitude of ridiculous

[a] *Flacourt's* Hiſtory, Chap. xvii.

[b] This is ſo well known, that it would be impertinent to enlarge upon it.

Quiſque ſuos patimur Manes —— Virg. Æneid. VI.

That is to ſay, we have all of us our particular Genii.

[c] See what we have before obſerved, in the ſecond Chapter of our Diſſertation on the Natives of *America*, and in the Sequel of this. See likewiſe what we have ſaid in this Volume, with relation to the *Laplanders*, &c.

[d] The antient Poets, who in their Fables compris'd a conſiderable Part of the Pagan Theology, aſſerted likewiſe, that their rural Deities, ſuch as their Nymphs, *&c.* were mortal; but were of Opinion, notwithſtanding, that they exiſted for ſeveral Ages.

[e] Theſe *Fairies* were the Remains of Paganiſm. Their Denomination is generally deriv'd from the *Latin* Term *Fari*, or the Greek Word Φαω; or from *Fatua*, which was the general Name of their *Nymphs*, as *Fatuus* was that of the *Fauns* and *Sylvans*. We have already diſcours'd on this Topic in this Volume. Theſe *Fairies* were mortal; as for Inſtance, the Fairy *Meluſina*, who reſided at *Luzignan*, and died, as we are inform'd, in the ſixteenth Century. They foretold future Events, as you may ſee in the Hiſtory of *Meluſina* juſt before mentioned. Near *Dompris*, on the Coaſt of *Orleans*, there is ſtill to be ſeen the Tree of the *Fairies*, which was their favourite Place of Rendezvous.

Fables. The ſame Misfortune attends them with reſpect to ſome other Ideas, which their Anceſtors might probably have borrow'd from the true Religion; but by inſenſible Degrees have been moſt ſhamefully corrupted. They are of Opinion, that the Devil is the Author of Sin, and the Corruption of human Nature. Their Faith, as to this particular Article, is compriſed in a kind of *Apologue*, the Senſe and Meaning whereof is, that the Devil had ſeven Children, who committed ſo many Outrages upon Earth, that Mankind implored the Deity to deliver them from this perverſe and wicked Generation. God heard their Supplications, *&c.* Theſe ſeven Children eſtabliſh'd ſeven capital Sins in the World, *viz.* Theft, Licentiouſneſs, Lying, Gluttony, Murder, Pride, and Lazineſs.

THEY have their Feaſts and Faſts, which are ſolemnized without any Regularity, ſometimes at one Time, and ſometimes at another, as Occaſion offers. [a] They meet together with their whole Family very early in the Morning, and then regale themſelves with a ſmall Quantity of Rice, and after that faſt till Midnight. In this Interval they employ themſelves in rehearſing and ſinging the heroic Atchievements of their Anceſtors. At Midnight they refreſh themſelves, and after that *pay their Reſpects to the Devil and the Deity*. They waſh themſelves, but more particularly their Feet, and chew *Betel*; after which, they lay themſelves under ſome particular Vows and Obligations, with relation to ſome particular Circumſtances, which are of the utmoſt Importance to themſelves. One Thing, which is the moſt remarkable in theſe Feaſts and Faſts, is, that they ſacrifice an Ox, and ſprinkle the whole Aſſembly with its Blood, and then make their Children lay their Hands upon it, imagining, that ſuch Ceremony will preſerve them the enſuing Year from all Diſtempers. The Sacrificator cuts the Victim all in Pieces, and throws the firſt on his Right Hand, ſaying, *This is the Devil's Portion*; after this, he takes another Piece, and throws it on his Left Hand, ſaying, *This is devoted to the Service of the Deity*. To conclude, they take a ſmall Quantity of the Hair of the Victim, and tie it round their Necks, pronouncing at the ſame Time [b] ſome myſterious Words three Times ſucceſſively.

IT ſeems, likewiſe, according to the Account of the Author before quoted, that theſe Iſlanders practiſe a kind of Libation, in honour of God and the Devil, before they drink; and that they offer up their Sacrifices of Thankſgiving on their Proſpect of a plentiful Harveſt. Their Rice being ready to be gather'd in, they ſacrifice a black Cow, and throw one Part of it into the Field, pronouncing at the ſame Time a ſhort Form of Thankſgiving. During the Continuance of theſe feſtival Days, they never ſhed any human Blood; but in caſe any Perſon commits a Crime that merits Death, he is ſentenc'd to be drown'd.

IN order to have the Honour of ſacrificing any of their Victims, they are obliged to learn a certain [c] Prayer, and pronounce [d] ſome particular Words over the Inſtrument, lifting up their Eyes at the ſame Time to Heaven, which is a lively Expreſſion of the Intent of the Sacrificator. They are likewiſe ſo ſcrupulous in this Particular, that they would rather die with Hunger, than partake of any Beaſt whatever, ſlaughter'd by a Chriſtian.

THEY likewiſe offer up Sacrifices when they take Poſſeſſion of any new Houſe, when they are any ways indiſpos'd, when they marry, when their Wives lie in, and when any of their Friends or Acquaintance are buried. Before they depart this Life, they make a thorough Confeſſion of their Sins. Such Perſons as are advanced in Years,

[a] Extract from *Flacourt*, Part I. Cap. i.
[b] Or ſuppos'd to be ſuch, for *Flacourt* takes no manner of Notice of them.
[c] Id. p. 22. This Prayer is called *Mivoreche*.
[d] Id. Ibid. p. 307.

and

and draw near the Time of their Diſſolution, make ſo general and full Confeſſion, that they take particular Care to mention each individual Sin one after another. After this, they order a Sacrifice to be made of ſeveral Oxen, for the Expiation of all their Tranſgreſſions. All this is accompanied with a ſolemn Benediction on their whole Family, and an Exhortation, as is cuſtomary with old People, and Men juſt dropping into their Graves, to lead better Lives than they have done before them.

THE confuſed and imperfect Idea which they entertain of *Noah*, *Abraham*, and *Moſes*; and of *David* and [a] JESUS CHRIST; their Circumciſion, Obſervance of the Sabbath, their Faſts, their Confeſſion, and their Scruples which we have already mentioned, are all inconteſtable Demonſtrations that their Religion is a Corruption of *Chriſtianity* and *Judaiſm*, intermingled with *Mahometaniſm*, Idolatry, and Superſtition.

Their CIRCUMCISION, *&c.*

THEY expoſe ſuch Children as happen to be born on Tueſday, Thurſday, or Saturday, or in the Month of *April*, or in their *Lent*; the eighth Day of the Moon; or, in ſhort, in any Hour that is over-ruled by any malignant Planet. The Ceremony of their Circumciſion is for the generality performed in the Month of *May*, in the Preſence of the Friends and Relations of thoſe who are to be circumciſed. A Bull is the uſual Fee for every Infant ſo circumcis'd. Several Days immediately preceding this Ceremony, the Vigils only excepted, are ſpent in a Variety of Amuſements, and concluded, for the generality, in Riot and Exceſs. 'Tis look'd upon as an Honour to be drunk on ſuch Occaſions. The Circumciſer himſelf makes one amongſt them in theſe public Diverſions, *&c.* The Vigil of the Feſtival is not attended with ſuch Intemperance and Exceſs. Fathers and Mothers ſuſpend the legal Pleaſures of the Marriage-Bed, and prepare themſelves for the Celebration of this Ceremony with their Children. The Mothers lie by them in the *Lapa*; which is a Hut, or Cottage, which their Relations erect, and conſecrate by the Performance of ſome particular Ceremonies therein, a Month before the intended Day of Circumciſion. The Prohibition of Love-Enjoyments does not extend to the Relations only of ſuch as are to be circumcis'd; but all Maids or Wives, married Men or Batchelors, who are conſcious of having indulg'd themſelves in ſuch ſenſual Pleaſures, muſt not preſume to draw near to, or be preſent at, this holy Ordinance; for theſe People imagine, that ſhould any Perſon ſo defiled prophane that religious Ceremony, the Blood of the Prepuces of ſuch as ſhould be circumcis'd would never ſtop, and that certain Death would be the fatal Conſequence of ſuch a Preſumption. Another ſuperſtitious Cuſtom of theirs is, never to wear any Thing red about them on theſe ſolemn Occaſions.

ON the Day appointed for the Circumciſion, all thoſe who are to be preſent at the Operation, bathe themſelves betimes in the Morning, and turning themſelves towards the Eaſt, beating their Drums, and ſounding their Country Cornets, pronounce ſome particular Form of Words, the Senſe and Signification whereof we are at a Loſs to determine. The Celebrant, or Operator, makes a ſhort Prayer, adapted to the Solemnity of the Day. The whole Congregation being aſſembled together at the *Lapa*, about ten in the Morning the Drums begin to beat to give Notice of the approaching Ceremony; and the Circumciſer, having a Skain of white Cotton Thread twin'd round about his Waiſt, and another on his Left Arm to wipe his Inſtrument clean with, approaches the Children

[a] See *Flacourt*, p. 59. They ſay that *Jeſus Chriſt* is the Son of God, born of the Virgin *Mary*, whom they call *Ramariama*.

[b] *Flacourt, ubi ſup.* p. 307.

There-

Thereupon, each Father takes his own Child into his Arms, and all together make a kind of Proceſſion round the *Lapa*, going in at the Weſt-Door, and coming out at the Eaſt. After this, they walk again in Proceſſion before the Oxen, that are appropriated for the Sacrifice on this ſolemn Occaſion, and are laid on the Ground with their four Feet bound faſt together. Each Infant, in the next Place, touches the Right Horn of every Beaſt with his Left Hand, and ſits down a Moment or two on the Backs of theſe Victims. After theſe Proceſſions are over, the Circumciſer cuts off the Children's Foreſkins, and the Uncle, or neareſt Relation of each reſpective Child, takes the Prepuce, and ſwallows it down in the Yolk of an Egg. This Relation ſtands in the Capacity, as it were, of Godfather to the Child. The Foreſkins, however, of ſuch as have no Relations, are thrown upon the Ground. The Circumciſer having thus performed his Office, the Sacrificator cuts the Throat of as many Cocks as there are Children circumciſed, and lets the Blood of the Fowls trickle down on the mutilated Part, mingling the Juice of Trefoil, or Clover-Graſs, with the Blood.

SUCH Women as draw near the Time of their Travail, confeſs all the Sins they have been guilty of during their Pregnacy, to ſome Female Confident; and moreover, as our Author aſſures us, invoke the Virgin *Mary*, in hopes that ſhe will lend her Aid and Aſſiſtance at a Time of Need, and contribute towards their ſafe and ſpeedy Deliverance.

THEY are oblig'd to watch the proper Times and Seaſons for erecting their Houſes, cutting down their Timber, covering their Roofs, *&c.* When the Building is finiſhed, they wait for the Moon, and ſome propitious Hour for the Conſecration, or, if you pleaſe, the Dedication of it, which they call *Miſſavatſi*. The Proprietor invites all his Friends and Relations to come and grace the Ceremony with their Preſence. Each of them makes him ſome Preſent or another, more or leſs valuable, in proportion to his Circumſtances. They take three formal Tours all round the Tenement; and the whole Company, after ſuch Proceſſion, enter into the Houſe, congratulate the Proprietor on this joyful Occaſion, and wiſh him all the Succeſs and Happineſs in it that he can wiſh for, or deſire. This Ceremony is accompanied with the Oblation of one or more Heifers, the Fleſh whereof is diſtributed amongſt the Company, and intended as a friendly Entertainment.

Their NUPTIAL CEREMONIES *and* FUNERAL SOLEMNITIES.

THESE Iſlanders are all Polygamiſts, and, what is very ſingular and remarkable, is, that to have a Plurality of Wives is expreſs'd in their Language by a Term which ſignifies, *To create Enemies*; becauſe ſeveral Wives of the ſame Husband cannot have a natural Love and Affection for one another. This is no doubt as demonſtrable an Axiom, as any in all *Euclid*. Moreover, their Wives, as we are inform'd, act without any Thought or Diſcretion before, as well as after, Marriage: They exceed the Bounds of all ſuch as would conceal their Vices, and have not the leaſt Regard to Decency or good Manners. The repeated lewd Practices of a laſcivious Woman with one or more young Fellows, are look'd upon only as ſo many Specimens of their Dexterity and Addreſs; and in ſhort, they never will marry a Man till they have had divers undeniable Proofs of his Strength and Manhood, without doubt to be well aſſured, that he well never degenerate or grow indolent, but be the ſame Man to the very laſt.

ADDI-

ADULTERY is look'd upon as a [a] Robbery, and fin'd and aſſeſs'd as ſuch; but no Diſgrace attends the Payment of ſuch Amerciament.

THE Children of a Wife that is brought to Bed after ſhe has been divorc'd from her firſt Husband, are his Property; at leaſt, if ſhe does not return him his *Tacque*, that is, the Purchaſe-Money which he advanc'd on the Day of Marriage.

THEY have amongſt them ſeveral effeminate, or impotent Fellows, either through ſome natural Infirmity which they brought with them into the World, or through their vicious Familiarity and Converſe with other Men. But be that as it may, theſe *Half-Men*, theſe *Limberhams*, whom they call *Tſecats*, act inconſiſtently with their Sex, dreſs in Women's Apparel, and allure young Fellows by Artifices, Endearments, and Preſents, to their luſtful Embraces. We have already mentioned, more than once, divers Inſtances of the like Obſcenity and Uncleanneſs; for we cannot clothe it in ſofter Terms, at leaſt, if we judge of it in the Light it preſents itſelf to us at firſt View. The only Plea or Excuſe that can poſſibly be made for ſuch a Courſe of Life, is, that which thoſe Iſlanders themſelves have found out for it; who aſſured our [b] Author, that theſe *Tſecats* were a People who, from their Infancy, had made a ſolemn Vow out of Love to the Deity, to continue in the State of Celibacy all their Lives; that Women were the Objects of their Averſion; that they avoided, with the utmoſt Precaution, all familiar Converſe with them; and that they were guilty of no Immodeſty in their Careſſes with thoſe of their own Sex. This Correſpondence of theirs, in all probability, may be much of the ſame Nature with the *Athenroſera*, which Father [c] *Fitau* ſpeaks of, and of which there are ſeveral Inſtances to be produc'd from the [d] Antients

We have made mention but very curſorily, in the preceding Article, of the Expoſition of their Children; a barbarous Cuſtom, too much practiſed, and tolerated amongſt the Antients. The *Ombiaſſes*, who are the Aſtrological Phyſicians, and, in all probability, the Prieſts likewiſe of the Natives of *Madagaſcar*, authoriſe, and give a Sanction to this irregular Practice, by their pretended Knowledge and Skill in caſting the Nativities of ſuch Children as are juſt come into the World, or even of ſuch as are but in Embryo, and juſt conceiv'd, and by their falſe Predictions, and Obſervations of the Planets, on ſuch Occaſions. This Barbarity, however, is not always without Exception. Some Parents, after they have thus expoſed their Children, engage their Slaves or Relations to bring them up; and in ſuch Caſe, thoſe Children belong to their reſpective Guardians. Others perform their *Falis* for ſuch Children as are born under a malignant Planet, and on that Account have deſerv'd Expoſition; that is, offer up their Sacrifice for them of Cocks, or ſome other living Creatures, by Way of Expiation. After this, they confine them for half a Day within a Hen-Coop, in order to accompliſh their Purification, and free them from the Malignity of ſome dangerous Conſtellation, or the fatal Influences of their unhappy Star. Without theſe neceſſary Precautions, the Child might be a Parricide, a Thief, and the moſt profligate and abandon'd Vagabond in Nature. Wilful Miſcarriages, or Abortions, are very common in this Iſland; but how ſhould we expect them otherwiſe amongſt a People, who are ſo ignorant and unpoliſh'd; ſince ſuch Expedients are

[a] There is nothing new, or ſingular in this Idea.

Guerre, guerre mortelle à ce Larron *d'honneur,*
Qui ſans miſericorde a ſouillé notre honneur. *Moliere*'s Cocu Imag.

We will never forgive this *Rogue*, who has thus unmercifully *robb'd* us of our Honour.
The antient Poets likewiſe expreſs themſelves after the ſame Manner.

After all, 'tis very conformable to the Character of Love.

[b] The Sieur *Flacourt.*
[c] The Cuſtoms and Manners of the barbarous *Americans.* Tom. I. publiſh'd in 4^to^.
[d] See the Extract from the ſame Cuſtoms, &c. Tom. IV. firſt Part of the *Bibliotheque Francoiſe.*

too often practiſed by the Chriſtians themſelves, who have much more Light and Knowledge of their Duty than theſe Barbarians? But ſuch is the Effect of the Crime which reduces the Female Sex to this Extremity; it expoſes them to the everlaſting Contempt of Mankind, which is more ſhocking to looſe Women, than the Loſs of their Virtue and Integrity.

We ſhall conclude with one more Cuſtom, as barbarous and inhuman as the former. When a Woman dies in Child-Bed, they bury the new-born Infant with its Mother; for, ſay they, is not it much better the Babe ſhould die, than not to have a Mother to nurſe and bring it up?

Their FUNERAL SOLEMNITIES.

IN the firſt Place, they waſh their Dead, and then dreſs them as agreeably as the Circumſtances of the Perſons deceaſed, or of the Relations who ſurvive them will admit of. Their uſual Decorations are Collars of Coral, Gold Medals, Gold Ear-Rings, *&c.* They furniſh each of their Dead with ſeven *Pagnes*, that is, Veſtments made of Cotton, which are worn from the Waiſt downwards, that he may have a ſufficient Change of Suits. After he is thus duely waſhed, and adorn'd, they wrap him up in a large Mat, in order to convey him to the Grave: But before the Performance of this laſt friendly Office, all the Relations, Acquaintance, and Slaves of the Deceaſed, flock round about the Corpſe, to mourn over it in Form. As there is a large Candle placed at his Head, and another at his Feet, he may, with Propriety enough, be ſaid to lie in State. Whilſt thoſe before-mention'd are drown'd in Tears, there are other Perſons preſent, who are employ'd in beating a Kind of Drum, to the Sound whereof both the married Women and the Maidens join in a ſolemn Dance, and then take their Turn to mourn over the Deceaſed. Their Sighs and Tears are mingled with his Praiſes, and repeated Lamentations for their Loſs. We muſt not omit making mention of the many Queſtions which they ask him with reſpect to his Deceaſe; Queſtions in Faſhion with divers other Nations, which principally conſiſt in enquiring of the Deceaſed, Whether he wanted the Neceſſaries, and even the Conveniencies of Life; in ſhort, whether he was eaſy and contented or not in his State and Condition. Theſe Interrogatories are repeated till the Evening, and then they ſlaughter ſeveral Heifers, which are intended both as a Sacrifice, and a Funeral Entertainment. The next Day they put the Corpſe into a Coffin, made of the Stumps of two Trees, dug hollow, and artfully joined together, and then carry it to the Grave, which is made in a wooden Hut erected for that Purpoſe, and dug ſix Foot deep. There they inter the Corpſe, with a ſufficient Quantity of Proviſions in a Basket, ſome Tobacco, a Chafing-Diſh, an earthen Porrenger, ſome *Pagnes*, or Changes of Raiment, and ſeveral Girdles. When all Matters are thus far adjuſted, they ſhut up the Hut, and plant a large Stone, about twelve or fifteen Foot in Breadth as well as Height, before the Door; and then ſacrifice ſome living Creatures, and divide them into three equal Parts or Shares; one for the Devil, another for the Deity, and the Remainder for the Deceaſed. 'Tis cuſtomary to hang the Heads of the ſlaughter'd Victims upon Stakes, planted round this *Mauſoleum*. For ſeveral Days together after his Interment, his Kinsfolks ſend him in Plenty of Proviſions, pay their Reſpects to him, nay, offer up divers Oblations to him, and conſult him about their own private Affairs. In Sickneſs or Adverſity they apply themſelves to him by the Mediation of an *Ombiaſſe*, who making a ſmall Breach or Hole in the Hut, conjures up the Spirit of the Deceaſed, and implores ſuch Aſſiſtance as he thinks he may reaſonably require of him, by virtue of that Intimacy and Friendſhip which the Deceaſed has contracted with the [a] Supreme Being.

[a] The Form of their Addreſſes to him begins thus: *Thou, who art the Friend of God.*

WHEN

When a Perſon of Diſtinction dies at a conſiderable Diſtance from his Family, his Head is cut off, and ſent to the Town where he was born; as for his Corpſe, 'tis interr'd in the Place where he died, be it where it will.

The Men are ſhav'd and go bare-headed on theſe melancholy Occaſions; but the Women are allow'd Hats, or Caps.

Their PHYSICIANS *and* ASTROLOGERS.

THEIR Phyſicians, whom our Author calls *Ombiaſſes*, are Aſtrologers, and, in all probability, Prieſts likewiſe, Soothſayers, and Magicians; for all theſe Qualifications center in one Man, amongſt ſeveral idolatrous People, both antient and modern. The Medicines which theſe *Ombiaſſes* make uſe of are principally Decoctions, or Broths made of Phyſical Herbs and Roots; but beſides theſe natural Means, they make uſe of Billets, or Notes written in particular Characters, and hang them round the Necks, or tie them to the Girdles of their Patients, in order to charm, and ſuſpend their agonizing Pains. They draw ſeveral Figures, and make uſe of abundance of Aſtrological Projections, either to find out when the Patient will recover, or know what Medicines will prove moſt effectual and convenient for him. To all this Quackery, they add the Conſultation of ſome *Aulis*, of whom we ſhall preſently give a farther Account, and make uſe of ſome *Taliſmans*.

There are ſeveral Orders of *Ombiaſſes*; but without entring into a Detail of their Hierarchy, as *Flacourt* calls it, we ſhall only obſerve, that in their different Subordinations, they ſeem all in general to be ſubſervient to one Sovereign Pontiff. They have public Schools or Seminaries in this Iſland, where all ſuch as are deſirous of being numbered amongſt the *Ombiaſſes*, or the Prieſthood, are inſtructed in all the Arcana of their ſacred Profeſſion. There are ſome of them who boaſt more particularly of their Knowledge of, and Judgment in, the Aſpects of the Stars, and Influences of the Planets. They have ſeveral Diſſertations on the Efficacy and prevailing Power of every individual Day throughout the Month.

The ſecret Virtue of their Notes or Billets, which they preſcribe as Reſtoratives to their Patients, conſiſts in writing ſome myſtic Characters on a Piece of Paper, and afterwards waſhing off the Ink. The Patient is directed to drink the Water with which ſuch Operation is perform'd. If he is not reſtor'd immediately to his former State of Health, it is wholly owing, as they imagine, to his Neglect of ſome Formality requir'd; ſo that the *Ombiaſſe* is ſecure, and never ſuffers in his Reputation through any unexpected Diſappointment.

The *Aulis* bear a very near Affinity to thoſe airy Beings, which are generally call'd *Familiar Spirits*. Theſe *Aulis* are carefully encloſed in little Boxes, embelliſh'd with a Variety of Glaſs Trinkets, and Crocodiles Teeth. Some of them are made of Wood, and faſhion'd like a Man. In each Box they put a ſufficient Quantity of Powder of ſome particular Roots, mixt with [a] Fat and Honey, which they repleniſh from Time to Time as Occaſion requires. They wear theſe *Aulis* at their Girdles, and never venture to take a Journey or Voyage without them. They conſult them three or four Times a Day, and converſe with them as freely as if they expected ſome ſuitable Anſwers from them; but in Caſe they meet with a Diſapointment, an Anſwer that thwarts their Inclinations, they load them with all the opprobrious Language they can think of. The Method generally

[a] Oil, Fat, and Honey, are alſo made uſe of in the magical Operations of our Sorcerers, if we may credit ſuch Authors as have written on thoſe Topics, *viz. Loier*, &c.

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uſed in their Conſultation of theſe *Aulis* is to take a Nap, after a familiar Intercourſe with them for two or three Hours, and the Purport of the Dream, which ſtrikes the Imagination of the Perſon during his Slumbers, is look'd upon as the Oracle's Reply.

THE *Hiridzi* are Girdles embelliſh'd with a Variety of myſtic Characters, and theſe ſuperſtitious Iſlanders aſcribe a peculiar Virtue to them. Theſe unintelligible Marks or Signatures are the Hand-writing of ſome of their *Ombiaſſes*, who embrace the Opportunity of ſome particular Days in the Year, and ſome propitious Hours, in thoſe Days, for the Compoſition of them. Moreover, they are oblig'd to ſacrifice a conſiderable Number of Oxen of a particular Colour. From whence 'tis evident, that there is a great Conformity between theſe *Aulis* of theirs and the *Taliſmans*; but be that as it will, they preſerve them with the utmoſt Care and Precaution in their reſpective Families, and tranſmit them down from Father to Son, as a valuable Inheritance.

THESE Iſlanders have their mercenary Poets, who ſing the heroic Exploits of their Grandees, and intrepid Warriors. Their Poetry is, for the generality, inſtructive and ſententious, after the Manner or Style of the Eaſterns. However, they don't ſcruple to compoſe a Variety of gay Madrigals, or Love-Sonnets, on ſome particular Occaſions.

Their OATHS; *their* CONDUCT *in* PEACE *and* WAR.

THEY have various Ways for the Adminiſtration of their Oaths. When they lay a Perſon under the moſt ſolemn Engagements, they oblige him to eat a ſmall Quantity of Bull's Liver. In ſome Parts of the Iſland they ſprinkle their Jurors with Water, who imagine, that if they ſhould depoſe a Falſehood after ſuch Aſperſion, ſome heavy Judgment would immediately overtake them. In order to diſcover a Thief, or any other Delinquent, they touch the Tongue of the Party ſuſpected ſeven Times ſucceſſively with a red hot Iron; and if no Pain attends the frequent Repetition of this Trial, he is acquitted, as we are inform'd, and declar'd not guilty. Sometimes the Priſoner is obliged to eat Bull's Liver, and a particular Root which is Poiſon, and the ſame, in all probability, as is made uſe of on the like Occaſions in *Guinea*, and at *Congo*. Sometimes, likewiſe, they oblige the Party ſuſpected to plunge his Hand into a Pot of ſcalding Water, and take up a Stone that lies at the Bottom for that Purpoſe. But may not theſe Cuſtoms, after all, which we call Trials, be only ſo many different Methods of putting ſuch Criminals to the Rack, in order to extort from them a Confeſſion of thoſe Facts whereof they are accuſed?

THEY ſwear by Bull's Liver, for the Ratification of a Peace. On the Day appointed for the Concluſion of it, both Parties appear in Arms, on the Banks of a River. Each of them ſlaughter a Bull, and mutually exchange a Morſel of the Liver of their Victims, which is eaten in the Preſence of their reſpective Deputies, or Envoys, accompanied with this ſolemn Oath or Imprecation, *May the Liver which we have eaten burſt us, if we violate our Engagements!* If one Army reduces the other to the Neceſſity of ſueing for a Peace, the vanquiſh'd Party only eat the Liver, which is admitted as an Oath of their Fidelity and Allegiance to the Victor.

THEIR *Tinbouchenu* is a Compact, or Obligation, by virtue whereof they become indebted to one another; and the Form of it is this: An Iſlander kills ſome well-fed Beaſt, divides it into as many Shares as he thinks proper, and then diſtributes them. Such as receive any Part or Portion thereof, are oblig'd to deliver the Proprietor a Calf at the Year's End.

THEIR warlike Diſcipline conſiſts principally in Ambuſcades, and falling on their Enemies by Surprize. They ſend out their Scouts or Spies all round about, not only well

well furniſh'd with Weapons of Defence, but fortified with Spells, Charms, Poiſons, and enchanted Billets. The Maids and married Women dance all Night and Day, as long as the War continues, imagining, that thereby they inſpire their Soldiers with Strength and Courage.

THOUGH we have already given you ſeveral Inſtances of their Superſtitions, yet this that follows is more remarkable than any before mention'd, and the Reſult of a Precaution, which we could never have expected from Women, who are, as we are inform'd, ſo diſſolute and abandon'd. They are honeſt, and on their Guard, whilſt their Husbands are engag'd in the Field of Battle, becauſe they are fearful, leſt their Amours ſhould prove of ill Conſequence to them when abroad, notwithſtanding they ſhew ſo little Affection or Regard for them when at home. Whether this Circumſtance is real Fact or not, we ſhall not determine; for who would pretend to juſtify all that Travellers relate for Truth? but this at leaſt we may venture to ſay with Safety, that our Ladies are not ſo prudent and cautious in the Abſence of their Spouſes.

THUS we have given you the beſt Collection we could meet with of the religious Ceremonies of theſe Iſlanders, and of ſome other Cuſtoms which ſeem to be eſtabliſh'd on a religious Foundation. All of them, however, may not probably be practis'd with equal Strictneſs, nor after the ſame Manner, throughout the Iſland, ſince 'tis inhabited by ſeveral petty Nations, and each of them obſerve ſome Ceremonies peculiar to themſelves.

The antient RELIGION *of the* CANARIES.

THESE People were formerly Idolaters, or, as a certain Traveller expreſſes it, [a] acknowledged no other God than Nature. He adds, moreover, that they ſpilt no Blood, not ſo much as that of Beaſts, for their Sacrifices. They were very ſuperſtitious, and their Wives lived in common. They had always two Kings, one living, and the other dead; the latter they placed in a ſtanding Poſture, in a Cavern, with a Staff in his Hand, and a Pot of Milk by his Side, for his Subſiſtence in the other World. At preſent the *Guancho's* are the Remains of the antient Iſlanders; and, in all probability, obſerve privately ſome Part of their antient Cuſtoms. But be that as it will, they ſtill mingle ſo much Superſtition with the Veneration and Reſpect which they pay to their Anceſtors and their Sepulchres, that no Stranger preſumes to viſit them without their Permiſſion, or the Hazard of their Lives.

THEY ſometimes embalm their Dead; but the Compoſition which they made uſe of on ſuch Occaſions, and by virtue whereof they preſerved their Dead from Putrefaction for ſeveral Ages, was a Secret known only to ſome particular Families, who were ſtrictly enjoined to have no Intercourſe, or Correſpondence with the reſt of the Iſlanders. Their Prieſts were always ſome Branch of theſe Families.

AFTER they had embalmed their Dead, they ſewed them up very neatly in Buck-Skins, well dreſs'd and prepared.

THESE *Canaries* were known to the Antients by the Name of the *Fortunate-Iſlands*. They were of Opinion, that [b] the Virtuous reſided there after their Deceaſe.

[a] *Herbert*, an *Engliſh* Traveller.

[b] *Sicut fortunatorum memorant Inſulas,*
Quo cuncti, qui ætatem egerunt caſtè ſuam,
Conveniunt ——— Plautus *in Trinummo.*

HERE I ſhall conclude my Deſcriptions of all the modern Idolaters. I have related the whole with all the Care and Impartiality imaginable, and, in order to teſtify to my Readers, that I would not in the leaſt impoſe on their Credulity, I have all along quoted the Authors from whom I have made my Extracts. As I was thus confined from any Invention of my own, I thought myſelf obliged to embelliſh my Diſſertations with ſeveral additional Hints and Obſervations, in which very frequently I have ſpoken my Mind freely, and laid myſelf under no manner of Reſtraint. The Work, however, is not without its Defects; and I am ſo conſcious of them, that I heartily wiſh it was much more complete, more correct, better compoſed, and better digeſted throughout the whole. I am not ſo happy as to be number'd amongſt thoſe, to whom God, according to Father *Garaſſe*, has given the Satisfaction of being contented with their own Compoſitions, as an Equivalent for the Contempt and Cenſure which they meet with from the Public. However, I flatter myſelf that I have advanc'd nothing that is idle and extravagant, or inconſiſtent with common Senſe, which is at leaſt a tolerable Plea in an Age wherein the Profeſſion of compiling or compoſing Books is ſo much diſcouraged and contemned. After all, though I am ready to acknowledge my Weakneſs, yet I muſt take the Liberty to object againſt two Sorts of Cavillers; that is to ſay, Firſt, thoſe ſupercilious Preciſians, who affect to have Religion and Virtue imprinted on their Countenances, and who diſapprove all Writings, but ſuch as have the myſtical Stamp, as it were, of Inſpiration upon them; and Secondly, not only againſt thoſe Critics, who are Strangers to the Manners and Cuſtoms of *France*, but ſuch as are *Frenchmen* by Birth or Extraction, and yet have but an imperfect Idea of their own Language, and imagine, notwithſtanding, that in order to write, and talk well, it is abſolutely neceſſary that all Authors ſhould copy them. Theſe Gentlemen unreaſonably require, that we ſhould write in *French*, like School-Boys in *Latin*, and embelliſh our Works with ſuch Flowers of Rhetoric as they have pick'd up, without any Life or Spirit, in that foreign Nurſery into which they have been tranſplanted. Such Critics as theſe, in my Opinion, may without Offence be compar'd to thoſe *Jews*, who under their Captivity in *Aſſyria*, *Egypt*, and *Perſia*, admitted, by inſenſible Degrees, the Idioms of all thoſe Nations, and compos'd a new Jargon, quite different from the pure *Hebrew* of their Forefathers.

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